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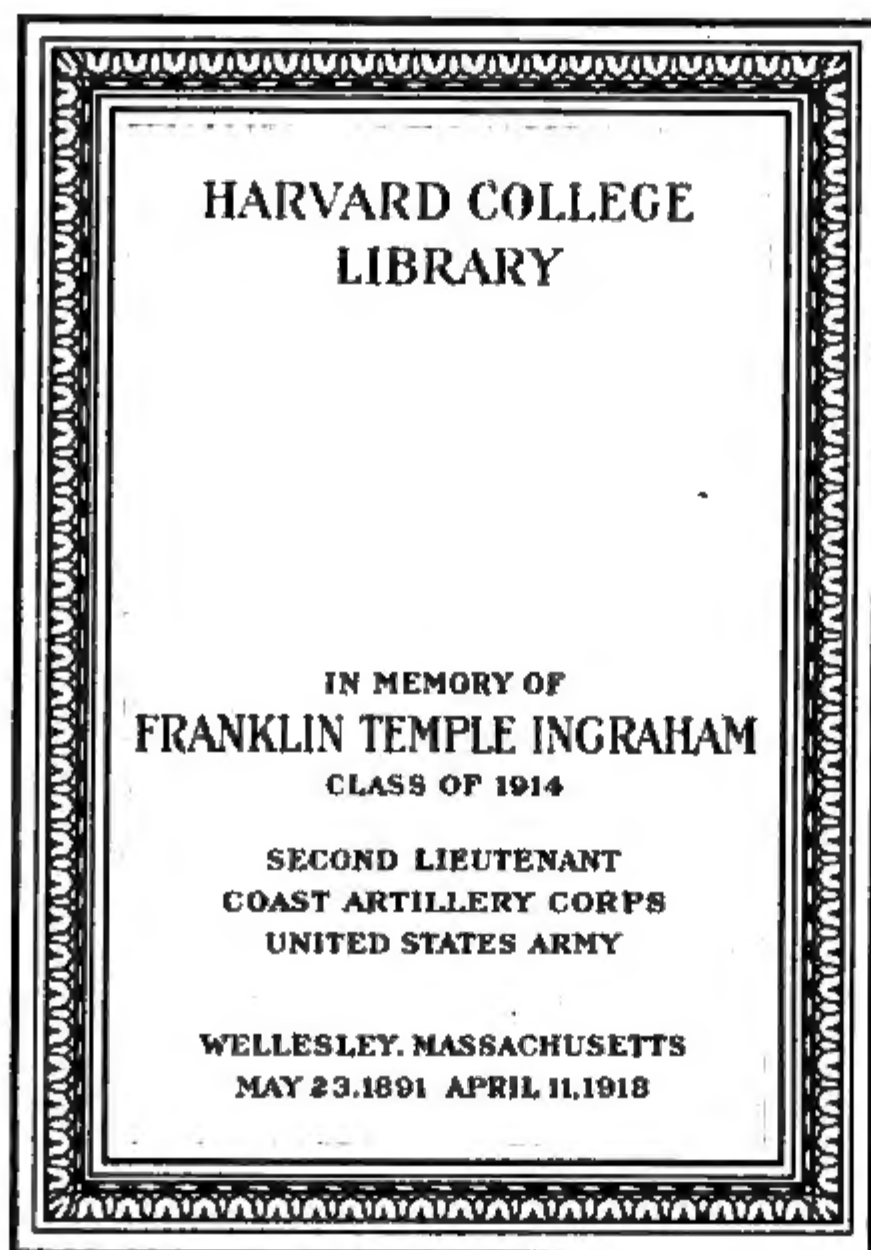
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THE
INVESTIGATOR;
OR,

Quarterly Magazine.

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JULY AND OCTOBER, 1822.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

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THE INVESTIGATOR.

JULY, 1822.

Memoirs of the Life of the Rev. John Cotton, formerly of Boston, in New England.

WE have long waited for an opportunity of commencing with a suitable article, the Bibliographical department of our Work, many valuable materials for which have been in our hands since the commencement of our undertaking, though they have hitherto given place to original communications of more immediate interest.

We flatter ourselves, however, that the following reprint of a memoir of a faithful labourer in the vineyard of the Lord, who has long since entered upon his rest, will not be unacceptable to our readers, though presented to them in the quaint, and now antiquated garb in which it first made its appearance, more than an hundred and fifty years ago. The book is extremely scarce; we, ourselves, having been indebted for a copy of it, to the kindness of a valuable correspondent, deeply read in the literature of those interesting, but much neglected times. The title of the pamphlet is as follows:—

Abel being Dead yet Speaketh; or, the Life and Death of that deservedly Famous Man of God, Mr. John Cotton, late Teacher of the Church of Christ, at Boston, in New-England. By John Norton, Teacher of the same Church. Heb. 13. 7. "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation." London, Printed by Tho. Newcomb for Lodowick Lloyd, and are to be sold at his Shop next the Castle-Tavern in Cornhill. 1658.

It is the priviledg of the blessed who lived in heaven, whilst they lived on earth, that they may live on earth, whilst they live in heaven. And 'tis a part of the portion of the saints, that (together with the benefit of the living) they may enjoy both the life and death of those, who both lived and dyed in the faith. *Life and Death are yours.* By faith *Abel* being dead many thousand years since, yet speaketh,* and will speak whilst time shall be no more.

* 1 Cor. 3. 22. Hebr. 11. 4.

That the living speak, is no wonder : but that the dead speak, is more then miraculous. This, though it be enough to draw forth attention from the sons of men ; who is not affected with miracles ? yet being influenced with a Divine and special benediction ; for the memorial of the just is blessed : To suppress an instrument of so much good with silence, were not only unthankfulness to the dead, but an injury to the generation present, and to many an one that is to come. To preserve the memory of the blessed with the spices and sweet odors of their excellencies and welldoing, recorded to posterity, is a super-*Egyptian* embalming, and a service which many reasons perswade unto. This we do as men ; glad to rescue and solicitous to preserve any excellency in the sons of mortality, that may outlive death ; desire of continuance in being, is in itself inseparable from being. Dumb pictures of deserving men answer not ingenuous minds capable to retain the memorial of virtue, the real effigies of their spirits. Besides unhappy emulation, happily expiring with the life of the emulated : We greedily own and enjoy such worthies, when they are not, whom envy in a great degree bereaved us of, whilst they were. This we do as friends ; hence the *Smyrnan* poet of old, he is a true friend, who continueth the memory of his deceased friend.* And this is done, not only in love to them, but also in love to ourselves, thereby easing in part our loss, and saving so much of our own lives. He may the better be heard, who reckoned his friend the one half of himself : when *Moses* intimates a friend to be as our own soul ; whilst *Calvin* lives, *Beza's* life is sweet ; when *Calvin* dyes, death is the more acceptable unto *Beza*.† This we do as Christians : The deeds of those worthies was the subject matter of the speech of the saints ; these all obtained a good report.‡ A considerable part of the scripture is a divine testimony of what the faithful have done and suffered, recorded unto succeeding generations, not only as a memorial of them, but as so many practical demonstrations of the faithfulness of God : as so many full and glorious triumphs over the world, sin, and Satan, obtained by persons in like temptations, and subject to like passions with ourselves. A quickening motive unto such who have understanding of the times, not to pretermitt those testimonies, the signal presence of God in whom, manifests

* ——— ἵπαι φίλος ὅτις ἑταῖρος μέμνηται κατέμνητο ἢ ἀχνοῦται ἐκ ἐπ' ἐόντος

† Nam is demum est amicus qui etiam extincti memoriam servat, ejusque causâ dolet, licet non amplius superstes sit.

‡ Heb. xi. 36.

them to have been fore-appointed, for the further compleating of that cloud of witnesses which elevates the beholders thereof, to lay aside every weight that doth so easily beset us, and with the same spirit to run the race that is set before us.

The mystery of God, concerning all the transactions of his eternal purpose upon the theatre of this world, throughout the whole time of time, being fully accomplished and revealed, (that of Jesus Christ himself excepted) in none of all the work which he hath gloriously done, will he be admired so much in that day, as in what he hath wrought in the lives of and deaths of beleivers, as beleivers. The same object is as admirable now as then; that it is not so much admired, is, because it is not seen now so much as it shall be then. The greatest object out of heaven is the life and death of such upon earth, who are now in heaven. You may beleeve it, what God hath done for the soul of the least saint of some few years continuance, were it digested into order, would make a volume full of temptations, signes, and wonders: A wonderful history, because a history of such experiences, each one whereof is more then a wonder. No greater acts then their obedience, both active and passive unto the death. The sufferings of the apostles may well be reckoned amongst the acts of the apostles. No greater monuments then their register: to live and die in the faith of Jesus; to do things worthy to be written, and to write things worthy to be done, both is good, and doth good. 'Tis better with *William Hunter*, then with *William* the Conqueror. 'Tis better to have a name in the book of Martyrs then in the book of Chronicles. Martial conquerors conquer bodies, by destroying. Confessors conquer souls, by saveing. They overcame by the blood of the Lamb, and the word of his testimony, and loved not their lives unto the death. Amongst these, as the age that now is (through grace) hath abounded with many worthies, so this eminent servant of God, the subject of our present meditation, may without wrong unto any be placed amongst the first three. Had it pleased the only wise God to have put it into his heart to have imitated *Junius*, in leaving behind him the history of his own life, how many would have gladly received it, as *Elisha* did the mantle which fell from *Elijah*, when he was caught up and carried from him into heaven: but, Divine Providence otherwise disposing, it remains, that they who have known his doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecutions, and affliction, do not suffer such a light to be

hid under a bushel, but put it on a candlestick, that it may give light to them that are in the house.

His birth-place, *Derby*, we shall not detain the reader at, though a scituation in respect of the purity, and frequent agitation of the air, attempered (in the judgment of the orator) for the breeding of better wits. Creatures are in their kind subservient; but, tis God, (not the air) who puts wisdom into the inward parts, and giveth understanding to the heart. As the wise man and the fool die, so are they both ordinarily born in the same place. The glory of every good and perfect gift is reserved for the Father of lights. Let it be sufficient to acknowledge both the place an honor to the person, and the person an honor to the place. What *Basil* sometime commended in the *Martyrs*, the same is to be looked at in our confessor (or martyr, which you please) namely, that his praise is not to be derived from his country here below, wherein he was born; but from his relation unto that *Hierusalem* which is above, where he was instrumentally born again, according unto grace. The mercy of a good descent which the joint-consent of all generations, hath always voted not to be the least part of outward happiness, God blessed him with from the womb, his parents being persons of considerable quality, and of good reputation, their condition, as to the things of this life, competent; neither unable to defray the expence of his education in literature, nor so abounding as to be a temptation on the other hand unto the neglect thereof. *Crates* the philosopher would needs go unto the highest place of the city and cry in the audience of all the people, O men! whether go ye? why take ye so much pains to gather riches for your children, and have no care to train them up, who should enjoy them? And *Plutarch* was wont to say, that he would add but this one thing thereunto; that such men as these were, are very like to them who are very careful for the shooe, and take no care for the foot. But God who had predetermined this then tender plant to be a tree of life for the feeding of many thousands, to be a chosen vessel to bear his name before the nations; in way thereunto inspired his parents with an effectuall sollicitude concerning the ordering of the child in his minority. The Grecians called timous erudition, *Paideia*; the word itself a loud admonition to wise fathers, not to suffer the childish years of their offspring, to pass away without discipline. Though vain man would be wise, yet may he be compared to the cubb, as well as to the wild asses colt: Now we know the bear, when she bringeth forth-

her young ones, they are an ill-favoured lump, a masse without shape, but by continuall fieking, they are brought to some form. Children are called infants of the palms, of educations,* not because they are but a span in length, but because the midwife, as soon as they are born, stretcheth out their joints with her hand, that they may be more streight afterwards.

This care in the parents was quickly above expectation encouraged in the first-fruits of their young son's proficiency, more and more increasing great hopes concerning him throughout the whole time of his minority, wherein he was trained up in the grammar-school of *Derby*. Three ingredients *Aristotle* requires to compleat a man: an innate excellency of wit, instruction, and government. The two last we have by nature, in them man is instrumental: the first we have by nature more immediately from God. This native aptitude of mind, which is indeed a peculiar gift of God, the naturalist calls the sparklings and seeds of vertue, and looked at them as the principles and foundation of better education. These, the godly-wise advise such to whom the inspection of youth is committed, to attend unto; as spring-masters were wont to take a tryal of the vertue latent in waters, by the morning-vapours that ascend from them.† The husbandman perceiving the nature of the soyle, fits it with suitable seed: A towardly disposition is worse then lost without education. The first impression sinks deep, and abides long. The manners and learning of the scholar, depend not a little upon the manners and teaching of the master. Physicians tell us, that the fault of the first concoction is not corrigible by the second; and experience sheweth, that errors committed in youth through defect of education, are difficultly cured in age. *Mephibosheth* halteth all his life-long, of the lameness he got through his nurses carelessness when he was a child. In the piety of *England's Edward* the sixth, and *Elizabeth*, history ingenuously and thankfully acknowledgeth the eminent influence of their tutors: but amongst the causes of *Julian's* apostacie, the same remembrancer mentioneth it as a principal one, that he had two heathenish masters, *Libanius* and *Iamblicus*, from whom he drank in great prophaneness: the best soil needs both tilling and sowing; there must be culture as well as seed, or you can expect no harvest. What son is he, that the father chasteneth not? And that our daughters may be as corner-

* Lam. 2. 20.

† *Animi nostri sunt agri animati.* Clem. Alex.

stones, palace-stones, and (albeit the weaker vessels, yet) vessels of precious treasure, they must be carved, that is, suffer the cutting, engraving, and polishing hand of the artificer. Since the being of sin, doctrine and example alone are insufficient; discipline is an essential part of the nurture of the Lord. The learned and famous *Melancthon's* words are remarkable, speaking of his schoolmaster: I (saith he) had "a master, who was an excellent grammarian: he imposed upon me such and such exercises, not permitting any omission thereof: as often as I erred I was punished, but with such moderation as was convenient. So he made me a grammarian. He was an excellent man; he loved me as a son, and I loved him as a father; and I hope we shall both shortly meet together in heaven: his severity was not severity, but paternal discipline."*

Mans Belial-heart, because such, though it cannot want, yet it will not bear the yoke of education. Children love not to take physick, though they die without it. The non-acknowledgment hereof, is the denying of our original disease; the rejection of it, is to choose transgression rather than correction. If you ask why the famous *Lacedemonian* state lived and flourished, when their sister-cities of *Greece* fell to dissoluteness, and from thence to confusion: *Xenophon* tells us the reason thereof was, because the *Lacedemonians* established the education of their youth by a law, which the other *Grecians* neglected.† Sure we are, that it is a statute in *Israel*, and a law of the God of *Jacob*, *Fathers, bring up your children in the nurture and admonition of the Lord*. And unto the training up of a child in the way he should go, faithful is He which hath promised, that when he is old, he will not depart from it.

About thirteen years of age he was admitted into *Trinity-Colledge* in *Cambridge*, much about the time whereat the famous *Juel* was sometimes sent unto *Oxford*; at the hearing of whose lectures afterwards, his sometime tutor *Parkhurst* saluted him with this distich:

Olim discipulus mihi chare Juelle fuisti:
Nunc ero discipulus, te renuente, tuus.

Great *Juel*, thou a scholar wast to me:
Though thou refuse, thy scholar now I'll be.

'Tis not youth, but licentiousness in youth, that unfits for

* Mel. Adam in vita Melanct.

† Xenophon in lib. de Repub. Lacedem.

an academical state; such as *Philostratus* long since complained of, who stain an *Athenian* life with wicked manners. The prince of the *Peripateticks* describing his hearers, distinguisheth between youths in years, and youths in manners: such who are old in days, yet youths in disposition, he rejects: such who are youths in age, but seniors in spirit and behaviour, he admits into his auditory. *Junius* telleth us, that his grandfather was wont to write to his father *Dionysius*, when a student in the universities of *France*, with this salt superscription: *Dionysio dilecto filio, misso ad studendum: To Dionysius my beloved son, sent to study.* Idleness in youth is scarcely healed without a scar in age. Life is but short; and our lesson is longer then admits the loss of so great an opportunity, without a sensible defect afterward shewing itself. Bees gather in the spring, that which they are to live upon in the winter: therefore, *For* bishop of *Winchester*, willed the students of that colledge whereof he was a benefactor, to be as so many bees. *Seneca* admonisheth his *Lucilius*, that those things are to be gotten whilst we are young, which we must make use of when we are old.* Accordingly God, who had set apart our student to be a *Junius*, not a *Dionysius*, inclined his heart unto such attractive diligence, and effectual improving of opportunities: whence his profiting in the arts and languages above his equals, so far commended him unto the master and fellows, as that he had undoubtedly been chosen fellow of that colledge, had not the extraordinary expence about the building of their great hall at that time put by, or at least deferred their election until some longer time. From *Trinity* he was removed to *Emanuel*, that happy seminary both of piety and learning. The occasion I cannot now learn: howsoever, it may call to minde that maxim of the herbalists, *Plantæ translatio est plantæ perfectio*: the transplantation of a plant, is the perfection of a plant. In that society the Lord gave him favor, so that in due time he was honoured with a fellowship amongst them, after a diligent and strict examen, according to the statutes of that house. Wherein this is not unworthy the taking notice of; that when the poser came to examine him in the Hebrew tongue, the place that he took trial of him by, was that *Isaiah* 3. against the excessive bravery of the *haughty daughters of Sion*; which hath more hard words in it, then any place of the bible within so short a compass; and therefore though a present construction and resolution thereof might

* *Juveni parandum, seni utendum est.*

have put a good Hebrician to a stand, yet such was his dexterity, as made those difficult words facil, and rendred him a prompt respondent. This providence is here remarkable concerning him; that whereas his father (whose calling was towards the law) had not many clients that made use of his advice in law-matters before, it pleased God after his son's going to *Cambridge* to bless him with great practice, so that he was very able to keep him there and to allow him liberal maintenance: Insomuch that this blessed man hath been heard to say, *God kept me in the University.*

He is now in the place of improvement, amongst his ἐπὶ-μύλλοι, beset with examples, as so many objects of better emulation: If he slacken his pace, his compeers will leave him behind; and though he quicken it, there are still those which are before. Notwithstanding *Themistocles* excelleth, yet the trophies of *Miltiades* suffer him not to sleep. Cate that *Heluo*, that devourer of books, is at *Athens*. Ability and opportunity are now met together; unto both which industry actuated with a desire to know, being joined, bespeaks a person of high expectation. The unwearied pains of ambitious and unquiet wits, are amongst the amazements of ages. *Asia* and *Egypt* can hold the seven wonders; but the books, works, and motions of ambitious mindes, the whole world cannot contain. It was an illicit aspiring after knowledge, which helped to put forth *Eve's* hand unto the forbidden fruit: the less marvel if irregenerate and elevated wits, have placed their *summum bonum* in knowledge, indefatigably pursuing it as a kind of deity, as a thing numinous, yea, as a kind of mortal-immortality. *Diogenes*, *Democritus*, and other philosophers, accounting large estates to be an impediment to their proficiencie in knowledge, dispossessed themselves of rich inheritances, that they might be the fitter students; preferring an opportunity of study before a large patrimony. *Junius*, yet ignorant of Christ, can want his country, necessaries, and many comforts; but he must excell. Through desire a man having separated himself, seeketh and intermedleth with all wisdom, *Prov.* 18, 1. The elder *Plinius* lost his life in venturing too neer to search the cause of the irruption of the hill *Vetruvius*. 'Tis true, knowledge excelleth other created excellencies, as much as light excelleth darkness: yet it agreeth with them in this, that neither can exempt the subject thereof from eternal misery. Whilst we seek knowledge with a selfish interest, we serve the decree; and self being destroyed according to the decree, we hence become more able to serve the com-

mand. The treasure which man irregenerate travelleth for, as intending it for themselves, man regenerate expends for God.

As he was a lover of labor, so he was communicative, a diligent tutor, and full of students committed to his care. He was a didactical man, both able, and apt to teach. Ability to instruct youth, argueth a wise-man. To guide man, *Nazianzen* accounted the art of arts.* To be willing to teach, argueth a good man; good is communicative. Such was his academical dexterity, that he could impart (as *Scaliger* speaks) the felicities of wit to his hearers, so accomodating and insinuating the matter in hand, as his pupils might both perceive their profiting, and taste the sweetness of that wherein they profited. Thus by schoole-stratagems, he won the hearts of his scholars both to himself, and to a desire of learning; they were as *Socrates* and *Alcibiades*,† or rather as the prophets, and the sons of the prophets: his pupils were honorers, and lovers of him; he was a tutor, friend and father unto them.

The manner of his conversion take in his own words (as near as can be remembered) thus. During his residence in the university, God began to work upon him under the ministry of Mr. *Perkins* of blessed memory. But the motions and stirrings of his heart which then were, he suppressed; thinking that if he should trouble himself with matters of religion, according to the light he had received, it would be an hindrance to him in his studies, which then he had addicted himself unto. Therefore he was willing to silence those suggestions and callings he had from the Spirit inwardly, and did wittingly defer the prosecution of that work until afterwards. At length, walking in the field, and hearing the bell toll for Mr. *Perkins* who then lay dying, he was secretly glad in his heart, that he should now be rid of him who had (as he said) laid siege to and beleaguer'd his heart. This became a cause of much affliction to him, God keeping it upon his spirit, with the aggravation of it, and making it an effectual meanes of convincing and humbling him in the sight and sense of the natural enmity that is in mans nature against God. Afterwards, hearing doctor *Sibbs*, (then Mr. *Sibbs*) preaching a sermon about regeneration, where he first shewed what regeneration was not, when opening the state of a civil man, he saw his own condition

* *ἡ ἀρετὴ ἡ ἀριστοτελική, ἡ ἀριστοτελικὴ διδασκαλία.*

† *Mellissæ Historic. par. 1. in Historia Alcibiadis.*

fully discovered, which through mercy did drive him to a stand, as plainly seeing himself to have no true grace, all his false hopes and grounds now failing him: and so he lay a long time in an uncomfortable despairing way; and of all things, this was his heaviest burthen, that he had wittingly withstood the meanes and offers of grace and mercy which he found had been tendred to him; till it pleased God to let in some word of faith into his heart, to cause him to look unto Christ for healing, which word (if memory faileth not) was dispensed unto him by doctor *Sibbs*; which begat in him a singular and constant love of doctor *Sibbs*, of whom he was also answerably beloved.

That which first made him famous in *Cambridge*, was his funeral oration for doctor *Some*, master of Peter-house; so accurately performed, in respect of invention, elegancy, purity of style, ornaments of rhetorick, elocution, and oratorious beauty of the whole, as that he was thenceforth looked at as another *Xenophon*, or *Musa Attica* throughout the University. Some space of time intervening, he was called to preach at *St. Maries*, where he preached an University-Sermon, with high applause of academical wits, so that the fame of his learning grew greater and greater. Afterwards being called to preach in the same place, as one oration of *Pericles* left the hearer with an appetite of another; so the memory of his former accurate exercises, filled the colledges, especially the young students, with a fresh expectation of such elegancies of learning, that the curious and Corinthian wits, who prefer the *Muses* before *Moses*, who taste *Plato* more then *Paul*, and relish the orator of *Athens* far above the preacher of the cross, (like *Quintilians* numerous auditory, sufficient to tempt the abilities of the speaker) flock to the sermon with an *Athenian* itch after some new thing, as to the ornaments of rhetorick and abstruser notions of philosophy. But his spirit now savoring of the cross of Christ more then of humane literature, and being taught of God to distinguish between the word of wisdom, and the wisdom of words; his speech and preaching was not with the enticing words of mans wisdom, but in the demonstration of the spirit and of power. The disappointed expectation of the auditory soon appeared in their countenances; and the discouragement of their non-acceptance returned him unto his chamber not without some sadder thoughts of heart. Where he had not been long alone, but lo, doctor *Preston* (then master *Preston*) knocks at his door; and coming in, acquaints him with his spiritual condition, and how it had pleased God

to speak effectually unto his heart by that sermon: after which, doctor *Preston* ever highly prized him, and both fully and strongly closed with him. Which real seal of God unto his ministry comforted his soul, far above what the present less-acceptance of the auditory had dejected him, or their former acceptance encouraged him. This brings to mind that celebrated story of the conversion of the Heathen Philosopher at *Nice*, which God wrought by the means of an ancient and pious confessor, plainly declaring unto him the doctrine of faith, after that many Christian Philosophers had by philosophical disputations laboured in vain. Christ evidently held forth, is divine eloquence, the eloquence of eloquence. God will not have it said of Christ, as *Alexander* said of *Achilles*, that he was beholden to the pen of him that published his acts. 'Tis Christ that is preached, not the tongue of the preacher, to whom is due all praise. Such instances conclude, that *Paul* is more learned than *Plato*. We must distinguish between ineptness of speech, carnal rhetorick, and eloquent gospel-simplicity; between ignorance, ostentation, and learning. *The preacher sought to find out acceptable words, and words of truth.*

His *Concio ad Clerum*, when he proceeded bachelor of divinity (after he had been at *Boston* about half a year) was very much admired and commended. His text was *Mat. 5. 13. Vos estis sal terræ: quod si sal infatuatus fuerit, quo salietur? Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted?* In handling of which, both the weight of the matter, elegancie of phrase, rhetorical streins, grave, sweet, and spiritual pronuntiation, rendred him yet more famous. The like did his answering of the Divinity-Act in the schools, having a very acute opponent, *Mr. William Chappell*, to dispute with him. So that in *Cambridge* the name of *Mr. Cotton* was much set by.

Unto this earthen vessel thus filled with heavenly treasure, *Boston* in *Lincolnshire* made their address, saying, *Come and help us!* And in that candlestick the Father of spirits placeth this burning and shining light. To whom he removed from *Cambridge* about the 28th year of his age. At the first he met with some obstructions from the diocesan, then bishop *Barloe*, who told him that he was a young man, and unfit to be set over such a divided people. *Mr. Cotton* being ingenuous, and undervaluing himself, thought so too, and purposed to return to the college again: but some of his *Boston* friends understanding that one *Simon Biby* was to be spoken with, who was neer to the bishop, they presently charmed

him, and so the business proceeded without further trouble, and Mr. Cotton was admitted into the place after their manner in those days.

Two things are here not unworthy of observation, (which he would sometimes speak of to his friends :) First, that in the beginning of his ministry, he was exercised with some inward troubles which much dejected him. No sooner had Christ received his mission into his publick ministry, but he is led into the wilderness to be tempted of the Devil. Wise *Heman* suffered the horrors of God, and was laid in the lowest pit. The doctor of the Gentiles stood in need of being buffeted by Satan. The tempter is in Christs hand, and an instrumental winnower of the disciples. His fiery darts, through the influence of him who succors those that are tempted, cleanse as well as smart; and this cleansing efficacie remains when the smart is over. From the experience of this archer, are the choise shepherds in Israel. Good spirits are much better'd by their conflicts with the worst of spirits: spiritual preachers are often trained up in the school of temptation: so true is that theological maxim; meditation, prayer, and temptation make a divine.* This dispensation of the all-wise God he afterwards found not only to be beneficial to him, in preparing his heart for his work, but also that it became an effectual means of his more peaceable and comfortable settlement in that place, where the people were divided amongst themselves, by reason of a potent man in the town, who adhered to another *Cambridge*-man, whom he desired to bring in. But when they saw Mr. Cotton wholly taken up with his own exercises of spirit, they were free from all suspicion of his being pragmatical, or addicted to siding with this or that party, and so began to close more fully with him. And secondly, Whereas there was an Arminian party in that town, some of whom were witty, and troubled others with disputes about those points, by God's blessing upon his labours in holding forth positively such truths as undermined the foundations of Arminianism, those disputes ceased, and in time Arminianism was no more pleaded for. So God disposeth of the hearts of hearers, as that generally they are all open and loving to their preachers in their first times: trials are often reserved until afterwards. *Epiphanius* calleth the first year of Christ's ministry, the acceptable year. The disciples in their first mission want nothing, and return all safe; but after his death they met with other en-

* *Tria faciunt theologum, meditatio, oratio, tentatio.*

tertainment, and come short home. Young *Peter* girdeth himself and walks whither he will; but Old *Peter* is girded by another, and carried whither he would not.

For three or four years he lived and preached among them without opposition; they accounted themselves happy (as well they might) in the enjoyment of him, both the town and country thereabout being much bettered and reformed by his labours. After, not being able to bear the ceremonies imposed, his non-conformity occasioned his trouble in the court of *Lincoln*, from whence he was advised to appeal to a higher court: And imploying Mr. *Leveret* (who afterwards was one of the ruling-elders of the church of *Boston* in *New-England*) to deal in that business, and he being a plain man as *Jacob* was, yet piously subtile to get such a spiritual blessing, so far insinuated himself into one of the proctors of that high-court, that Mr. *Cotton* was treated by them as if he were a conformable man, and so was restored unto *Boston*. (Likewise by the same meanes it was, that a gentleman of *Boston*, called Mr. *Bennet*, used occasionally afterwards to bring him in again :) After this time he was blessed with a successful ministry, unto the end of twenty years. In which space he on the Lord's-day, in the afternoons, went over the whole body of divinity in a catechistical way thrice, and gave the heads of his discourse, to those that were young schollars, and others in the town, to answer his questions in publick in that great congregation; and after their answers he opened those heads of divinity, and finally applyed all to the edification of his people, and to such strangers as came to hear him. In the morning on the Lord's-day, he preached over the first six chapters of the gospel of *John*; the whole book of *Ecclesiastes*, the prophesie of *Zechariah*, and many other scriptures, and when the Lord's-supper was administred (which was usually every moneth,) he preached upon 1 *Cor.* 11. and 2 *Chron.* 30. *per totum*, and some other scriptures concerning that subject. On his lecture days, he preached thorough the whole first and second Epistles of *John*, the whole book of *Solomon's Song*, the parables of our Saviour set forth in *Matthew's Gospel* to the end of chapter 16. comparing them with *Mark* and *Luke*: He took much pains in private, and read to sundry young schollars, that were in his House, and some that come out of *Germany*, and had his house full of auditors. Afterwards, seeing some inconvenience in the peoples flocking to his house, besides his ordinary lecture on the 5 day of the week, he preached thrice more in publick

on the week days. On the fourth and fifth days early in the morning, and on the last day at three of the clock in the afternoon. Only these three last lectures were performed by him but some few years before he had another famous colleague. He was frequent in duties of humiliation, and thanksgiving. Sometimes five or six hours in prayer, and opening of the word, so undefatigable in the Lord's work, so willing to spend and to be spent. He answered many letters that were sent far and near, wherein were handled many difficult cases of conscience, and many doubts cleared to great satisfaction.

He was a man exceedingly loved and admired of the best, and revered of the worst of his hearers. He was in great favour with doctor *Williams*, the then bishop of *Lincoln*, who much esteemed him for his learning, and (according to report) when he was lord keeper of the great seal, went to king *James*, and speaking of Mr. *Cotton's* great learning and worth, the king was willing, notwithstanding his non-conformity, to give way that he should have his liberty without interruption in his ministry, which was the more notable considering how that kings spirit was carried out against such men. Also, the Earl of *Dorchester* being at *Old-Boston*, and hearing Mr. *Cotton* preaching concerning (if memory fail not) civil-government, he was so affected with the wisdom of his words and spirit, that he did ever after highly account of him, and put himself forth what he could in the time of Mr. *Cotton's* troubles to deliver him out of them, that his *Boston* might enjoy him as formerly; but he found spiritual wickednesses in high places too strongly opposite to his desires.

About this time he married his second wife, Mrs. *Sarah Story*, then a widow. He was blessed above many in his marriages, both his wives being pious matrons, grave, sober, faithful, like *Euodias* and *Syntyche*, fellow-laborers with him in the gospel: by the first he had no children; the last God made a fruitful vine unto him. His first-born she brought forth far off upon the sea: he that left *Europe* childless, arrived a joyfull father in *America*. God who promiseth to be with his servants when they passe through the waters, having caused him to embrace a son by the way; in memorial whereof he called his name *Seaborn*, to keep alive (said he) in mee, and to teach him if he live, a remembrance of sea-mercies, from the hand of a gracious God. He is yet living, and now entred into the work of the ministry. A son of many prayers, and of great expectation.

The time being now come, wherein God purposed to superadd unto what had formerly been, a practical and more notable testimony against the intermixing of humane inventions with institutions divine, and to the gospel church-worship and politie in their purity, he in his All-wise providence transplants many of his faithfull servants into this vast wilderness, as a place in respect of it's remoteness so much the fitter for the fuller inquiry after, and free exercise of all his holy ordinances, and together therewith for the holding forth a pregnant demonstration of the consistency of civil-government with a congregational-way. God giveth *Moses* the pattern of the tabernacle in the wilderness. *Ezekiel* seeth the formes of the house in exile. *John* receiveth his revelation in *Patmos*. *Jotham* upon mount *Gerizim* is bold to utter his apologue: and *David* can more safely expostulate with *Saul*, when he is gotten to the top of the hill a far off, a great space between them. The *Parthians* having learned the art of shooting backwards,* made their retreat more terrible then their onset to their adversaries. The event soon shewed the wisdom of God herein, the people in a short time clearly understanding that truth in the practice, which by dispute they could not in a long time attain unto. In order hereunto, the God of the spirits of all flesh, stirreth up many of his faithful ones to leave that pleasant land, their estates, their kindred, their fathers houses, and sail over the Atlantic-Ocean unto this vast Jeshimon. Amongst whom this choice-servant of God, with many others graciously fitted for such a work, are sent over to set up the worship of Christ in this desart. A service, of which the Apologetical brethren (may we be permitted to transcribe their apprehension thereof) speak thus. "Last of all we had the recent and
 *later example of the ways and practices (and those improved to a better edition, and greater refinement by all
 *the forementioned helpes) of those multitudes of godly
 *men of our own nation, almost to the number of another
 *nation, and among them some as holy and judicious divines as this kingdom hath bred; whose sincerity in their
 *way hath been testified before all the world, and will be
 *to all generations to come, by the greatest undertaking
 *(but that of our father *Abraham* out of his own
 *country, and his seed after him) a transplanting
 *themselves many thousand miles distance, and that
 *by Sea, into a wilderness, meerly to worship God

* *Terga conversi metuenda Parthi. Seneca.*

“ more purely, whither to allure them there could be no
 “ other invitement.”

Exilium causa ipsa jubet mihi dulce videri,
 Et desiderium dulce levat patriæ.*

Betrayed Exiles ought not to repine,
 * When as the cause presents an Anodine.

The persons spoken of in this transcript, in the recital thereof distinguish between the act and the agents. This testimony whilst they crave leave to present unto the reader in way of defence for their undertaking, so far as to be of God; they are ashamed of themselves the agents, as most unworthy. They here read their duty, what they ought to be; and are not insensible of the goads of the wise, provoking them to be according to their duty: in the mean while confessing and lamenting their too manifest unanswerable walking unto their profession, and their brethrens expectation.

The cause of his departure was this: The corruption of the times being such, as would not endure his officiating any longer in his station without sin; and the envy of his maligners having procured letters-missive to convent him before the high-commission, which a debauched inhabitant of that town (who not long after died of the plague) undertook to deliver to him, according as he had already done to some others: Mr. *Cotton* having intelligence thereof, and well knowing that nothing but scorns and imprisonment were to be expected; conformably to the advice of many able heads and upright hearts (amongst whom that holy man Mr. *Dod* of blessed memory had a singular influence) he kept himself close for a time in and about *London*, as *Luther* sometimes at *Wittenberg*, and *Paræus* afterwards at *Anvilla*. Neither was that season of his recess unprofitable: but as *Jerom* retired to his den at *Bethlehem* was an oracle unto many in his time, so addresses during that interim were made unto him privately by divers persons of worth and piety, who received from him satisfaction unto their consciences in cases of greatest concernment. His flight was not like that of *Pliny's* mice, that forsake a house foreseeing the ruine of it; or of mercenaries, who flie from duty in time of danger: but Providence Divine shutting up the door of service in *England*, and on the other hand opening it in *New-England*,

* *Boza Eleg. 2.*

he was guided, both by the word and eye of the Lord. And as *David* yielded upon the perswasion of his men, to absent himself from danger, so he suffered himself to be perswaded by his friends to withdraw from the lust of his persecutors, for the preservation of so precious a light in Israel; after the example of *Jacob*, *Moses*, the prophets which *Obadiab* hid in the caves, *Polycarp*, *Athanasius*, yea and Christ himself; *When they persecute you in one city, flie unto another.* *Cyprian* implieth, that a tempestive flight is a kinde of confession of our faith; it being an open profession, that our faith is dearer to us then all that we flie from, for the defence thereof. It was not a flight from duty, but from evident, and regularly evitable danger; not from the evil of persecution, but from the evil of obstruction unto serviceableness. It was not a flight from duty, but unto duty; not from the profession of the truth, but unto a more opportune place for the profession of it.

Thus, this infant and small commonwealth being now capacitated, both in respect of civil and church estate, to walk with God according to the prescript of his word, it was the good hand of the Lord unto his servants who had afflicted their souls to seek of him a right way for themselves, their little ones, and their substance, to send unto them (amongst many others) this man of understanding, that might be unto them as eyes in this wilderness. His manner of entrance unto them was with much blessing. For at his first coming, he found them not without some troubles, about setting the matters of the church and commonwealth.

When Mr. Cotton (being requested) preaching before the general court out of *Haggai* 2. 4. *Yet now be strong, O Zerubbabel, saith the Lord, be strong, O Joshua son of Josedek the High-Priest, and be strong all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts: as Menenius Agrippa sometimes by his oration healed that then-threatening breach between the fathers and the people of Rome;* so through the Lord's working mightily by this Sermon, all obstructions were presently removed, and the spirits of all sorts, as one man, were excited unanimously and vigorously in the work of the Lord from that day. In order whereunto the court considering; that, that people of God, all the members of which republick were church-members, were to be governed conformably to the law of God,*

* Liv. Histor. lib. 2. cap. 22.

desired Mr. *Cotton* to draw an abstract of the judicial laws delivered from God by *Moses*, so far forth as they were of moral (*i. e.* of perpetual and universal) equity. Which he did, advising them to persist in their purpose of establishing a *Theocracy* (*i. e.* God's government) over God's people. It was an usual thing henceforth, for the magistrate to consult with the ministers in hard cases, especially in matters of the Lord: yet so, as notwithstanding occasional conjunction, religious care was had of avoiding confusion of counsels: *Moses* and *Aaron* rejoiced, and kissed one another in the mount of God. After which time, how useful he was to *England*, to *N. E.* to magistrates, to ministers, to people, in publick and private, by preaching, counsel, and resolving difficult questions, all know that knew him, and consequently saw the grace of God so evidently manifested in him. In the course of his ministry in *New-Boston*, by way of exposition, he went through the Old-Testament unto *Isa. 30.* the whole New-Testament once through, and the second time unto the middle of *Heb. 11.* Upon Lord's days and lecture-days, he preached through the *Acts of the Apostles*, *Haggai*, *Zechary*, *Ezra*, the *Revelation*, *Ecclesiastes*, *Canticles*, the second and third epistles of *John*, the epistle of *Titus*, both the epistles of *Timothy*, the epistle to the *Romans*, with other scriptures: the presence of the Lord being mighty with him, and crowning his labours to the conversion of many souls, and the edification of thousands. Besides these labours forementioned, he hath many pieces in print, which being well known, need the less to be here enumerated.

His youth was unstained, whence he was so much the more capable of being an excellent instrument in the church in his after-age. Many do that evil whilst they are young, which makes them unable (at least comparatively) to do so much good when they are old. He must have a good report of them that are without,* lest he fall into the reproach and snare of the devil. Satan catcheth at the scandals of such who are in the ministry, as fittest materials to make snares unto the prejudice both of the gospel, and of souls. *Augustine*, to whom God in this respect shewed peculiar mercy, upon his (ordinarily) uparallel'd repentance, telleth us, A good life is requisite in respect of ourselves, but a good name is requisite in respect of others.† The gratefulness of the most excellent liquor unto the stomach, depends in part upon the quality of the vessel. We may be good men, if we

* 1 Timothy 3. 7.

† Aug. de bono viduitat. c. 22.

have a good conscience; but we are not like to do much good, if we have not a good name. Our religion, our report, and our eye, must not be plaid withal. It is a smart admonition mentioned by *Sturmius* in his classical epistles, when upon such an one reading out of *Tully's Offices*, who himself was not of an unblemished life, his hearer objects, *Docet officium, non facit officium*; he teacheth duty, but he doth not do his duty. A divine freedom did open *Samuel's* mouth to testify against the sins of the people, whilst they were compelled to testify unto the innocencie of *Samuel*. To be long at sea, and not meet with one storm, is unusual: to live long, and to lead a godly life all-along without offence, is not a little wonder, and a special favor both to ourselves and others.* He was a general scholar, studious to know all things, the want whereof might in one of his profession be denominated ignorance; and piously ignorant of those things, the nescience whereof made him more learned.† One man is not born to all things. No calling (besides divine requisites) calleth for more abilities, or a larger measure of humane knowledge then the ministry; deservedly therefore is his praise great in all the churches, that he not only gave himself thereunto, but exceeded many that had done virtuously therein. The greater part of the *Encuclopaideia* he excelled in. Those arts which the university requireth such a proficiency from her graduates in, he both digested and refined by his more accurate knowledge of them. He was a good *Hebrician*, in Greek a critick, and could with great facility both speak and write Latine in a pure and elegant Ciceronian stile, a good historian, no stranger to the fathers, councils, or school-men: abundantly exercised in commentators of all sorts. His library was great, his reading and learning answerable, himself a living and better library. Though he was a constant student, yet he had not all his learning out of his books. He was a man of much communion with God, and acquaintance with his own heart, observing the daily passages of his life. He had a deep sight into the mystery of God's grace, and man's corruption, and large apprehensions of these things. It was wont to be said, *Bonus textuarius est bonus Theologus*: A good text-man is a good divine; if you look upon him in that notion, he was an expositor (without offence be it spoken) not inferior to any of this more

* *Miraculi instar vitæ iter, si longum, sine offensione percurrere. Marian. l. 1. de morte et immortal. cap. 6.*

† *Non necessaria discendo, necessaria ignoramus. Sen.*

sublimated age; that great motto so much wondred at, *Labore et Constantia*, labor and constancy, containing nothing more then the duty which God hath laid upon every man. Learning (saith *Hierome*)* is not to be purchased with silver, it is the companion of sweat and painfulness; of abstemiousness, not of fulness; of continency, not of wantonness: the earth continueth barren or worse, except industry be its midwife. The hen, which brings not forth without uncessant sitting night and day,† is an apt embleme of students. The wiser naturalists who have been serious in improveing, and Christians that have been conscientious to improve or redeem their time, for the more effectual obtaining of their end, have distributed the day into certain proportions, setting each apart to his predesigned use: Hence the ancient Grecians appointed the first six hours unto their respective contemplative functions, the rest (say they) call upon us to take care of our health and life.

*Sex horæ tantùm rebus tribuuntur agendis;
Vivere post illas litera Z memot.*

Melancthon sometime commended this distribution of the day unto a great man; that the four and twenty hours being divided into three parts, eight be spent in study, eight in our bed, the rest as our bodily welfare calls upon us: others give ten hours in the day unto our studies, if strength permits, approving of more according to this division. His diligence was in the third degree most intense, and most exact.‡ His measure was a glasse of four hours, three of which he would sometime say, was a schollar's day, and after that rate he spent not a few of his days; he was always an early riser, and in his latter years not eating any supper; he made up the avocations of that day by retiring that time, and the rest of the evening to his study. With *Solon*, as he grew old, so was he continually a learner: and with *Quintilian* he terminated his life and his reading both together. The constant work of his ministry was great, if not too great for one man. A candle may spend too fast: and the improvement of the light whilst it is yet burning admits of degrees; besides his preaching in season and out of season, he was daily pressed, if not oppressed, with the care and service of

* *Hierom. Apolog. contra Ruffinum.*

† *Nocte dieque incubando.*

‡ *Summus diligentiae gradus est vehementissima, et exactissima diligentia.*

the churches; attendance to personal cases, and manifold other employments inevitably put upon him, both from abroad and at home, whence the time remaining (which is not a little to be lamented) was insufficient to attend doctrinal, and especial polemical scripts, such as the cause of the truth, occurrences of providence, and his peculiar engagements called for. He was free to give his judgment, when desired, but declined arbitration and umpirage in civil differences between man and man, as *heterogeneous* both to his office and spirit. His course, like that of celestial bodies, was always in motion, but still careful to keep within his proper sphere. *Calvin* was not more solicitous not to be found idle; no man more vigilant to contain himself within his measure. It was religion to him, both to run, and to run lawfully within the white lines and boundaries of his agonistical race. He was *doing*, and *so doing*.

[*To be continued.*]

Translation of the Cinghalese Book called Rajewaliye (Rájá-vati). A History of Ceylon, compiled from the Historiographic Records of the Kingdom.

(Communicated by Sir Alexander Johnston, Knt. late Chief Justice of that Island.)

[PART III.]

From the first Extermination of the Religion of the Malabars in Ceylon, to the fifth Irruption of that people upon the Island.]

His (Gemunu Rajah's) younger brother, Tissa Cumara, was the next that succeeded to the throne; he assumed the name of Sedaetissa Raja. He caused to be built the temple called Digawna Sree Wihawra, the dawgob called Moolking Gala Wehere, and caused to be made eighteen lakes, and after a reign of thirty-seven years, went to Tositta Pura, which signifies the city of God, or Gods. His son, called Tulna Rajah, was the next that mounted the throne; he only reigned one year and eight months. While a dawgob was erecting by his orders, he was murdered by Siminy Tissa, who became king, and reigned thirty-nine years. After his death, Walagamba Rajah succeeded to the throne; when he had reigned five months, seven Malabar chiefs, with seven thousand men from Soly Rata, made a descent on

Ceylon, drove Walagamba from the throne, and one of the Malabars, taking the king's wife, went away with her. Another of them seized the cup or patra of Buddha, and likewise went away. The other five Malabar chiefs remained, and succeeding one another in the government, reigned as kings for the space of thirty years. About the expiration of which time, the king Walagamba, who had been living amongst the rocks in the wilderness, returned from his solitude, raised an army, and attacked the city of Anuradha Pura, destroyed the Malabars, again ascended the throne, and caused the houses of stone, or caves of the rock, which he had seen in the wilderness, to be made more commodious, and reigned as king for twelve years.

The next king was Maha Deliga Tissa Rajah; he entertained five hundred Raha toonancies, caused the books concerning the religion of Buddha to be collected and deposited in one place, and reigned as king for the space of fifty years.

The next king was the son of the late king Walagamba Rajah, his name Choranga; he rased to the ground eighteen temples. And now hear the story of the king that reigned in Damba, and in the city called Sawgal Nuwara, which king was wicked, and coveted the wife of a Brahman, and in order to accomplish his end, and obtain his desires, put the Brahman to death, though innocent of any fault. He told his servants to accuse the Brahman of some fault, whether guilty or not, and thereupon certain of the people, while the Brahman was coming from market, drove out a cow belonging to the king's palace, and left it on the road, which the Brahman was to pass, and then hid themselves, and lay in wait. The Brahman came on, and the cow walked on in front of him, and thereupon the layers in wait rushed out and seized the Brahman, and accused him of having stolen the cow belonging to the king's palace; and taking him and the cow together, delivered him to the king, and the king put him to death. The Brahman's wife came to hear of the matter, and that the king wanted to have her; and thereupon the woman exclaimed, "If I be a chaste woman, let the king's reign come to nought;" and having scraped ashes together with her feet, she took three times her two hands full, and cast the same towards heaven, and three times beat on the soles of her feet, and going into her house, and shutting her door, gave herself over to death. God was so much offended with this that the king had done, that he visited the whole kingdom with a drought, which lasted for twelve years.

And now it came to pass, in the time of this sacrilegious king, who destroyed the temples, that God visited Ceylon with a famine, which, like the famine of the Brahmani in Damba Dewa, lasted for the space of twelve years. Know also, that the æra called Saka Warosha took its date from the fate of the said Brahmani; the people afterward killed the said king Choranga, whose reign had lasted twelve years.

Buddha had now been dead for the space of seven hundred and three years. The next king was the son of the late king, Maha Deliga Tissa Rajah; he assumed the name of Cuda Tissa Rajah, and reigned three years. This king was poisoned by his queen for the sake of the adigar called Soorakit, who, after the king's death, reigned as king for one year, and then he was likewise poisoned by the minister called Prohita Bamuna*, who, in like manner, reigned as king for one year. Prohita Bamuna was also poisoned by the queen, who afterwards reigned for the space of four months. She was put to death by the son of her first husband, Cuda Rajah; he assumed the name of Macala Tissa Rajah, and after the queen's death he reigned twenty-two years. His son, called Batia Rajah, was the next king, and having gone one day to the temple of Ruwanwella, he heard the Rahatoonancies preaching in the inside; he then made a vow not to remove therefrom without obtaining his desire, and accordingly he sat down, and remained there without eating any thing. While thus waiting at the dawgob, the place where the god Sakra was began to grow warm, and thereon he looked to see what was the matter, and accordingly afforded the king an opportunity of entering into the dawgob, and having obtained his heart's desire, and gratified his curiosity, he made flower gardens, and with the flowers of the said gardens caused the said dawgob to be covered from time to time. And this king, after a reign of eighteen years, died, and went to heaven.

His younger brother, called Maha Deliga Rajah, was the next king; he caused to be built the dawgob of Sargiria, which was called Ahbooloo Dawgob; he marched from the place called Calando to the said place upon white cloth; he relinquished the taxes due to the crown throughout the whole island—planted on each side of the city of Anuradha Pura flower gardens, four leagues in length; and the flowers that grew in the said gardens were Sihinidha, Balidha, Dunukeya, Wetakey, Dasamau (that is jessamine), Sapu, Naic, and Pannau; and many a time did he offer the flowers of the said

* Purohita Brahmana, the king's family priest.

gardens to the dawgoh of Ruwanwella. He caused ninety-nine thoneys to be built round the shore of Ceylon upon the sea, on which he caused cloths to be displayed in various forms; and he stationed twenty-four thousand priests, whom he supplied each with a dainty breakfast, and also a good evening meal, and caused lights of cow's butter to be burned in the thoneys at night: and thus abounding in good works, the said king reigned for the space of twenty years. His son, who was called Adagemanu Rajah, was the next king. He caused to be proclaimed, by beat of tom-tom, throughout the island, that nothing having life should be killed, and was gentle in giving his orders, and prevented the commission of sin, and thereby laid up a store of good works, and having reigned the space of nine years, died, and went to heaven. His son, who was called Sinnam Rajah, was the next king, and he reigned three years. In this king's reign, the king of the country called Soly Rata, with an army of Malabars, made a descent on Ceylon, and taking twelve thousand families captive, took them away to his own country.

The son of Sinnam Rajah, who was called Rajabau Cumara, was the next king. He was accustomed in the night time to walk about the city, and as he was taking his walk one night, he heard a widow woman crying and lamenting for her children, who had been taken away captive by the king of Soly Rata; whereupon the king said within himself, that an evil was in the city, and putting a mark upon the door, went home to his palace. In the morning the king called his adigars, and observed to them, that there was a weeping in the city, and demanded to know the cause thereof. The adigars replied, that nothing but joy was in the city, and that all was in proper order like the feast chamber of the god Soora Rajah (or Sakra). The king became angry with the adigars, and sent for the woman whose door had been marked, and asked her the cause of her weeping more particularly; and thereupon the woman answered, that when the king of Soly Rata had made a descent upon the island he had carried away captive twelve thousand families, and among the rest her two sons. The king thereupon expressed marks of anger and rage against his own father, in whose time the said thing happened, and immediately resolved to make war on Soly Rata. He marched accordingly to Jaffnapatam, with determination to bring again the people who had been taken away captive. He proceeded to Soly Nuwara, having to attend him the giant Nielaw. The

king of Soly was struck with terror; the king of Ceylon mounted the throne; and as for the giant Nielaw, he killed the elephants of the city, by dashing one against another. The ministers of the king of Soly went and gave their master information of the devastation which was making in the country. The king of Soly thereupon asked the king of Ceylon, if he had come to ruin his country. The king of Ceylon answered, that he had brought no army to destroy the country, but only a little boy with him, and thereupon ordered the giant Nielaw to be brought, and accordingly he came, and stood before him. The king Soly Rata then asked the king of Ceylon how he could come without an army, and the king of Ceylon thereupon answered, "I have come in order to take back to their own country the twelve thousand families which thy father brought away from Ceylon in the time of my father." The king of Soly thereupon replied, "We, whose king formerly vanquished the Asuras," (a sort of gods) "cannot think of giving thee back thy people which were brought away captive." The king of Ceylon thereupon became angry, and said that he would smite the city, and leave the same in ashes, and demanded that the king should instantly, instead of twelve thousand families which had been brought from Ceylon, return to him twenty-four thousand; and thereupon taking up a handful of sand, squeezed it, so that drops of water fell therefrom, and also taking his iron rod, he gave it a twist, so that water fell from it also. The king of Soly was thereupon struck with great terror, and granted his demand of twenty-four thousand families. The king of Ceylon also, upon that occasion, brought away the foot-ornaments of Patini Dewi, and also the arms of the four gods, and also the Patra Dhatu of Buddha, which had been taken away in the time of the king, and admonishing the king never to be guilty of carrying away such spoil any more, departed for Ceylon. On his arrival, he restored all those who had been carried away captive to their ancient possessions, and the rest he desired to reside in the country then called Kuru Rata (that is, the country for taking elephants) and since that the said country bears the name of the Alut Kurcorle to this day; and this king, after a reign of twenty-four years died, and went to Dewa Loka (or heaven.)

His son, who was called Bhatia Tissa Rajah, was the next king. He caused the dawgob called Palupala Dawgob, to be built at the root of a tree called Kiry Palugaha, and made offerings to the same, and reigned as king for the

space of twenty-four years. His younger brother, who was called Cudana Rajah, was the next king, and he reigned twenty-two years. His son, who was called Wawa Tissa Rajah, was the next king, and he reigned twenty-two years. His son, who was called Ambagey Rajah, was the next king, and he reigned for two years. The son of the late king, Wawa Tissa Rajah, who was called Sutou Rajah, was the next king, and he likewise reigned for two years. His son, who was called Wija Lindu Rajah, was the next king, and he reigned for six years.

Sanga Tissa Rajah, who was of the blood royal called Lemini Wangsa, was the next king, and he reigned for four years. After him Sri Sanga Bo Rajah became king, and while he was governing in a proper manner there came a famine upon the land, and there was no rain, but through the king's virtue there came rain. At this time there lived a man in the province called Roonoo Rata, called Dala Raksha, who was a cannibal, and on whose account the country was in a state of distraction. The king vowed that he would not stir without seeing the man, and through the virtue of the king the said cannibal came of his own accord to the king, and thereupon the king asked him, what was the reason of his molesting his subjects? The cannibal promised to do so no more if the king would give him only one village to feast upon, but was refused; he asked the half thereof, and was refused; and some tell, he asked to have only one man more, and the king told him that he should not have one, but told him to take himself, if he pleased, and thereupon the cannibal answered, "Although there were a hundred like me, they could not take and eat so good a king as thou art." The king was pleased with the saying, and since he had refused to sacrifice human creatures to his ferocity, promised to make him an allowance in rice, and had the pleasure of seeing the cannibal's disposition changed to mildness.

While the king was thus governing according to wisdom, his brother, who was called Leenini Golu Ambau Rajah, came to pay him a visit, and took the kingdom from him. The king disguised himself as a priest, and came and resided in secret at the place where the dawgob of Attana Gala is now built, to the south-east of the temple of Calany. Golu Ambau Rajah caused proclamation to be made throughout his whole dominions, by the beat of tom-tom, that whosoever would bring the head of the king his brother, should receive a great reward. Many people cut off other

people's heads, and carried them to the said Golu Ambau Rajah, pretending that they had found his brother, and cut off his head, but he was not to be imposed upon by a counterfeit head. A poor woman, however, one day made ready a little rice, and some of the small fishes called Nitoly, but in the Cinghalese, Hawl messau, and giving the same to her husband, said unto him, "Husband, if thou shouldst bring the head of the king Sri Sanga Bo Rajah, we should be made rich;" and accordingly sent him away to bring the same. The said poor man entered into the jungle, and wandered till he came to Attana Gala, and there he found out a flat stone and the place of the king's residence, and went to talk to the king, but in the mean time did not know that it was the king. The king asked from whence he came, and he told him that he was in search of the king Sri Sango Bo Rajah, for sake of whose head many people had been put to death. The king was sorry to hear the news, and resolved that the poor man should obtain the reward, and thereupon said unto him, "Come, let us eat that rice which thou hast brought." The basket with the rice was opened, and the two sat down to eat. The rice was divided into two shares; and thereupon the king thought within himself, "If ever I am to be a Buddha let these fish swim in the water, and let this rice made of the grain called mawee grow;" and thereupon throwing the said fish, which were not only dead and boiled, but also pounded in a mortar into one consistency, into a pellucid pool, they began to swim in the water, and in the mean time the boiled rice began to grow, and thereby he knew that he would one day become Buddha; and so having eaten his rice, he told the poor man that he was the king, and to cut off his head, upon which the poor man became terrified, and ran away. The king called out to him to stop and take his head, saying, "If any man dispute thy word, and say that thou hast not brought the head of Sri Sanga Bo Rajah, do thou take sandal wood and sweet smelling liquid, and offer the same to the head, after laying the head on a chair covered with white cloth, and then, by the power of the gods, my head itself will bear witness;" and thereupon he himself, tying the end of a cloth to a tree, and the other end about his neck, twisted off his head, and gave it to the poor man. The poor man took and presented the head to Golu Ambau Rajah, who, however, said that it was a counterfeit head, but the poor man having done as he had been directed, the head sprang up three times through the power of the gods, and said, "I

am the head of Sri Sanga Bo Rajah," and thereupon the king gave to the poor man a great reward, and reigned as king for twenty-two years. The king Golu Ambau Rajah, in his life-time, visited Attana Gala, where his brother's body lay, and built a house round the dawgob, and made large offerings, and dying, went to the world called Paralow.

His son, who was called Calakin Deta Tissa Rajah, was the next king. He apprehended and put to death the eight persons, Cala Wessa, which his father had never been able to do—made four stories to Lowa Maha Pawya, which his father had not been able to finish—raised a steeple on the same, and made large offerings for the same—dug six lakes—made the dawgob of Pelan Sri Gala, of Montaroo, and of Elugol; and making large offerings, reigned as king for ten years.

His younger brother, who was called Mahasen Rajah, was the next king. He causing the devils to work, made the late lake called Minnery Wewa, dammed up the river called Cara Ganga, which used to run to the said place Minnery; at a signal given him by the gods, dammed up the brook called Tala Wattuya, and with the water of the same cultivated twenty thousand fields, and prepared the same for sowing. As there was a want of dhatu or bones, &c. of Buddha, he told the priests to make figures of gold; and, moreover, he caused to be made the lake of Muagamua, the lake of Suralacaora, the lake of Didora, the lake of Maha Minia, the lake of Poknawa, the lake of Poos Coomboora, the lake of Patcalumalua, the lake of Sulugumalua, the lake of Calawana, the lake of Kimboolwat, the lake of Wadunnawa, the lake of Surualarantia, the lake of Minihiria, altogether seventeen lakes; and all this service he caused to be performed by the devils; and as there was no dhatu of Buddha, and as he knew by hearing that the girdle of Buddha was in heaven, he looked up to heaven, and the gods seeing that he gave himself so much trouble, consented to let down the wonderful girdle of Buddha. The king stretched out his hand to receive the girdle, and thereupon the gods pulled it higher up, and the king stretching himself to get hold of it, the gods pulled it up higher still, and the king still eager to lay hold of the girdle, stretched himself still more to get hold of the same, but still the same was drawn up out of his reach. The king, after all his anxiety being so much disappointed, began to grow angry, and taking his sword, sprang up eighty cubits towards heaven, and cut a piece of the girdle, which piece he kept, but the rest thereof the gods pulled again up to heaven. The king made great

offerings to this piece of Buddha's girdle; he also made a noble dawgob for it forty cubits in height; and having reigned as king for the space of twenty-four years, he died, and went to heaven. And thus from the king Wijaya Rajah to the king Mahasen Rajah, there were sixty-three kings, all of untainted royal blood; and at this time Buddha had been dead eight hundred and forty-four years, nine months, and twenty-five days; but know this, that with Mahasen Rajah ended the unadulterated royal blood.

The kings who followed were descended of parents, one of whom was of the Suria Wansa,* or descended from the sun, and the other of the Sri Bodee Wansa, descended from the bringer of the Bo-tree, or of the Delada Wansa, descended from the bringer of the Dhatu, and thus of mixed blood; and on that account, and because there were no longer to be found the Rahatoonancies who could fly to heaven when they pleased, and because the god Sakra Dewa-indra left off to regard Ceylon, and because piety had disappeared, and because the city of Anuradha Pura was left in ruins, and because the fertility of the land was decreased, the kings who followed were no longer of such consequence as before.

The king called Kirti Sri Mewan Rajah was the next king after the said Mahasen who ascended the throne, and he was of the said adulterated blood. In the ninth year of his reign, the king called Guwaseenam Rajah was king of the country called Calingu Rata, and this king of Calingu Rata had in his possession the tooth of Buddha, called Dakumi Delada Samy, and the king worshipped and made offerings to the same. But now the king of the city called Sawat Nuwara declared war against the said king of Calingu Rata, in order to make himself master of the said tooth. The king of Calingu Rata thereupon called his daughter, whose name was Ranewalenam Cumara, and her husband called Dantanam Cumaraya, and addressed himself to them, saying, "The king of Ceylon, Kirti Sri Mawan Rajah is my good friend; I am now going forth to battle; if it happen that I lose the day, I will hoist a red flag, and do you thereupon, without allowing Delada Samy (the tooth) to be taken by the enemy, disguise yourselves as pilgrims, and carry the same to Ceylon, and deliver it there to the king, my friend. The king of Calingu Rata accordingly went forth to meet his foe, and when he found that the battle was going against him, he hoisted a red flag, and having so done, fell by the hand of

* *Surya Wansa*. S. lineage of the sun.

the enemy. In the mean time, his daughter and son-in-law, having seen the signal of defeat, dressed themselves as pilgrims, and taking with them Delada Samy, fled to the sea-shore, and taking ship at Tutocoreen, came to Ceylon, and delivered Delada Samy to the king Kirti Sri Mewan Rajah, and the king provided the said prince and princess with a residence at the place called Keeragam, in the Beligal Corle, and heaped upon them many favours. The king likewise made a house for Delada Samy, and without intermission, made offerings to the same of both flowers and light. He reigned as king for the space of twenty-eight years.

His younger brother, who was called Deweny Paetissa Rajah, was the next king. He made a carandua or case for Delada Samy, which he sprinkled with sweet-smelling water and sandal, and made figures of Buddha with his own hand. He also caused dawgobs to be erected, and was a benefactor to the world during a reign of ten years. His son, called Bujos Rajah, was the next king. He provided books and preachers from village to village, and caused preaching to be held at appointed seasons. He raised the Maha Waihara of Anuradha Pura twenty-five cubits high, offering flowers of jessamine to it. He also painted the walls and roofs of Lowau Maha Paya blue; there he caused seven hundred priests to assemble every day, to be supplied with victuals. He also bestowed villages upon the priests, of which they reaped the yearly revenue. He also caused to be raised the Waihara of Morapaw Piri, and abounded in good works with a view of becoming a Buddha, and having reigned eight years, went to heaven.

His son, Oepa Tissa Maha Rajah, was the next king. He caused to be built the dawgob of Palaw Wagu, enclosed the lake called Nepauwewa, and reigned as king for forty-two years. His son, who was called Manam Rajah, was the next king. He reigned for twenty years. In the course of this king's reign, the two persons called Bandagatnam Watawah and Temnaha Sin, caused to be brought from Damba Dewa to Ceylon the books containing the two hundred thousand two hundred and fifty orders of Buddha, and the books containing the three lack thousand, and one hundred thousand seven hundred and fifty sayings of Buddha, which were written in the Paulu language, and caused the same to be published.

The illegitimate son of the late king, who was called Sinnam Rajah, as it were, governed by night, while the legitimate son of the king, called Sawkyanam, governed by day.

They reigned together for the space of one year. The next king was called Weisscha Caral Loraw. He went one day to pay his homage to Delada Wahansey, and when he wanted to return again to his house called for his elephant, but seeing that it was not immediately brought, asked what was the reason, and his ministers told him to wait a little, and that the elephant would be brought directly; but thereupon the king became angry, and seeing the figure of an elephant built of stones, &c. asked if the said figure would not take him on his back? Thereupon the said figure came towards the king, and took him on his back, and went into the city, and carried the king to his palace. The said king reigned for six years, and then seven Malabar chiefs, from Soly Rata, having made a descent with seven thousand men, put the said king to death, and assumed the government, and, succeeding one another therein, governed the country for twenty-seven years.

Illustrations of various Passages of Scripture, selected from different Authors.

VI. GENESIS, xiii. 9.

"Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

Some have wondered how Abraham, and the other Patriarchs, in the ages of antiquity, were permitted at pleasure to take up their residence with numerous flocks in countries where they were strangers, and without making any compensation to the native inhabitants: but the same practice is customary in the interior of South Africa. Kraals of Bushmen come and take up their residence in the Coranna country as long as they please, without being considered intruders; and the Corannas do the same in the Bushman country, or in any of the other countries. In this way there is a mixture both of blood and of languages among the inhabitants of these regions.

[Campbell's Travels in Africa, page 236.]

VII. EXODUS, xxviii. 9—11.

"And thou shalt take two onyx stones, and grave on them the names of the children of Israel; six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. With the work of an engraver

*"in stone, like the engravings of a signet, shalt thou engrave
 "the two stones with the names of the children of Israel: thou
 "shalt make them to be set in ouches of gold."*

Dr. Clarke obtained at Larneca in the island of Cyprus, an onyx, which there is every reason to believe one of the Ptolemies used as a signet. It contained a very curious monogram, expressing all the letters of the word ΠΤΟΛΕΜΑΙΟΥ, according to the manner here represented :

The use of such instruments for signature is recorded in the books of Moses, 1700 years before the Christian æra : and the practice has continued in Eastern countries, with little variation, to the present day. The signets of the Turks are of this kind. The Romans, Greeks, and Egyptians had the same custom : indeed almost all the ancient intaglios were so employed. In the twenty-eighth chapter of Genesis, it is related that Tamar demanded the signet of Judah : and above 3000 years have passed since the great Lawgiver of the Jews was directed to engrave the names of the children of Israel upon onyx stones, "like the engravings of a signet," that is to say, if we may presume to illustrate a text so sacred, (with reference to a custom still universally extant,) by a series of monograms, graven as intaglios, to be set "in ouches of gold for the shoulders of the ephod." That the signet was of stone, set in metal, in the time of Moses, is also clear from this passage of sacred history.

[Dr. Clarke's Travels in Greece, Egypt and the Holy Land, Part II. p. 320.]

VIII. 1. KINGS, xviii. 28.

*"And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon
 "them."*

According to Dr. Clarke this practice is still preserved, by what he terms the "Howling Dervishes of Scutari, who preserve in their frantic orgies the rites of the priests of Baal."

[Clarke, Part II. p. 6.]

DEAN MILNER AND DR. PLUMPTRE.

THE following letter has been forwarded to the Editors, with a request, that it might be printed *without alteration*, and as that course was pursued with the communication of Mr. Plumptre, to which this letter is a reply, the impartiality which will, they trust, ever characterize the pages of the INVESTIGATOR, has induced a strict compliance with the wishes of their reverend and highly respectable correspondent. At the same time, they cannot but express an earnest hope, that they shall not have occasion again to advert to this unpleasant altercation, nor would it have been continued thus far, but from the desire they felt to do justice to the character of a distinguished individual, now no more, whom they cannot but consider one of the brightest ornaments of the church of God in the days in which he lived; and of another gentleman, for whose descendant, the natural vindicator of his character, they entertain the highest respect.

TO THE EDITORS OF THE INVESTIGATOR.

GENTLEMEN,

A LETTER which appeared in No. VII. of your quarterly publication, written by the Rev. James Plumptre, on the character of the late Dean Milner, has given great pain to myself, in common with many others, who had the privilege of a personal intimacy with that great and good man. Although you will doubtless consider it inexpedient, that the pages of the INVESTIGATOR should be occupied by debates on the merits or demerits of private character, yet I cannot but consider the present case as one which demands some notice; and, I trust, you will not decline to give publicity to the few observations which I shall make respecting Mr. Plumptre's singular, and (in most respects) unfounded, attack upon the character of one, whose talents, and whose piety, justly command the respect and veneration of posterity. I feel the more confident that Dean Milner's memory will meet with this justice at your hands, since you yourselves, in the first instance, thought proper to call the attention of your readers to the character of "this venerable and exemplary divine;" (No. VI. p. 244,); and since you have candidly stated, that you leave "the public to decide on" Mr. Plumptre's "recriminatory charges on the late President of Queen's; whose conduct, as the head of a college, he had an opportunity of observing, which" *you* "did

not enjoy." (No. VII. p. 79.) As impartial biographers, you cannot wish the public to form their decision upon the simple, uncontradicted statements of Mr. Plumptre, as they at present stand on record in your pages.

Although considerably junior to Mr. Plumptre as a member of the University of Cambridge, yet I believe I have had more frequent opportunities than himself of becoming acquainted with the many excellencies, and the few infirmities, of the late Dean of Carlisle; having for sixteen years been a member of the College over which he presided, and having for the last ten years of the President's life enjoyed an uninterrupted intimacy with him, as one of the Fellows of the society of which he was so bright an ornament.

Upon Mr. Plumptre's remarks on the character of his own father, (Dr. Milner's predecessor in the presidency of Queen's College,) I shall make but few observations. It was natural for the son to defend the reputation of his parent: but surely, while filial affection prompted this tribute of respect to Dr. Plumptre, Christian charity ought to have thrown a veil over the supposed or actual failings of Dr. Milner, except so far as they *necessarily* became the subjects of exposure in the legitimate conduct of the argument. I do not know for what purpose Mr. Plumptre has informed his readers, that his father's "name has been recently brought before the public in the appeals from the College." (No. VII. p. 80.) I am certain, however, that such a passage, in the connection in which it occurs, must convey the impression, to persons unacquainted with the facts, that Dr. Plumptre's name has been "*brought before the public*" in an *unfavourable* light; and that this is one of those circumstances which have induced his son to institute recriminatory charges against the venerable Dean Milner. It may be proper, therefore, to state, that Dr. Plumptre's name was used, *since the death of Dr. Milner*, in two affidavits* (filed in Chancery by Dr. Godfrey, the existing President of Queen's College, and myself,) in the way of a simple reference to indisputable and *merely historical facts*, from which neither credit nor blame could, in the slightest degree, attach to Dr. Plumptre.

1. The first subject to which Mr. Plumptre alludes is, the abolition of the custom of the Sizars of the College waiting in Hall upon the President and Fellows. THE INVESTIGATOR (in common with some other biographers) had claimed

* See the "Case of the President of Queen's College, 1821," pp. 81, 93, 183, 184.

the merit of this act for Dr. Milner. Mr. Plumptre is correct in his assertion, that this custom was dispensed with under the Presidency of his father: it was abolished by a College order,* dated 8th October, 1773. He is wrong in his information, that "Dr. Milner himself had never waited in Hall," (p. 81); for the custom prevailed during the three years of his undergraduateship, viz. from October, 1770, to October 1773. Dr. Plumptre, however, *only partially executed* a reform, which he left his successors to carry into complete execution. It was not till a few years ago, in Dr. Milner's presidency, that the Sizars were allowed to dine at the same table with the other scholars; it was in Dr. Milner's time, also, that the Sizars were relieved from their duty of tolling the chapel bell; and it was only so lately as last April (under the existing President, Dr. Godfrey) that they were permitted by the society to wear a gown similar to that assumed by most other undergraduates in the University. It is far from my object to plead for the continuance of such distinctions, or to defend their original institution. I cannot, however, refrain from making a remark upon a statement of THE INVESTIGATOR: these customs are not justly referrible to the "influence of aristocratical pride," looking down upon "poverty" as a "crime;" nor are they at all analogous to the "servile obligations imposed in the days of monkish ignorance and civil bondage, when priests had their villains, and rich men their bondmen, sold and bartered with their goods and soil." (INVESTIGATOR, No. VI. p. 247.) This language might with equal propriety be applied to all cases even of voluntary service, in which the labourer receives his hire. Sizars or Servitors are the sons of "indigent"† persons, who *voluntarily* undertake certain duties, and assume certain distinctions, in order to obtain education at a cheaper rate, and to enjoy the benefit of commons from the Fellows' table. If persons choose to accept the bounty, who are above the service attached to it, the charity is undoubtedly abused,—but not by the President and Fellows for the time being, who are merely the executors of the bounty of the Founders, to be distributed under certain conditions. The "indigent" members of the College might, undoubtedly, have been

* "October 8th, 1773. Also, that the Sizars for the future be excused waiting at dinner and supper, but still have *the benefit of commons from the Fellows' table*, if they chuse it."—Queen's College Order Book.

† Statutes of Queen's College, Cambridge.

assisted upon a more liberal plan ; but the existing conditions were framed by the benefactors of the House, and to *this moment remain in force upon the Statute-book of the College*, from which they cannot be erased, except by royal authority—a measure, for the accomplishment of which no President has yet exerted his influence.

It might have been sufficient for Mr. Plumptre to have pointed out the error of Dean Milner's over-zealous biographers, who had given him undivided credit for an act, which (*so far as it was really performed*) originated with his predecessor. He is not, however, content to confine himself to such a natural course of reply ; but, catching at the phrase, "abuses in discipline"—he commences a most extraordinary attack upon the conduct of Dean Milner, going back to a period even *before* his advancement to the President's chair. He informs us,

2. That "Mr. Milner was one of the great promoters of the *boisterous mirth* which prevailed in the combination room," (No. VII. p. 81.) in Dr. Plumptre's time. Upon what authority does Mr. Plumptre presume to institute this heavy charge? Surely he ought to have prefaced such an assertion—not with the positive declaration "I know," (p. 41.)—but with the candid admission, which he has adopted in another part of his letter, "I will ^{vouch} for the *truth** of this," (p. 84.); for it appears, upon his own confession, that he had not at that period commenced his residence in college (p. 80.), and therefore, that he has made this grievous charge upon the *mere report* of others! To *what extent* it may be true, I cannot venture to decide. But even allowing that Dr. Milner, in earlier life, gave way to some mirthful pursuits unbecoming the Christian character, why are "the sins of his youth" to be thus unfeelingly "sought out," and exposed. The Dean undoubtedly grew in grace as he advanced in years ; he saw and lamented the follies of his younger days. So early as in 1787 he could write thus to a friend : "The tendency to the comic, I am more and more convinced, it is our duty to check and restrain, and suppress, if not entirely stifle : this world is not a place of mirth." I have recently seen a note, not long since addressed to a cotemporary, and still existing member of his College, in which the Dean gives a gentle hint for combination room sobriety, delicately connected with the

* The *italics*, throughout this letter, are as given by Mr. Plumptre himself ; since I consider it unfair to lay any additional accent upon his language.

humble confession, that he *himself* could remember the time when a becoming moderation in social hours was *not* observed. Such was the beautiful spirit in which the pious Dean could refer to his own early failings! Is it in the same amiable temper, and with similarly practical views, that Mr. Plumptre casts a general reproach upon his memory?

3. A more specific charge is brought forward in the assertion, that "Mr. Milner...used often...to begin the service as he was putting on the surplice in the anti-chapel...and go through the whole with indecent celerity." (p. 81.) Here again he should have added, "I will ^{not} vouch for the *truth* of this!" (p. 84.) for it refers to a period when Mr. Plumptre had no College existence. Let it be granted, however, again, that Mr. Milner was *once*, or even *occasionally* guilty of some such youthful indiscretion, (for I will not, without evidence, believe that such indecorous conduct was *frequent* or *habitual*;) how delightful is it to contemplate the change in maturer life. There was, in later years at least, no "indecent celerity" in his performance of public religious duties. Not "four or five times" only (INVESTIGATOR, No. VI. p. 241.), "but *often* have I heard him, in Queen's College Chapel, pour forth the intellectual treasures of his great mind, and the devotional feelings of his pious heart, in a tide of sacred eloquence, with an energy, and an earnestness, worthy of a protestant dignitary, and of the historian of the Church of Christ: and most heartily do I adopt the sentiment, that "the Church of England wants but" more "*such* men as MILNER,...to revive again in its best days!" (INVESTIGATOR, No. VI. p. 254.)

4. The same defect of evidence marks the indecorous and unsustained assertion, that "one of the favourite phrases of Mr. Milner (still well remembered in the University) was *to keep up the hum*, by which he meant that *discipline was a hum* or *pretence*, and that such and such things were done merely *to keep it up*." (p. 82.) Can Mr. Plumptre "vouch for the *truth* of this?" (p. 84.) Can he name with precision the occasion upon which, and the persons within whose hearing, such an odious declaration was made by Dean Milner? And on the supposition, that some such *words* were used, who has given Mr. Plumptre the right of interpreting the *sense* in which they were adopted? or is he prepared to shew that such was their *necessary* signification? I feel strongly persuaded, from my knowledge of the Dean's character, that (though *the terms* might be his) *the sentiment* was one which he would indignantly have disavowed.

Many similar tales respecting Dr. Milner obtained a ready currency in the University ; distorted, rather (I should hope) by misapprehension, and by the natural wish that an eccentric story should lose nothing of its pungency in the retail, than by calumnious intention. Ears are always found greedy of giving entrance to such amusing narratives. I myself have heard some things to the Dean's discredit, (related with the utmost positiveness, and even with the circumstantial of time and place) which I have *known* to have been highly coloured and substantially untrue, having been personally conversant with the transactions upon which they were founded. Mr. Plumptre's anecdote may doubtless have had some little nucleus of fact, around which there has accumulated a mass of fiction. Surely, from such materials it is indecent, it is unworthy the profession of a Christian, more especially of a Christian Minister, *thus* wantonly to trifle with the character of a venerable servant of God removed to his rest ; and to bring discredit upon the holy religion which he professed—not without much of that reproach which ever attaches to vital godliness—for Dr. Milner was “A SAINT,” a term which Mr. Plumptre well knows to have a particularly pungent meaning in the University !

5. So anxious is Mr. Plumptre to find matter to the discredit of Dr. Milner, that he even converts an act of forbearance, and of personal kindness to himself, into an evidence of the Dean's negligence in the government of his society. Mr. Plumptre had grievously violated the College discipline. The President being absent, Mr. Plumptre (*according to the directions of the College statutes,*) is convened before the Vice-President and Fellows, and is admonished. The President, on his return, does not think that the case demands a severer punishment *than the statute has prescribed*; he spares the feelings of the convicted, and (it was to be hoped) the humbled and reformed undergraduate :—but his kindness was misplaced ;—after an interval of thirty years, and when the grave has closed upon the remains of his generous superior, the offender comes forward to the ungrateful task of heaping reproaches upon his memory as having been supinely lenient ; and ventures to place his unfledged and juvenile opinion (strengthened by prejudices of age rather than matured by experience,) in competition with the more grave and weighty considerations which doubtless then wisely decided the conduct of the Head of his College.

6. Dr. Milner we are told "was lavish" of the College money; he "frequently employed it in whims, and things which were merely for his own personal comfort, not for any permanent advantage to his successors," (pp. 82, 83.) and, as an instance of lavish expenditure, we are informed that he built "a new entrance and staircase to the Lodge." (p. 83.) For this latter act, Mr. Plumptre (on a personal interview with the Dean,) administered an oblique censure in terms which, with much self-complacency, he designates as "most happy." (p. 83.) "Dr. Milner's countenance changed from his usual smile to a serious cast;"—but Mr. Plumptre mistook its indication;—"he felt it," not as "a truth," (p. 83.) but as an undeserved reflection. To such a trifling accusation, it may be sufficient to reply, that the alteration which Mr. Plumptre has selected in proof of his charge, was one *essential* to the comfort and respectability of the residence of the Master of a College, there being, previously, *no* entrance to the Lodge, except by a back staircase leading through the College Audit-room: in fact, the Lodge is at this day a very humble dwelling, and scarcely suited (according to the prevailing notions of modern times) to the rank of the individual to whose use it is appropriated. The further charge, that "the fellowships were often kept open, under the plea that the revenues of the College were low," (p. 83.) contains an unworthy insinuation. Such a "plea" the statutes allow; of such "a plea" the existing society, and not Mr. Plumptre, is the proper judge; and if such "a plea" has "frequently been a subject of remonstrance at the audits by Fellows who are now living, and could speak to it," (p. 83.) it is but fair to add, that the sequestration of fellowships was *never* the *individual* act of Dean Milner, but of the President and a *majority of the whole body*, who if mistaken, may be presumed to have thus acted under the consciousness of the equity of their proceedings as responsible to the visitor. I do not mean to defend the College politics of Dr. Milner: in truth, I have *sometimes* felt it my duty firmly to oppose them. But such matters belong exclusively to the *forum domesticum* of the house; the public has little or nothing to do with them, having but partial information; and Mr. Plumptre, though a member of the University, and affecting an intimate knowledge of the affairs of our society, has not pointed out the leading character of Dr. Milner's mal-administration, but, on the contrary, manifests much ignorance upon the subject.

7. "Dr. Milner thought it his duty to preach in the

Cathedral at Carlisle;" it is, therefore, "matter of wonder" to Mr. Plumptre, that "he should not equally think it his duty to preach before the University of Cambridge." (p. 84.) The reader might imagine that Dr. Milner *never* preached at Cambridge, whereas he *did* occasionally ascend the University pulpit, and frequently discoursed in the most impressive manner from his stall in the College Chapel. That he did not more repeatedly exhibit his great and pious mind in such exercises, is undoubtedly to be much lamented, and not altogether defended; but Mr. Plumptre may, perhaps, be induced to contemplate this part of the Dean's conduct with less "wonder" and more candour, with less asperity in judgment and more delicacy in sentiment, by calling to mind that the Dean was an invalid, susceptible of the most trifling changes of climate and atmosphere; that his summers were spent in Carlisle; and his *winters* in Cambridge, and that he was so apprehensive of the effects of variable temperature, that he lived, whilst at Queen's, in an apartment, the casements of which were double-glazed!

8. It is with great reluctance that I now enter upon the most unkind and illiberal part of the attack upon the religious character of the Dean of Carlisle, which disfigures the letter of the Vicar of Great Gransden. Condescending to borrow (—it will soon appear that I might almost have said—to *steal*) a shaft from the quiver of a Socinian, "WHO BENT HIS BOW TO SHOOT HIS ARROWS, EVEN BITTER WORDS," Mr Plumptre observes: "In the year 1792, Dr. Milner was characterized by Gilbert Wakefield, in his memoirs of himself, (p. 130.*)" as 'a heterogeneous composition of *deistical* levity, and *methodistical* superstition, disparaging the ceremonies of religion, and performing them with a slovenly precipitation; but of a general decorum and seriousness of demeanour, and a blameless life.'" (p. 81.) If (as Mr. Plumptre acknowledges) this disgusting picture was "certainly too strongly drawn;" (p. 81.) upon what principle of common morality, to say nothing of Christian candour, does he justify his own conduct in giving to it increased publicity? Even *had* it been just, a clergyman of sound principles might, with greater propriety, have shrunk back from an association with Gilbert Wakefield, and have exclaimed, "*non tali auxilio!*" But what shall we say to the fact, which brands Mr. Plumptre's conduct with a yet

* Let it be remarked, that Mr. Plumptre quotes the *first* edition of Wakefield's Memoirs of 1792.

more discreditable character? viz., that *Gilbert Wakefield himself* was either ashamed of the portrait which he had drawn of an old friend,* or lived long enough to see that he had done injustice to a good man! *He* expunged the vulgar and detestable caricature which he had once designed and exhibited! Though still widely differing from the Dean in his theological opinions, *his* prejudices were somewhat softened by his 'general decorum and seriousness of demeanour, and his blameless life.' In the *second* edition of his memoirs, (corrected by himself, though not published till after his death,) the passage is thus altered: 'I ever esteemed this gentleman [Mr. Milner] to be endowed with one of the most vigorous and penetrating minds. He once preached an excellent sermon at St. Mary's, on a fast during the American war; but his theological opinions, in connection with his conduct, were always, I confess, to me, who affect some insight into the human character, one of the inscrutabilities of mystery.'† So *mitigated* were the prejudices of even Gilbert Wakefield! How much less amiable and creditable is the conduct of Mr. Plumptre. He has dragged forth the original and more infamous passage from the obscurity of an old and obsolete edition; and when he has thus injuriously tarnished the character of departed worth, he endeavours to wipe out some little but undefined portion of the stain by the slovenly admission, "this is certainly too strongly drawn: something is to be attributed to party spirit, the flood of which then flowed very high; but it was not without foundation."‡ (p. 81.) If there be a reader who can be entertained by the low and punning, and almost rhyming, wit of Mr. Wakefield's remark, even such an one would not hesitate to acknowledge, that the abuse thus vulgarly brawled forth by its author, and indecently encored by Mr. Plumptre, is more "amusing" than "moral."§ He will be less in danger of censure if he yet further imitate Mr. Wakefield, by singing his *Palinodia*.

I trust I have succeeded in shewing that Mr. Plumptre has advanced all the above charges, *without any evidence*. I do not, therefore, scruple to adopt Mr. Plumptre's own

* Memoirs, Vol. 1st, p. 182. 2d edition, 1804.

† Wakefield's Memoirs, Vol. 1st, pp. 136, 137. 2d edition, 1804.

‡ I deem it but fair to add, that the "foundation" instanced by Mr. Plumptre, is that noticed in paragraph 3.

§ It is to be hoped, that there is greater discretion observed in the "Collection of Songs, moral and amusing, by the Rev. J. Plumptre."

remark, (*mutatis mutandis*,) "If there are no better proofs of Dr. Milner's" misconduct "than *these*, they are of a very uncertain kind!" (pp. 83, 84.) or rather the momentary impression they may have created, ought to be completely cancelled from every Christian mind.

9. But let us hear how Mr. Plumptre disposes of evidence, when it is actually put into his hands. It being his object to depreciate Dr. Milner's classical ability, he thus reasons respecting the merits of his scholastic disputation for his degree of B. D. 1st. he acknowledges, that, "no doubt very elegant Latin is often spoken" in the schools at Cambridge; (p. 84.) 2dly, a still more competent judge, Bishop Watson, who presided as Moderator and Regius Professor of Divinity, when Mr. Milner performed his exercise in theology, specifically declares that this disputation, conducted in a classical language, was "a real academical entertainment;"—3dly, but "the school Latin is proverbially bad," rejoins Mr. Plumptre, as appears by a stale University joke, of which "I will not vouch for the *truth*;" therefore, "if there are no better proofs of Dr. Milner's classical attainments than this, they are of a very uncertain kind;" (pp. 83, 84.) *credat Judæus Apella, non ego!* It might have been reasonably expected, that a person so nicely scrupulous and exquisitely cautious in the reception of evidence, would have given us overwhelming proofs of *his own* positions; he must not, therefore, complain if the public refuse to admit his charges against Dr. Milner, upon his mere *ipse dixit*.

10. I will conclude this letter with a short and serious appeal to Mr. Plumptre's *better feelings*; for, having the pleasure of some private acquaintance with him, I can sincerely state, that I have much respect for the general benevolence of his character, though in the present instance he has given me no reason to appreciate highly the solidity of his judgment. That the late Dean of Carlisle, with extraordinary talents, and deep piety, had also some peculiar weaknesses and inconsistencies, will not be disputed by his best friends. These, however, are subjects for unfeigned regret, and not for indiscriminate exposure. Circumstances *may*, indeed, arise which render it expedient, or even highly edifying to the Church of God, to comment upon the failings of great and good men; but such topics should always be touched with infinite tenderness and delicacy. To such a work we must not apply an unhallowed hand, nor bring a mind ruffled by angry pas-

sions. Above all, we have reason to suspect the purity of our motives, and the integrity of our conduct, when we have been led to the exposure of the follies of some eminent and pious man, and to the depreciation of his character, by a wish to substantiate *some rival claim to merit*. How little, ordinarily, is the importance of the questions at issue in such cases, compared with the infinite risk of injury to the interests of real religion! Whether Dr. Plumptre, or Dr. Milner, were the more active in the discharge of their respective duties, as the successive Presidents of Queen's College, is a matter of *comparative* insignificance: but it is of incalculable importance to the welfare of the Church of Christ, that the character of one of its most learned and pious historians should not be wantonly sported with, and that he should not (*without the gravest evidence*) be represented as himself uninfluenced by the pure and holy truths which he so powerfully upheld and enforced while living, and which (now that he is no more) are so justly prized by a Christian public, as illustrated in his valuable writings. Without becoming apologists for his failings, let us humbly endeavour to estimate them by the "same measure wherewith we would have it measured to us again!" The pious Dean of Carlisle has for ever passed away from this earthly scene, and must one day appear at the bar of "Him who judgeth righteously:"—there we also must shortly be convened:—and if He, at whose tribunal we shall be assembled, "should be extreme to mark what is done amiss, who may stand?" Such a thought may well compose every angry feeling! Instead of turning "the accusers of our" pious, though not sinless, "brethren," who, like the excellent Dean Milner, earnestly sought and found a refuge for the guilty, let us strive to be followers of them *as far as* they followed Christ; and, through the same atoning blood with which they were sprinkled, to be made partakers of the same precious promises which they have inherited!

My principal object being to undeceive *the public* whom Mr. Plumptre has misled, I have preferred this mode of addressing him; and earnestly request that my letter may be inserted in the same publication which contains his attack. As an *anonymous* reply would be of little service to the cause which this communication is intended to promote, I shall therefore (though not without considerable reluctance) subscribe my humble name,

GEORGE CORNELIUS GORHAM.

Clapham, Surrey, 28th Feb. 1822.

“ On the different Methods in which the Talents and Opportunities of all Christians ought to be employed for the Advancement of the Cause of Christ.”

THE subject proposed for discussion in this essay, supposes that *talents* are of various orders, and are distributed in different proportions to mankind: That “*the cause of Religion*” is the sublimest object to which they can be directed: That “*Christians*” are laid under special obligations so to apply them: That “*opportunities*” constantly arising should be diligently improved; and that the “*methods*” of application vary according to the abilities of individuals.

These are also the sentiments of Scripture: and when it said, “occupy till I come”—we hear the voice of a Master—our attention is directed to the trust which he has confided to us; and we are instructed to look forward to a time, when he will resume his own, release us from our charge, and require an account of our stewardship.

That talents are of various orders, and unequal in their distribution, must be evident to every man who has examined the process of nature, or the dispensations of Providence. By talents, we understand powers or possessions—the faculties of the mind, or the circumstances of the individual. We must not here include offices or influence, which are more properly classed under opportunities.

The powers of the human mind differ in respect of different intelligent beings. Scarcely is there a greater disproportion between mere animal and intellectual life; scarcely can we conceive a more immeasurable distance between the human mind encumbered with the flesh, and the intelligences of heaven; than we know and feel to subsist between the grovelling sentiments of a capacity originally contracted, and wholly uncultivated, and the luminous and enlarged sphere of a soul all fire, disdaining the fetters of mortality, almost refining the element which imprisons it into spirituality, and comprehending at once the character of its duty, and the glory of its destination. To the one, Nature is a blank. He sees not the wonders accomplishing around him—he is insensible to the beautiful forms of existence, and their various adaptation to the end of their being. He scarcely lifts his eyes to the heavens, when the night kindles their blaze of glory—and if they attract his notice, it is a “brute unconscious gaze,” which

excites no emotion, conveys no sentiments, communicates no pleasure. Science is a blank to him. He is ignorant of its treasures—he despises what he does not understand. He is careful only to secure the single interest which appertains to himself, by the means presenting themselves to him with the least trouble. It is the mere impulse of necessity, the appetite of the savage—selfish, narrow, unsocial—and to such a man the city is transformed into the desert. He lives to himself, and scarcely can be said to exist at all. He vegetates rather than lives. Providence is a blank to him. He is ignorant of all that is passing in the world, or indifferent to it, except the solitary spring of his own supply be dried. He scarcely raises his eyes from the ground which he cultivates; and seems rooted to the soil from which he earns his subsistence. We must not attribute this apathy and selfishness merely to the absence of instruction. There are minds, under similar disadvantages, which soar above their circumstances—and present, in the most humble stations of life, a modest, but striking example of all that is noble in principle, dignified in sentiment, firm in purpose, benevolent in heart, and enlarged in capacity. There are others, upon whom rank reflects no glory, to whom cultivation can communicate no generous sentiments, who are incapable of appreciating or employing their advantages,—and who remain, what they were from the beginning, ignorant, useless, and contemptible. The mind in the first instance, like a few favoured tracts of the earth, spontaneously produces the most luxuriant vegetation, the richest fruits, and the fairest flowers—in the other, it resembles the arid sands of the desert, upon which the showers of the spring descend in vain; and should the husbandman divide them with his plough, or commit to their furrows his precious seed—his hope would be lost—the reaper would not fill his hand, nor he that bindeth sheaves his bosom. It may be easily conceived of what advantage instruction will be to a mind of superior intellectual endowments, in giving scope to faculties, before imprisoned in a narrow sphere, altogether disproportionate to their powers and desires; and with what avidity it will avail itself of the opportunities of acquiring enlarged information. Nature will be traced in all her matchless combinations; Providence will be regarded with attentive interest, and devotional admiration. Selfishness will yield to the generous impulses of sympathy—and as a man,

nothing human will be foreign to his heart. But between these characters there is a difference obviously less dependent upon circumstances, than upon the disproportion of original mental powers: and while labour may give to natural barrenness some of the features of cultivation; and the richest soil untilled, in the spontaneity of its production, can present but wild fruits and flowers; the difference between the land shall still be obvious to the eye. The contrast of intellectual powers, which has been stated, and which is not imaginary, depends not more upon application, than upon original ability. The subject, however, supposes an adaptation of talent to different purposes. It were absurd to condemn a man as destitute of capacity, because its exercise takes a different direction to the talent of his neighbour. All are not actuated by the ambition of the statesman; all are not animated with the courage of the hero; all do not feel the inspiration of the poet; all are not fitted for the laborious researches, or the patient investigations, of the philosopher. If it were so, the beautiful variety of nature would be destroyed, and the harmony of society broken. Every man would be the rival, and not the associate—the enemy, and not the helper of his neighbour. “For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member; where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.” This beautiful allusion to the distribution of the members of the body, and the different uses of the senses—as well as the adaptation of each to the end for which it was given, their harmony conducing to the perfection of the whole—was made by the Apostle in reference to the diversity, and at the same time, the unity, of the Church of Christ; and will apply with equal propriety and force, to the variety of talent among mankind, and the contribution of each to the general stability and advantage of society. The question then returns,

how may each of these be so applied, as to conduce most to the general interest; and to that especially which transcends all other subjects, and secures all other blessings—the cause of Christ?

It would be improper to dismiss this part of the subject without noticing, that there is a diversity of circumstances as well as of intellectual powers; and as a man can give only according to that which he hath, and shall be judged by his possessions as well as his faculties, we must consider his property as included among his talents.—The disproportionate allotments of Providence, are parts of the Divine government, which excite much speculation, but which must be resolved into his sovereignty, and should be cheerfully confided to his wisdom and tenderness. We are certain, that he hath done all things well; and we ought to be satisfied with a testimony written upon the face of all nature, in characters of boundless variety, and dazzling brightness, and inscribed no less upon our consciences, without demanding reasons which he has seen fit to withhold, or applying the rash conclusions of our passions to the operations of infinite wisdom and paternal love. He *has* decreed that the poor shall never cease out of the land. It was not an ordinance applicable exclusively to Israel, but a dispensation of Providence acting upon all ages and all nations. It is unnecessary to resort to argument, when the fact presents itself on every side; or to seek for illustration, when the cottage stands hard by the palace. “The poor ye have always with you—” hear it, ye sons and daughters of affluence and of dissipation—it is the voice of your Master; and it is enforced by the howling of the wintry winds—the peltings of the pitiless storm—and the keenness of the piercing cold.

From these external circumstances no conclusions can be drawn safely or wisely relative to the character of those who are respectively placed in them—nor are they indications of the Divine approbation, or the contrary. It might indeed be said, that the boasted privileges of the rich are artificial. The poor man beholds the same glorious sun,—breathes the same air,—walks on the same beautiful earth—possesses the same senses—is an heir of the same immortality. Can the wealthy *enjoy* more than these? Do luxuries conduce to real pleasure? Does abundance give a greater taste for these pure and simple, but enduring bounties of nature? Is not the reverse the fact? The rich man often enjoys less of real life. He beholds every thing

through a fictitious medium. He has no relish for unsophisticated pleasures. He has created for himself artificial gratifications, purchased at an immoderate expense—palling to an appetite diseased by indulgence, and perishing in the using. Habit has rendered these necessary, and at the same time, by making them familiar, destroyed their charm, which novelty alone conferred. In the mean while, like the poor man, he is exposed to disease—to pain—to anguish of spirit—to death:—even rendered more subject to those, by indolence, by sensuality, by luxury. Where then is the advantage of the rich over the poor? “The violet smells” to the one as to the other—“all his senses have but human conditions”—his “affections may be higher mounted” than those of the poor man—“yet when they stoop, they stoop with the like wing.” The balance is against wealth in no small items in the aggregate of human life, and at its close, *all* the distinction is swallowed up. Still further, those apparently disproportionate allotments, like the diversity of natural talents, are intended for the general advantage of society, and doubtless contribute to it. Out of these arise those beautiful gradations from its foundation to its summit; and let it never be forgotten, if the apex of the cone be the point of dignity, on its base rests all its stability. The poor are essential to society—contribute largely to its comfort and security—and are not deprived therefore of the privilege of aiding the grand cause of the Redeemer in the world.

Having shewn that talents, including alike powers and possessions, mental faculties and individual circumstances, are of various orders, and distributed in different proportions to mankind, it is time to advance to another position, taken for granted in this essay, but which must not pass unnoticed.

The cause of Religion is the sublimest object to which they can be directed. This is a sentiment which the Christian will spring forward to meet the moment it is announced. To him it is unnecessary to produce argument, where his heart has already outrun the proposition. He identifies the cause of the Saviour with his own. He burns with his displeasure, loves with his affection—triumphs in his victory—lives but in his smiles. To him empires and armies are nothing, but as the theatres on which the glory of his Master shall be exhibited, and instruments by which his right shall be facilitated. He sees in the bitterness of human contention, the promise of universal repose—in the

collision of human passions, the wisdom of Providence working out its own unsearchable designs—and in the partial evil permitted, the universal benefit, predicted in the pages of inspiration, and sealed by the promise and oath of God. Not insensible nor indifferent to the tide of human blood which ambition causes to flow—he looks to the end of the conflict: in these elements of discord he discerns the seeds of future happiness and peace; and while man's insatiable lust of conquest would never say "It is enough," he beholds the invisible Power, who "rides in the whirlwind and directs the storm," contracting their ravages; setting boundaries to the cruelty of oppression; and saying to the wrath of princes, "Hitherto shalt thou go, but no farther." He sees, in these convulsions, "the faith of ancient prophecy." The stone cut out without hands, strikes the image of despotism, crumbles its incongruous materials, and becomes a great mountain which filleth the whole earth. In every event he keeps his eye fixed upon the cause of the Redeemer, not merely as that in which he has the greatest stake, but as the most noble in its character, the most beneficial in its effects, and in which all others must merge. When the vultures gather before the battle on the summits of surrounding mountains, and so soon as the first signal-gun is fired, spread the wing, and sail high upon the air, stretching a dreadful shadow over the combatants, hiding as a cloud the mid-day sun, and darkening the field of carnage; he hears a voice which cries to the fowls of heaven, saying, "Come and gather yourselves together unto the supper of the great God! that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great;" and he knows that these are the harbingers of his presence, who shall turn the sword into a ploughshare, and the spear into a pruning-hook; the pioneers of that mighty conqueror, "who is clothed in raiment dipped in blood, and who hath upon his vesture, and upon his thigh, a name written, King of Kings, and Lord of Lords."

And while the Christian connects himself inseparably with these interests of the Redeemer, he connects himself with the noblest of all causes. With what shall we attempt to compare it? Not with the crooked policy of earthly potentates, and interested statesmen: for all his ways are purity and truth; and although "clouds and darkness are round about him, righteousness and judgment are the

lic benefit with their countenance and property, these can silence the gainsayer, and demonstrate the truth and justice of the principles upon which they are founded. While some can only set their hand to the truth, these can defend it, and are ready to give to every man a reason for the hope that is in them. Nor can he be deemed guiltless of hiding his talent, instead of putting it out to interest for his Lord, who stands aloof from such noble institutions. For although it is not the duty of ministers to sacrifice the few to the many, they must not merge the general cause in an exclusive attention to their immediate charge. Their duties to them are not incompatible with the claims of the human race. They must discharge the one, and not leave the other undone. Let them also, in their preaching, faithfully and fully display the principles of the Gospel. It is by the preaching of the cross, and by it alone, that sinners are converted. It is this which has been the mighty engine of war in the hands of the Redeemer. This has been the instrument of his triumphs. But we must not imagine, that such means are possessed by ministers alone. Their hearers can preach also—preach by the purity of their lives, the integrity of their principles, the consistency of their character, the devotion of their spirit, the sweetness of their temper, the seasonableness of their instructions, and the force of their example. And they can preach to those who never come within the sound of a minister's voice, who give him no opportunity of conferring such benefits upon them, who turn away their foot from the sanctuary, and who will not receive the truth from the ministers of religion. They avoid their teachers, but they cannot avoid his hearers. They shun the stated periods and places of worship, but they cannot escape general intercourse with Christians. Judiciously then to seize the opportunity of doing them good; by some affectionate hint dropped—not forced, but emanating without effort from conversation, or elicited perhaps by some remark of their own—is of infinite moment. The indiscriminate introduction of religious conversation has done incalculable injury, and driven away those who were intended to be benefited, or hardened those whose admonition was designed. “But a word spoken in season, how good it is!” not more beautiful and grateful to the eye, were the citrons presented at Solomon's table in baskets of wrought silver. Affliction may afford encouragement, when God maketh the heart soft, to direct the wounded spirit to him who promises rest to the mourner; adversity,

to speak of an incorruptible inheritance; disappointment, to awaken thoughts of hopes which never deceive. And how many such opportunities are afforded pious physicians, religious nurses, and even godly servants, to drop a word or a hint, without impertinence, and without offence, the effect of which shall be most beneficial and lasting. These are opportunities which must be secured as they arise, or they may never return. The favourable moment suffered to escape, is lost for ever; and a soul which might have been snatched from death, remains the slave of sin. We should all think seriously of this—exercise constant vigilance, and “watch for souls, as they who must give account.” It is not enough to seize opportunities as they present themselves, but we must wait for them, or many a golden moment will escape unobserved and unimproved.

The observation must not here be omitted, that the wives and children of ministers have excellent and frequent opportunities to support pulpit labours, by their example and their advice. It is taken for granted that they are in situations to visit the sick and the poor—to them, exhortation and encouragement may be administered. They are admitted on terms of equality into all ranks of society:—by prudence, firmness, courtesy and piety, how much may they recommend the cause of religion? The children too may possess much influence over the minds of those of their own age, in the superiority of their information and education, while their companions are prepared to receive them with respect.

To specify the probable opportunities of doing good to the cause of Religion presenting themselves to persons of different ranks and stations in life, is unnecessary and impracticable. They arise hourly, and cannot be anticipated. It is enough to establish and define clearly the general principle. The object of the question has not been lost sight of throughout the discussion; and it will then be easy to infer from its general scope, the methods of application, which must vary according to the abilities of individuals. I shall glance at some of the more general methods in which the talents and opportunities of all Christians may be employed for the advancement of the cause of Christ; and shall barely enumerate these, as they will be too obvious to require elucidation, and the true application of the subject will be, that each one shall respectively practise its evident obligations, and individually act upon its benevolent principles.

Wealth may be hallowed by relieving the afflicted : and thus God is honoured. The mammon of unrighteousness, unfaithful riches, often so injurious, may thus become friendly to their possessor by being rendered subservient to the cause of Religion. Thus Job employed them ; and the blessing of him who was ready to perish was the balm which sanctified the head of that patriarch. To such purposes the precepts of Scripture have destined them. Then they descend in showers of comfort upon the distressed, and blessings upon their distributors. But as all incomes are limited, economy must provide for the exercise of beneficence. True charity consists in the practice of self-denial, in order to the indulgence of benevolence. He who spares to give, is the individual who best understands and fulfils the precepts of mercy. Wisdom should be exercised in choosing objects which we design to support. As we cannot assist all, we must apply the means which we possess to those whose claims are strongest, either from the extent of their usefulness, or their local fitness to benefit.

Talents must be employed in instructing the ignorant, and supporting truth. These are not always, perhaps not often, associated with riches ; but their sphere of usefulness is not less extensive, and is certainly more elevated than that of wealth. The question is, how may the cause of truth be best served ? and the answer, by applying diligently different talents to the same noble object. Talents are sometimes excluded the place they might and would occupy in public interests, because contributions are also expected from their possessors ; which they have not the honest means of affording. The conductors of general institutions should be aware of this, and not deprive themselves of the assistance they might command, by the expectation of that which the individual cannot bestow.

Influence should be employed in attracting those, who would otherwise stand aloof from a good cause, or remain indifferent to it. For this reason men of rank incur a dreadful responsibility, when they withhold from the interest of religion a patronage, which it does not absolutely need, but which they are bound by every possible obligation to bestow. And when much good might be effected, at so small inconvenience to themselves, when also their own respectability is deeply involved in their aiding the cause of religion and benevolence, if they are reluctant to come forward on such occasions, an indelible disgrace attaches to their indifference.

Poverty may contribute to the cause of Christ by its prayers, and even its privations. The petitions of the poor on behalf of the interests of the Redeemer, are as precious to him, as the exertions of the affluent; and none are so impoverished as not to be able to do something for him. The institutions of the present day are generally so constructed as to enable even the widow to throw her mite into the treasury. But there is another way in which the poor may aid the cause of Christ—and that is, by a patient perseverance in well-doing, and submission to the will of God—by personal attachment to the principles of his Gospel, and a holy victory over themselves. They will then preach by their example. All obedience does not consist in activity. There is a passive service to be rendered to religion. And he who *suffers* well the will of God; who possesses his soul in patience; who walks through the vale of humiliation with cheerfulness, renders this tribute to the general interests of Christ; and has done what he could!

In fine, all may serve this cause, by improving the talents which they do possess, and applying them as opportunities arise to employ them. Every man must here judge and act for himself. But let him remember there is another Judge who cannot be deceived; whose tribunal is erecting; who says, “Occupy, till I come;” and who will distinguish between the faithful and slothful servant. Let him remember, that every one may be useful, and ought to be diligent. Remember he again the opportunity for improving and employing his talents, whatever they are, is fast passing away. If we look to the end, and measure our present operations by the judgment we shall then form of their actual importance, then those who have done most will feel that they have not done enough. Be we therefore, “diligent in business, fervent in spirit, serving the Lord;” and what we do, let us do quickly.

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On the Character of Machiavel.

TO THE EDITORS OF THE INVESTIGATOR.

GENTLEMEN,

It would gratify some of your readers, if you or your intelligent correspondents could throw any light on the character of that extraordinary man, Machiavel—but it will require

considerable acumen, depth of research, and patient investigation; a thorough acquaintance with his works; and with the contrary opinions that have been formed of him, where, I believe, Lord Bacon, and Mr. Roscoe in his *Leo X.* are completely at issue.

I have lately met with an article in the *Harleian Miscellany* of scarce tracts, with this title: "*Machiavel's vindication of himself and his writings, published 1st April, 1537;*" and as the original occupies eight 4to pages in double columns, I have selected and compressed the material parts of it; preserving the style of writing and phraseology as nearly as possible.

A question naturally arises, how is it to be reconciled with his general character, that a man avowing such true principles of civil and religious liberty, a professed admirer of Luther, and declaring himself most solemnly a Protestant and sincere Christian, should yet have been considered in the light of an enemy, and his name become a term of reproach, a by-word, and proverb for every thing that is base and Jesuitical; and that this opinion should have obtained, not only among Roman Catholics of the time, whose interest it might be to blacken him on account of the severity he uses towards the clergy and the Pope; but also among Protestants, Patriots, and Dissenters; among Whigs and Tories; that our greatest and most eminent champions of liberty, at the bar and in the senate, should so frequently make use of his name to designate a villanous character, or a crooked political transaction?

May not this opinion have arisen from the public having considered his famous work, "*The Prince*," in a literal sense, rather than as an ironical and satirical piece; as laying down principles and maxims of bad government, and a policy to be imitated, instead of his having therein designed and portrayed to the life the features and character of tyranny; or as a parody of the measures of Charles V. and the usurpations and intrigues of popery which he had so subtilely disguised and mixed up as to escape immediate detection; and this I believe was so completely the case, that the first edition was nearly sold at Rome, before the design was discovered. As Fenelon wrote his "*Telemachus*" for a model to good and virtuous princes, so Machiavel might write his "*Prince*" from another motive, to shew not merely the effects of tyranny and misrule on the happiness of the people, but the certain reaction which such measures would produce, when fully developed, upon

the tyrants themselves. "I have drawn them," says he, "to the life, in all their lineaments and colours, and I hope mankind will know them the better, so as to avoid them." But to proceed with the extracts from his Vindication of himself and his writings. "If princes," says he, "will seriously consider this matter, I make no question but they will rule with clemency and moderation, and return to that excellent maxim of the ancients, almost exploded in this age,—that the interest of kings and of their people is the same."

"What I conceive not to be rebellion.—Whosoever then takes up arms to maintain the politick constitution or government of the country in the condition it then is, I mean to defend it from being changed, or invaded by the craft or force of any man; although it be the prince or chief magistrate himself; provided that such taking up of arms be commanded, or authorised by those, who are, by the order of that government, legally entrusted with the custody of the liberty of the people, and foundation of the government—this I hold to be so far from rebellion, that I believe it laudable, nay the duty of every such member of the commonwealth."—"It would be of ill consequence to make every private man the judge when the rights of the people are invaded, (to which they have as lawful a claim as the prince to his,) which would be apt to produce frequent, and sometimes causeless tumults—therefore it hath been great wisdom to appoint guardians to their liberty—which ought to be understood to reside in the estates of the country—these are to assert and maintain the orders of the government, and the laws established: and if it cannot be done otherwise, to arm the people, to defend, and repel the force that is upon them."

His answer to the charge of Atheism.

"I do not deny but I have very frequently in my writings laid the blame upon the Church of Rome, not only for all the misgovernment of Christendom, but even for the depuration, and almost total destruction of the Christian religion—but that this doth, or can tend to teach men atheism, I peremptorily deny."

His Creed.

"I do undoubtedly hope, by the merits of Christ, and by faith in him, to attain eternal salvation. I believe that all divine virtues are contained in the books of the Holy Scriptures as they are now extant, and received among us. From them I understand, that God created man in purity and in-

nocence, that they (our first parents) lost their integrity, and their paradise, and entailed sin and misery upon their posterity: that Almighty God, to repair this loss, did, out of his infinite mercy and goodness, send his only begotten Son into the world, to die for the salvation of mankind; and to give us the Holy Spirit, to regenerate our hearts, support our faith, and lead us into all truth."

His inferences from, and application of, these principles.

"As our first parents did disappoint the good intention of God, in making a pure world, and brought in the corruptions that are now in it; so likewise the Bishops of Rome, by their insatiable ambition and avarice, have frustrated the merciful purpose he had in the happy restoration he intended the world by his Son; and they have wholly defaced and spoiled the Christian religion, and made it a worldly and heathenish thing. If, I say, this do appear, I know no reason, why I, for detecting thus much, and giving warning to the world, should be accused of impiety, or atheism; or why his Holiness should be so enraged against the poor inhabitants of the valleys of Savoy, and against the Albigenses for calling him Antichrist. That the Popes have corrupted the Christian religion, we need but read the New Testament; and there we shall see that the faith, and religion, preached by Christ, and settled by his apostles, and cultivated in their epistles, is so different a thing from the Christianity now professed and taught at Rome, that we should be convinced, that if those holy men should be sent by God again into the world, they would take more pains to confute this, than ever they did to preach down the traditions of the Pharisees, and the fables and idolatry of the Gentiles; and would, in all probability, suffer a new martyrdom in that city under the vicar of Christ. This spurious religion, brought in upon the ruins of Christianity by the Popes, hath deformed the face of the governments of Europe, destroying all the good principles and morality left us by the Heathens; whereby they have subjected mankind, and even great princes and states, to their own empire, and never suffered any orders or maxims to take place (where they have power) that might make a nation wise, honest, great, or wealthy."—"The Pope judges infallibly of divine truth, and assumes to forgive sins as Christ did—then to be the head of all ecclesiastical persons and causes in the world, and so have absolute jurisdiction over all the affairs in Christendom, while it is plain, that in the whole New Testament there is no description made of any such

officer in the church, except it be in the prophecy of the Apocalypse, or in St. Paul's epistle, where he says, who it is that shall sit in the temple of God, shewing himself that he is God."—"That in the latter days, some shall depart from the faith, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving."—"But all these things, and many other abuses, brought in by these perverters of Christianity, will I hope ere long be inquired into, by some of the disciples of that bold friar (Luther) who thundered against their indulgencies," &c.—"Another of the most hellish of all the innovations brought in by the Popes, is the clergy: these are a sort of men, who, under pretence of ministering to the people in holy things, are set apart and separated from the rest of mankind, (from whom they have a very distinct, and a very opposite interest,) by a human ceremony, called by a divine name, viz. Ordination—these, wherever they are found, make a band, which may be called the Janizaries of the papacy—these have been the causes of all the immoralities in government, and of all the impieties and abominations in religion, and by consequence of all the disorder, villany, and corruption, we suffer under in this detestable age—they have crept into all the governments of Christendom, and made themselves a third estate, that is, they have by their temporalities, which are almost a third part of all the land in Europe; sometimes even authorising the people to rise up in arms, and constrain their governors to a submission."—"It would almost astonish a wise man to imagine, how these folks should acquire an empire so destructive to the Christian religion, and so pernicious to the interests of men; but it will not seem so miraculous to those who shall seriously consider, that the clergy have been for more than this thousand years upon the catch, and formed a united corporation, against the purity of religion, and the interest of mankind; and have not only wrested the Holy Scriptures to their own advantage, which they have kept from the laity, but made use of the ambition and avarice of the Christian princes, stirring them up one against another, and sending them upon foolish errands to the Holy Land to lose their lives, and to leave their dominions in the mean time exposed to themselves and their accomplices."—"Stifling the light of the Gospel, crying down moral virtues as splendid sins, defacing human policy, destroying the purity of the Christian faith and profession, and all that was virtuous, prudent, regular, and orderly upon earth;

so that whoever would do God and good men service, get himself immortal honour in this life, and eternal glory in the next, must make himself powerful enough to extirpate this cursed and apostate race out of the world.”*

“ They profess themselves the only instruments which God hath chosen to teach and reform the world, though they have neither moral virtues, nor natural parts equal to other men ; and by this pretence they have prevailed so far upon the common sort of people, and upon some too of a better quality, that they are persuaded their salvation, or eternal damnation, depends upon believing or not believing of what they say.”—“ I would not be understood to dissuade any from honouring the true apostolical teachers when they shall be established among us ; or from allowing them (even of right, and not of courtesy,) such emoluments as may enable them cheerfully to perform the duties of their charge, to provide for their children, and even to use hospitality as they are commanded by St. Paul. But this I will prophesy, that if princes perform this duty by halves, and leave any root of this clergy or priestcraft as it now is, in the ground, then I say I must foretel, that the magistrates will find themselves deceived in their expectations ; and that the least fibre of this plant will overrun again the whole vineyard of the Lord, and turn to a diffusive papacy, in every diocese, perhaps in every parish. So that God in his mercy, inspire them to cut out the core of the ulcer, and the bag of this imposture, that it may never rankle or fester any more, nor break out hereafter, to diffuse new corruption and putrefaction through the body of Christ, which is his holy church, to vitiate and infect the good order and true policy of Government.”—“ If I have been a little too punctual in describing these monsters, and drawn them to the life in all their lineaments and colours, I hope mankind will know them the better to avoid them.”—“ Who-soever takes upon him so execrable an employment as to rule men against the laws of nature and reason, must turn all topsy-turvy, and never stick at any thing ; for if once he halt, he will fall and never rise again. And so I bid you farewell.”

I may trouble you with some farther remarks, should this subject be investigated ; and in the meanwhile remain,

Gentlemen, Yours truly,

J. G.

* Some of your readers may not know that Machiavel had formerly been put to the torture, from the effects and marks of which he never recovered.

Thoughts on English Poetry.

[From the similarity of reasoning in some parts of the following Essay, and that on Chivalry, inserted in their last Number, the EDITORS think it necessary to say, that the paper now published, was transmitted from a distant part of the country several weeks previous to the publication of their last number; and that any coincidence of thought or expression must therefore be quite accidental.]

THE poetry of the present day is peculiarly characterized by its deviation from those rigid canons of criticism to which the most distinguished writers of the last century paid such implicit deference. The same bold reliance on the energies and resources of their own genius, is apparent in the master spirits of the most brilliant period of our poetic annals; and whatever may have been the errors and absurdities into which it has occasionally led our cotemporary bards, there needs perhaps no better proof of their well-grounded claim to the popularity which has been awarded them, than the marked change in the tone of periodical criticism, which their works have effected.

An indiscriminating veneration for antiquity is certainly not the literary prejudice of our age. Yet there are not wanting some lingering adherents to the creed of those fathers of the art, whose principles, founded on works the reputation of which has increased with the lapse of ages, have been considered by their followers as possessing an authority little short of the boasted infallibility of the Church of Rome. Few, perhaps, of the present race of critics, professedly rank themselves under the banner of the Stagyrte, or would attempt to subject the British muse to the trammels she has so lately and indignantly cast off. They have laid aside their books, but have not buried their wands, and would circumscribe "her freedom in the air" to a magic circle, which is visible to none but themselves.

" ————— Thou shalt be free
As mountain winds, but then exactly do
All points of my command." —————

The pedantry of criticism still hangs loosely about them, and they would continue at times to restrain the erratic genius of British poetry, by the dictates of a taste formed on the "pure models of antiquity." But this we may exclaim with Sir Hugh, "is affectations:" it is forcing a comparison where there is no analogy. Those who possess the

finest relish for the beauties of the classic muse, are most convinced how impossible it is to transfer them into our language. Every attempt to erect the ancient authors into a standard of poetic taste is more calculated to foster a tone of dogmatism, and a spirit of narrow prejudice in the critic, than to promote the improvement of poetry. Even their inimitable excellence is rather an argument for deviation into "fresh fields and pastures new," than for continuing to tread their awful footsteps in undeviating and hopeless mediocrity. The profuse and fanciful imagery, the wild and gloomy sublimity of the English muse, is incompatible with the correctness of the ancient model; but he has little cause to exult in the classical severity of his taste, who has lost his susceptibility to the sweetness of our "native wood-notes wild;" who would trample unregarded the rich ore, which ripens beneath a northern sun, because it is sometimes mingled with worthless dross: nor can we envy his feelings who can find matter for harsh censure, or heartless ridicule, in the occasional vagrancy of a brilliant, but unrestrained imagination. Such criticism is calculated not to direct, but to retard the aspirations of young and trembling genius,——

" Hangs on his flight, restrains his tow'ring wing,
Twists its dark folds, and points its venom'd sting."

We may be allowed too to doubt the wisdom of that advice, which would urge a young poet to form his taste by the assiduous study of any particular class of authors, ancient or modern. The subtle spirit, which breathes and burns through their finest passages, is too impalpable to be caught;

" Speret idem; sudet multum frustra; laboret
Ausus idem."——

Even of the more mechanical graces of diction, it is far easier to produce a caricature than a resemblance. Should he escape the danger of servile imitation, he would be liable to contract peculiarities which would hang upon and embarrass his maturer efforts, with the troublesome pertinacity of Sinbad's old man of the mountain.

With more advantage, we think, might his imagination wander unrestrained through the works of preceding poets, and collect from each its congenial food. While the ancients rendered his ear more delicately alive to the harmony of verse, furnished him with a store of interesting allusions, and increased the correctness of his taste; the great bards

of our own country would teach him to pursue, with rational confidence, the promptings of his imagination, and to seek no model but that image of uncreated beauty which dwells in his own breast. Too rigorous a discipline of the intellect is little favourable to the developement of the creative powers; and nothing can be more fatal to the success of a British poet than the want of originality, a fault for which no charms of diction can compensate.

The advice of Horace,

—————" Vos exemplaria Græca
Nocturnâ versate manu, versate diurnâ,"

was judicious and universally adopted by all, whose works possessed sufficient merit to descend to posterity; but it is, perhaps, as difficult to adapt the intellectual habits of a people to foreign criticism, as their political ones to a foreign constitution; and when Pope repeated and enforced this advice with additional strictness, he appears to have shewn a wilful blindness to the splendid efforts of native genius, and a want of attention to the peculiarities of our language and national character.

The Romans were not a poetical people. We find no traces of the footsteps of the muse (for the doggrel satire of their clowns can scarcely be considered as such) in the early records of the "eternal city." No inspired bard stimulated the rough warriors of the infant state to those deeds of valour which made her mistress of the world, or gave the names of her primitive heroes to immortality. With them poetry was an exotic, imported among other refinements at an advanced period of their history, from the conquered states of Greece. The most successful of their poets were confessedly little more than imitators, and though their works exhibit an elaborate elegance of diction, a chastened beauty, and at times a calm sublimity, which have secured to them the meed of immortality, they can hold but an inferior rank to their Grecian masters. If there be any path in which they can lay claim to superior excellence, it is in the bold and energetic character of their satire. Here indeed they have an undoubted right to the merit of originality; but in the higher regions of imagination they never ventured far from the track of their predecessors.

Virgil has carried his success, as an imitator of Homer, to a higher pitch than any modern can hope to attain. The polished correctness of his style, and the harmony of his versification, must remain unequalled, for he possessed

advantages which no successor, of even superior powers, could such be found, can possibly enjoy. Next to the Greek, the Latin language was the most artificial in its structure, and admitted of the most elaborate euphony in its poetic numbers. In this respect our own tongue labours under peculiar disadvantages, and those who speak it are probably as inferior to the Romans in susceptibility to the more delicate refinements of style, as is their language in admitting of them. For a people, whose very mob could be roused into a clamour of applause by a well-turned period in the speech of a public orator, *the mere melody of verse might amply compensate for a deficiency of novelty and interest in the matter. But could such harmony be produced from the materials which our language furnishes, how few are there among us capable of estimating it? We should be too apt to exclaim with honest Christopher Sly, "It is an excellent piece of work, madam lady,—would it over."

But these inherent defects of the English language are more than redeemed by an inexhaustible fertility of invention, a powerful delineation of character, splendid and picturesque imagery, deep pathos, and bold sublimity. Certainly no nation can boast such *variety* of poetic excellence. The poetry of every people of Gothic origin possesses, in a greater or less degree, the characteristics we have mentioned, and perhaps will be found to deviate farther from the classic model, in proportion as their language is less capable of harmonious versification; but the British bards alone have combined their respective beauties into a perfect whole. They have levied contributions on the poets of almost every country as conquerors, not servilely received as followers.

Even at the very dawn of the art, in an age of comparative barbarism, the works of Chaucer displayed a nervous vigour of sentiment, a bold and characteristic colouring, a distinctness of imagery, and occasionally a touch of natural pathos, which cause them to be still read with the highest interest. His pictures dwell on the imagination with the force of realities. Who can ever forget the "pleasaunt herber," surrounded with its crowd of moving images? The age of Elizabeth saw our poetry at its zenith, and stamped it with a distinctive character. It is needless to dwell on

* Patris dictum sapiens, temeritas filii comprobavit.

Carbo apud Ciceronem.

merits, which have given rise to so much judicious criticism, as those of the writers of this period. It may however be adduced as a powerful argument in favour of the reigning taste in poetry, that the public attention has of late been so strongly attracted by the admirable productions of this golden age of English literature.

But our poetical independence was not always to remain undisputed. The ancient laws of criticism became more generally studied and enforced; and an extensive acquaintance with the literature of Greece and Rome secured a higher reputation than the most brilliant powers of imagination. This was the food of the learned, and the mob of readers was satisfied with the vilest fustian. Shakspeare and Spenser fell into comparative neglect: their merits were not denied, but a greater disposition was evinced to cavil at their faults, than to dwell on their excellencies. Every turn of thought and ornament of style must now be submitted to the touch-stone of antiquity, before it could be allowed to pass as sterling.

Before this change was fully accomplished, a work was produced, which, combining with unequalled felicity the calm grandeur of the classical style with the bold spirit of our native genius, appears calculated to secure universal admiration, and must for ever remain one of the proudest monuments of our literary glory. Numerous as are Milton's obligations both to ancient and modern authors, they are forgotten in the abundance of his own "rich thoughts;" and even when his gold is borrowed, he never issues it without the current stamp of his own mighty genius. The daring sublimity of his design challenges the highest place in the roll of Epic fame; and perhaps, with due allowance for the imperfections of our poetical language, the execution may be considered equal to the conception; yet *Paradise Lost* advanced but slowly to its destined height in public estimation. It had indeed fallen on evil times, and had to contend, not only with political prejudices, and the jealousy of power, but found a still more formidable obstacle in the frivolous and corrupt taste of an age, in which the flimsy productions of the French school formed the favourite model of the nation. Blank verse was unfashionable, and Milton's high-toned sentiment and feeling were still more so; tart lampoon, licentious comedy, and ranting tragedy, found more favour with "the wits of Charles's age."

Though this depravation of the public taste retarded for a time, it but rendered more complete the poetical revolution.

we have mentioned. The harp of Britain was unstrung ; and who could hesitate to prefer the bold and swelling notes of antiquity to the "creaking lyre" of France? Dryden, though, in his dramatic works particularly, he too often sacrificed his better judgment to the absurd taste of his audiences, and voluntarily wrote bombast, till he appears in some measure to have corrupted his own, had, by his translations and erudite prefaces, prepared the learned world for a strict adherence to the ancient rules. Pope's elegant poetical essay on criticism completed the work. But our poets appear to have felt conscious that the fetters they had voluntarily put on, would prevent their wandering with success in "Fancy's maze," and followed the steps of the Roman bards, in the cultivation of the polished graces of wit and diction. In the lyric strain only did they aim at, or approach the "fire and force" of the Grecian muse. Our obligation however to the poets of the English Augustan age, are of no mean cast ; the language of poetry was refined, versification rendered more correct, and works were produced, which we can ne'er

" forget,
While Roman spirit charms, and Attic wit."

Poetry had all her parts and fair proportions, but the fire which animated her was not stolen from heaven.

The translations, in which this period was so rich, form an invaluable addition to English literature, though they convey but an imperfect idea of the originals. Although Pope had maintained the poetical infallibility of the bard "of Chios' rocky isle,"

" Nor is it Homer nods, but we who dream ;"

yet he frequently deemed it necessary to elevate and refine the lowness and familiarity of his allusions, as inconsistent with the delicacy of modern taste. In truth, he has been somewhat too fastidious on this point ; and perhaps a more candid explanation would be, that he found it requisite to compensate by an artificial polish, for the fire and sublimity, which he was unable to transfuse into his elegant translation. It must be admitted that, in some passages, he has improved on the original ; but who does not feel the force of Bentley's remark : " It is a pretty poem, Mr. Pope, but you must not call it Homer?" We have sometimes wished that Dryden had chosen the Grecian bard, and left Virgil for his successor ; though his translation would have been less harmonious in its versification, both would perhaps

have possessed more of the spirit of the originals. Cowper's version came out at an unfortunate crisis, in the full tide of Pope's reputation, and it had not justice done it; but is there not room for another blank verse translation of Homer?

The maturer judgment of Pope rendered him conscious of his incapability of writing an original epic; but Dryden, even in advanced life, contemplated such an undertaking, and probably nothing but the necessity of writing for bread prevented this great but unfortunate genius from making the attempt. An unsuccessful one we fear it must have proved, yet certainly less injurious to his literary fame, than his abortive efforts to introduce rhyming tragedy into our language. The machinery presents, in the present age, an insurmountable obstacle to the success of an heroic poem on the ancient model. The mythology of Greece and Rome has lost its hold on the imagination; and we can feel little interest in fictitious beings, no longer forming a part of the religious creed of any people, and who have been for ages invoked on every poetical emergency, from the slaughter of a hero, to the rinsing of a tea cup.* The creations of Gothic fable are not sufficiently elevated for so dignified an office; and the existing race of men, too sturdily philosophical to feel, to its full extent, the marvellous in poetry, would scarcely permit their introduction, except in a professed fairy tale; nor would Dryden's proposal, of patron saints and guardian angels, be likely, in a Protestant country at least, to meet with a more favourable reception.†

* The premature fate of the "White Lady of Avenel" will bear us out in this assertion. We could not help feeling a little hurt at the churlish reception which this "Fairy Dame" met with; were it only in consideration of certain very pretty songs with which she was condescending enough to favour us. We certainly at times felt inclined to "wonder how in the name of common sense she came there," but would not quarrel with good company, because there appears no very obvious reason for their presence; and particularly that of pretty ladies, who "can sing," and will sing. We hope she still lives and flourishes in some "bosky dell," and has not ere this been drowned in a mill-dam, or poisoned by the smoke of a steam engine; and that her golden zone is as broad as the ribbon which encircles the bonnet of a modern *belle*; and that ——— Phoo! it beats "the baldric of an earl" hollow.

† Tasso's angels might have been spared the trouble of buckling on their radiant arms, without any serious injury to his poem. It is unnecessary to dwell longer on this subject. Of late, heroic poems, with or without supernatural machinery, have not met with a reception very encouraging to future attempts of a similar nature. An epic must be a long story; and long stories, we think, are best told in prose.

Had there existed no other drawback on the chances of his success, the subjects he had in view appear sufficient to have rendered it unattainable. Prince Edward's deeds are clear, well-defined historical facts, and the principal actors "familiar in our mouths as household things:" this objection indeed suggested itself to him. The fabulous story of Arthur he would have found it difficult to divest of a host of associations, little suited to the stately character of the epic muse. But they are associations, not the less fraught with powerful interest, nor the less capable of poetic embellishment. The wild fictions, and scarcely less wild realities of the romantic ages, possess an influence over our sympathies, of which the present race of poets appear too little disposed to avail themselves. Scott has not chosen the most favourable period, in his metrical romances; and *Ivanhoe* more satisfactorily evinces the poetical capabilities of the history of the middle ages. It was this species of fiction which gave a character to our early poetry, to which it is at length returning; and there still remains an inexhaustible fund of surprising incident and splendid imagery. It is impossible to educate away our attachment to these Gothic recollections; but the poet who skilfully avails himself of it, may achieve a brilliant triumph; and we still hope to see the "great bards" of our own age following the steps of those who

" sung
Of tourneys and of trophies hung,
Of forests and enchantments drear,
Where more is meant than meets the ear."

Homer found a subject in the traditions of his country; and his poetry, like that of every writer whose imagination has been unfettered by scholastic rules, was adapted to the tastes and feelings of those to whom it was addressed. The Greeks were distinguished, above every other people, by an intuitive and delicate perception of beauty and correctness in works of art. They were more conversant with the physical than the moral world,—their susceptibilities were rather quick than profound,—they loved to approve and admire, more than to feel: and to them the joy of grief was not a luxury of the highest order. Their tragedies, it is true, exhibit situations, capable of exciting, in a powerful degree, emotions of pity and terror; but the rigour of their dramatic rules, and consequent nakedness of their plots, almost destroy the interest: we anticipate the catastrophe

too long and impatiently to feel its full force when it arrives. But tragedy does not appear to have been a general favourite with the polished Athenians ; and they seem to have listened with more delight to the burlesque imitations of their comic writers than to the sublime originals.

In this national character may we not trace the origin of those excellencies which distinguish their poetry? It offers an explanation of that correctness of style and regularity of plan in the works of Homer, apparently so little compatible with the early period at which they were produced. He may be considered to represent the poetical character of Greece, as Shakspeare that of Britain: his sublimity is lofty and sustained; at times bold and impetuous, and illuminated with a celestial radiance: that of Shakspeare is abrupt, wild, and terrific; he involves it in "thick night, and palls it in the dunnest smoke of Hell." The *Iliad* rolls along like a mighty river,—

"Strong without rage, without o'erflowing full."

Shakspeare's course is as a mountain stream, now dashing frightfully over rocks and precipices now, creeping along in turbid obscurity, and then murmuring over its pebbly bed, delighted with its own music, or lingering to snatch balmy kisses from the flowers, which, like the self-enamoured Bœotian boy, hang their drooping heads over the waters which reflect their beauties. Homer converses only with external nature, but there nothing escapes him. Shakspeare penetrates "into the windings of the human heart;" we seldom know whether his heroes were tall or bulky, or broad shouldered; but their inmost thoughts are familiar to us as the features of a friend. Homer personifies the elements of nature; but Shakspeare breathes into them a reasoning soul,—

"Finds tongues in trees, books in the running brook,
Sermons in stones."

He makes his aged and heart-stricken monarch expostulate with the winds and lightnings, as with voluntary agents combined against a head, "so old and white as" his. His ambitious Thane trembles "lest the very stones prate of his whereabouts," and invokes the darkness, "that his keen knife see not the wound it makes, nor heaven peep through the blanket* of the night."

* Would it had been a curtain!—It is to be lamented that the learned commentators on Shakspeare have not contrived to persuade

The character of English poetry is suited to our Gothic fondness for strong excitement; for we can better pardon an approach to the ridiculous, than a deficiency of interest. It would find abundance of congenial materials in the history of an age, in which human nature exhibited the extremes of virtue and depravity. When men not only defied, but courted danger,—when peril was sport, and instruments of death were playthings,—when power was right, and her will was law,—when hospitality was a sacred duty, honour a religious feeling, and love grew into idolatry. The feelings of chivalry are hallowed in our souls; they were the feelings of our fathers, and we dwell upon them with an enthusiasm which proves us the very children of their blood. We “own a kindred spirit,” which delights to escape from the Procrustean bed of modern refinement, to share in imagination their perilous adventures, and “hair-breadth scapes.”

Compared with these, our classical associations, early and assiduously as they have been impressed, are cold and inanimate,

“Play round the head, but come not near the heart.”

The spirit of chivalry is not dead, but sleepeth; and a breath may wake its stirring influence within us. Its visible signs are every where around us. The bosoms it once fired are mouldering in the vaults, and their rude effigies slumber in marble beneath the Gothic arches of the ancient temples of our religion. We tread the very pavement which has been worn by their iron footsteps. The memorials of their knightly fame still hang in the halls, which once echoed to the sound of their antique revelry, calling on their descendants to emulate their heroic deeds,—and they have not called in vain! We still behold, with a throb of national

us that this is an error of some blundering transcriber. The association between a blanket and a bed-curtain is obvious enough, and some luckless wight, whose nerves had been somewhat shaken by a curtain lecture, might have been guilty of such a confusion of ideas. These ingenious gentlemen have cut, if they have not untied, more intricate knots than this. We cannot think the circumstance of the greatest of British poets being a dramatic writer, merely accidental. Our poetry is essentially dramatic, and something whispers us, that again her proudest triumph will be on the stage.

To the latter part of the sentiment of our valued correspondent, at the least, we cannot subscribe. Our expectations, and our wishes alike point us to a very different theatre for the exhibition of the triumphs of the muse.—*EDIT.*

exultation, the trophies of Cressy and Poitiers, of Ascalon and the doubly renowned D'Acre; the battered shield, and the crescent-bearing standard, torn from its paynim master's grasp by the gauntleted hand of some stout croisader. We see, nay grasp the very weapons with which they did their "deeds of high emprise," till the excited fancy warms into creation, and peoples the empty air with

"Throngs of knights, and barons bold,"
And store of ladies, whose bright eyes
Rain influence, and judge the prize
Of wit or arms."

We have heard "the lances' shivering crash,"—have seen the charging steeds—have beheld them rolling with their fallen masters in the dust. Can pictures thus vividly impressed have been but waking day-dreams?

But it is not only memorials of strife and bloodshed we have received from the rude warriors of the olden time; they have bequeathed us far more valuable legacies in the courtesies which soften the asperities of war, and find in a defenceless foe, a friend;—in the feeling which casts around the weakness of woman a charm, that exacts not protection merely, but devotion. The very liberties which form our proudest boast, were purchased by their valour. All that is venerable in our institutions, or elevated in our national character, we derive from them. Such feelings it is the province of poetry to foster and perpetuate: receiving more splendour than she imparts, her vivifying influence breathes upon them,

"Like the sweet south upon a bank of violets
Stealing and giving odours."

Romance has reaped glorious laurels in our day; Coningsburgh and Ashby are become classic ground:* but she

* We remember that some of our friends "frae the north countree," were not disposed to view with much complacency the foray of their great genius into the confines of English romance, nor properly to estimate the rich spoils he collected. The feeling is sufficiently explicable, but we could not sympathize with them; and were his long array of inestimable volumes to be destroyed one by one, like the Sibyl's, we would urge the "Author of Waverley" most tenaciously to cling to *Ivanhoe*, as best calculated of any *single* work to secure his immortality.—The Tweed, perhaps, saw him "wing his southward flight," in a state something like Garrick's face, divided between comedy and tragedy,

"And ruffled half his waves to form a tear."

ought to be "wedded to immortal verse;" and the greatest of our bards might here find a nobler exercise of his high powers, and associations far more interesting to his readers, than in the "wild tales," and luxuriant scenery of "the children of the sun."

●.

ORIGINAL LETTERS

FROM PERSONS EMINENT FOR LEARNING OR PIETY.

(Copied from a Collection of Autographs, in the possession of the Rev. Thomas Raffles, LL.D. of Liverpool.)

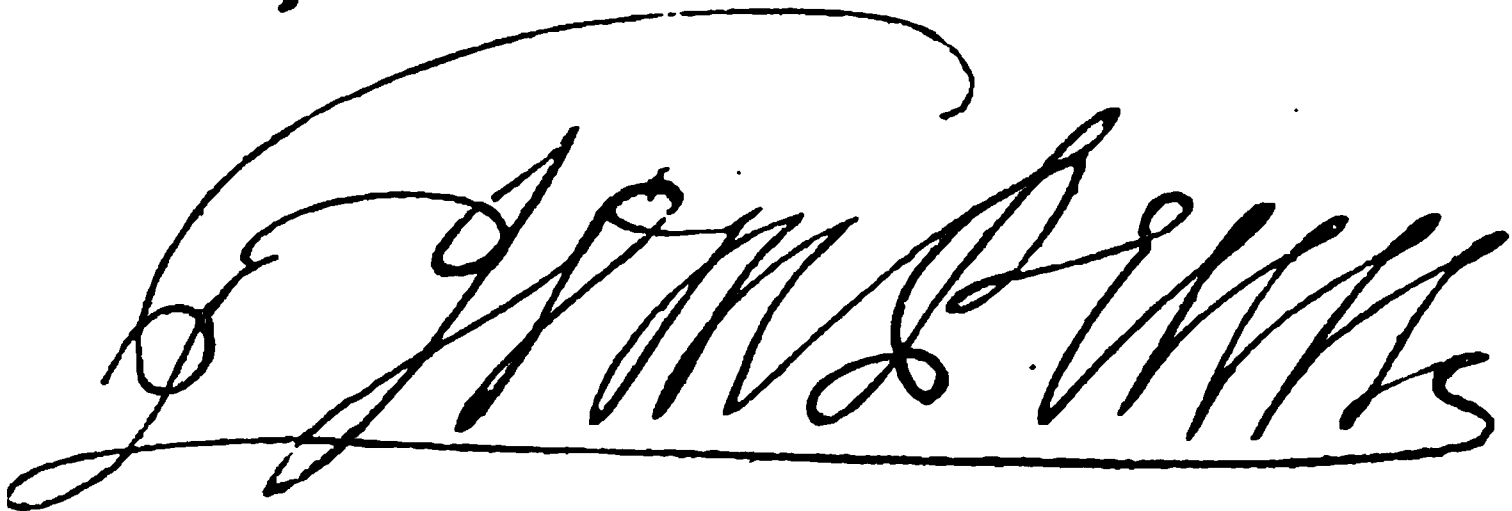
VIII. FROM WILLIAM PENN TO RALPH FRETWELL.

DR: R: FRETWELL

I CAN truly Say y^t my inward dear & fervent love in y^e lasting & precious truth, affectionately Salutes thee and y^e famely y^t God hath called, redeemed & blessed in y^r Island; to whom my Soul wisheth y^e encrease of grace, mercy & peace, in christ Jesus our heavenly head; whom, all holding, our eye is single & clear, & our body full of marvellous light; blessed be his power. Dr: Ralph, I have wonder'd much y^t no account is come to my hand by any, in answer to myn, adviseing y^t no measures be finally pitcht by y^e Fd^r to Susqhanagh, till Somebody be deputed, deliberately to see & understand things in thes parts, y^t your bottom may be good, fixt & answering your care & charge. I only add y^t the Skulkill, called by y^e Dutch, but of y^e Indians Manainnek, running by y^e western bancks of Philadelphia; bateing one fall, not three foot high, is boatable wth flats 200 miles, then there are 5 branches, or fountains feeding 5 branches, one of w^{ch} is alike boatable a days Journy, where unlaiding, in a days time a wagon (for y^e ground is pretty even) may goe to another river, almost as big as y^e Skulkill, which is boatable to y^e Susqhanagh in one day thus speaks Jacob Young, lately wth me, & several Indians. But this I can say of my own Knowledge, y^t for 50 miles up Skulkill falls, generally, one acre is worth two on delaware, & often more.

This much as to outward things. the affaires of truth are well among us, the Lord's power, very signal wth his people, w^{ch} is y^e Crown of all, our improvem^t every way & y^e prospect of things I referr to y^e bearer T. Gosling whom I love as a discreet & true man. w^{ch} wth y^e endeared Salutations of love unfeined, ends this from

*Thy Cordial
Friend*

A large, flowing handwritten signature in cursive script, which appears to read 'John Berridge'.

For my esteem^d
Friend Ralph
Freetwell, Mer^t
Barbados.

IX. FROM THE REV. JOHN BERRIDGE TO MR. WOODGATE.

[The Rev. John Berridge, a few of whose letters we are enabled to lay before our readers, was born at Kingston, in Northamptonshire, March 1st, 1716. His father, who was a wealthy farmer and grazier, designed him for business; but his mind was early directed to the ministry. To this his parents were for a while decidedly opposed, but finding his predilection for study would totally unfit him for business, they at length yielded to his wishes; and after previous preparation he was entered of Clare Hall, Cambridge, Oct. 28, 1734, in the 19th year of his age. Here he pursued his studies with great avidity, and in 1749 accepted the curacy of Stapleford, near Cambridge. In the year

1755 he was admitted to the vicarage of Everton in Bedfordshire, where he continued to reside to the end of his life. He was a man of ardent piety, exemplary diligence, unaffected humility, and extraordinary benevolence; and appears very much to have resembled the celebrated Bernard Gilpin in his primitive hospitality. His purse was always at the service of the needy: his tables were served with a cold collation for his numerous hearers who came from far on Sabbath day, and his field and stable were open for their horses. Houses and barns were rented, lay preachers maintained, and his own travelling expenses defrayed, by himself. The income of his vicarage, his fellowship, and of his patrimonial fortune, were appropriated to support his liberality, and even his family plate was converted into clothes for his itinerant preachers. He was well acquainted with the Rev. Messrs. Whitefield and Wesley, and was for many years a regular supply at the Tabernacle, London. He was very laborious both in his own parish and itinerating labours, chiefly in the counties of Bedford, Cambridge, Essex, Hertford, and Huntingdon. When abroad he would preach upon an average ten or twelve times a week, and ride 100 miles. He was a man of considerable eccentricity and ingenuity, as these letters will shew, but of unblemished reputation: he died January 22d, 1793, in the 77th year of his age: he published *The Christian World Unmasked*, and a volume of Hymns, called *Sion's Songs*.]

Everton. Apr. 20. 1773.

DEAR SIR

Thro a Croud of Visitors, a weak Body, and weaker Spirits, I had neither Leisure nor Inclination to write in London: but being now returned into the Country, I must take up my Pen, else you may think me defective in brotherly Respect. From the little Conversation I had with You, I found my Heart united unto You, and feel a Brother's Kindness for You. Gowns, Bands, and academical Learning weigh but little with Me: what I look for in a Preacher, is the Spirit's Baptism, and a spiritual Ordination. Where these are found, I care not whether the Preacher comes in a Leather Jacket or a Cassock. If he brings a Christ in his Heart, he will warm his Audience, and prove his divine Commission. But Sir, I find it no easy Matter to walk with Christ, and keep up close Communion with Him; and a sad Work it is to mount a Pulpit without a Sense of Jesu's Presence. It is not mere Thinking upon

a Subject, that Will make a good christian Orator. If we would pray & preach well in a Pulpit, we must pray much out of it. The Closest Walkers prove the closest & the warmest Preachers. A Man may have much to say, but will speak to little Purpose, unless Christ is with him: and we must not think that Jesus Christ will follow us into a Pulpit, unless we follow him out of it, and follow with a Gospel broken Heart. I always ask the dear Redeemer's Presence, when I stand up to preach, but often preach without it, because I did not seek it heartily before I came to preach. You are placed much alone, and have but little Help from your Brethren; but this need not grieve you. When Help is truly wanted, Jesus Christ will surely send it: How can he well do otherwise? And when he sends no Help, whatever we may think, it is not wanted. Let this reconcile you to your Situation; and be assured, tho alone, with the Presence of your Master, you will find Help enough. We are often contriving Help for the Master, when we should be only praying to Him for his Help.

Give my hearty Love to all among you that seek & follow Jesus Christ: Grace & Peace be multiply'd upon you all. The Lord be with your Spirit, and with the Spirit of your affectionate Brother & Fellow Servant

John Berridge.

To
Mr. Woodgate
Near the Market
Chatham
KENT

X. FROM THE SAME TO THE SAME.

DEAR SIR

Tabernacle
Mar. 10. 1774.

I rec^d your very kind Letter, and remember the Promise I made; but alas, I am no more able to fulfill my Promise to You, than my Obligations to God. I am a Cripple in Body, a Cripple in Soul; and since I came to London, am grown more crippled still, by Reason of a violent Cold, which has stiffend my Limbs & frozen my Faculties. My Tenement is old & crazy; and its walls bulge out pretty much, as you know; and a small Tempest makes my House shake & totter. Besides, I leave London the 29th of this Month, which is not far off, and the Trustees would scarce

be willing now to have me absent on a Sabbath, if my Health would permit. Go on, dear Sir, and work diligently in the Vineyard, while it is day; the Night is coming, when none can work. Health in Body is the next Blessing to an healthy Soul; consecrate both to the Lord, from whom you receive both. You labour for a good Master, and your Labours will soon be over: they are sweetened here with kind Refreshments, and with eternal Rest hereafter. Yesterday the Lord called Home a dear Gospel Minister, the rev^d M^r Talbot of Reading, and he will fetch all his Labourers Home by & by. Be watchful & press forwards: Jesus has got your Crown in his Hand, and will shortly place it on your Head; and in the mean Time, he cries out, be faithful, Richard, unto Death. Present my kind Love to your Society; the Lord water them abundantly with Blessings. Grace & Peace be with Yourself, & with your Consort, and with your much affectionate Servant in the best of Bonds,

To
Mr. Rich^d. Woodgate
near the great Meeting
House, at
CHATHAM

JOHN BERRIDGE.

XI. FROM THE SAME TO THE SAME.

Everton, Apr. 21: 1775.

DEAR SIR

Thro a Multitude of Visitors, and a scanty Pittance of animal Spirits, I have neither Leisure nor Strength to write Letters in London, and therefore at my Return to Everton, I send an annual Letter to many Friends, as a small Token of my unfeigned Respect for them. Here below we are often meeting and parting, but above we shall meet to part no more. And, Oh, what a Meeting! when this noisy World and the roaring Lyon will be far removed, and the Body of Sin be wholly broken down; when the Soul will be all Peace, all Love, all Joy, and become all Eye to gaze on Jesus, and from his Sweetness & his Fulness drink eternal Pleasure in. No fretful Look, nor envious Eye, nor jarring Note is there; for every Vessel is quite full, and every Harp is well in Tune, and every string rebounds with purest Thankfulness. But we must remember, Brother, that daily Tribulation comes before this blessed Meeting: bitter Herbs & bitter Draughts are needful Food or Physick for a sickly Stomach. And such is our Condition in the present State, that all Kinds of Weather prove pernicious. Sun-

shine produces Vermin, Calms occasion Sleepiness, and Tempests breed Tumors. So, we make daily Work for the Physician, & stand in Need of all his Drugs and Surgery, of sweating, bleeding, cupping, puking, purging, and all little enough to cleanse the Blood & Stomach, so apt we are to breed ill Humors. One Gallipot or more is sent me in each Day, and tho I have been taking Physick largely many Years, I am ready yet to sicken when I take a Bolus. Elderly Christians are apt to grow lazy and ——— wise & foolish, and thus we bring many Stripes on our Back. More secret Prayer & Watchfulness would prevent a Deal of Physick. Salute your Spouse in my Name, and present my hearty Salutations to the Church of Xt around you. Grace & Peace be with you all, and with your affectionate Servant

To
Mr. Rich^d. Woodgate,
a Preacher at
by London CHATHAM

JOHN BERRIDGE.

XII. FROM THE SAME TO THE SAME.

Everton. Sep^r 16. 1776.

DEAR SIR,

I rec^d your Letter of the 7th, which requires a deliberate Answer, not an hasty one; and a more judicious Head, than I am possessed of. The Scripture commands us to abide in that Vocation wherein we are called; and I have not known many succeed, who have left their Calling, and taken Ordination, either among the Clergy or Dissenters, yet some have succeeded, and therefore I dare not make a general Rule universal. The unanimous Call of M^r Hugh's Congregation, and the late Abridgment of your Privileges in the Dock-yard, together with the raising up of a young Man to supply your evangelical Place, *seem* to point out your Way to M^r Hugh's Congregation. I dare not say more, than *seem* to point out. Make the Matter clear to yourself by Prayer & Waiting, & the Lord direct your Path. However, I should think it advisable, not to quit the Dock-yard, till you are really ordained, and set down in the Congregation. Kind Respects to M^{rs}. Woodgate, & to all xtian Friends. Grace & Peace & the Spirit's Guidance be with You, & with your affectionate Servant

JOHN BERRIDGE.

To
Mr. Rich^d. Woodgate, a
Preacher,
at CHATHAM

XIII. FROM THE SAME TO THE SAME.

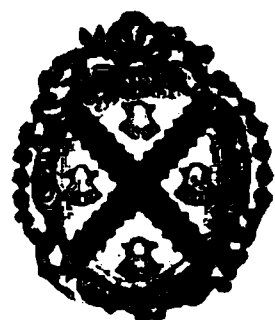
Everton. Apr. 14: 1776.

DEAR BROTHER

At my Return to Everton, I usually send an anniversary Letter to some Friends in London; but the sitting down to write, brings such Disorder into my Stomach, and such Numbness into my Arm, that I am glad when that Labour of Love is over. A little Matter wearies me now, and weakness steals upon Me imperceptibly; which makes me feel the Need of a stronger Staff, I mean, a stronger Hold on Christ Jesus. Sometimes I am grieved that I cannot labour as I have done; but when I consider, it is God, who shortens our Strength in our Journey, and requires no more Strength than he gives, that Grief dieth away, and a small Breeze of Gratitude springs up in my Heart, that I am not wholly laid aside. Oh, dear Sir, we are engaged in a glorious yet arduous Work: the Lord make us faithful, that no Blood may be laid to our Charge. But what can make us sufficient for the Work, except All-sufficient Grace? And for this Grace let us daily and fervently pray. Much Thought on a Sermon beforehand, may make it pleasing, but will not make it profitable, except it smell of much Prayer, as well as tast of Meditation. Our Pulpit Exercise will savour of our daily Walk. If the Walk be close, the Sermon will be close: If the Head be much anointed with Oyl, it will drop from the Lip; and the Tongue will tell what Communion we keep. So that ministerial Usefulness does not depend on Genius or Learning, but on the Uction from above, which may be had for asking, and had in Abundance for asking abundantly. I am glad your Leisure Hours are engaged in visiting your Flock, and in visiting the Poor as well as the Rich; this will not only endear you to the Flock, but deliver you from idle Visitors at Home. Yet take Care, that your Visits be short, else they will drindle into unprofitable Talk, and in Stead of quickning, will flatten both You & your Company. Half an Hour spent in a short Exhortation, an Hymn, and a Prayer, will leave no Room for News or Politicks. Kind respects to M^{rs}. Woodgate: Grace & Peace be with You both, & with your affect. Serv^t.

JOHN BERRIDGE.

The revd. Mr. Woodgate,
to be left at
The Tabernacle, near
Moorfields,
LONDON



Fac Simile of the Seal.

XIV. FROM THE REV. JOHN WESLEY, A.M. TO MR. GILLESPIE.

(From the Original in the possession of James Baldwin Brown, Esq. LL.D.)

London, Nov. 9, 1753.

I HAVE never done so much for any of our Preachers (except my Brother) as for William Prior. And one of my reasons for it was, That scarce any of our Preachers had used me so ill. Therefore I was resolv'd to be more abundant in Kindness toward him, if haply I might overcome Evil with Good. I am much in hopes, I shall (by applying to a Great Man in town) set him & his Family quite above want. His greatest Temptation will then be removed, & I trust, he will serve God with all his Strength.

I will order a little Box of Books to Portsmouth, whence you may be farther supplied at Newport. But take care to keep a clear Account of what are sold; otherwise the Stewards will send no more. If C. Williams sees good, you might preach sometimes at the Common. Mr. Larwood intended to call there in his Return from Bristol; but the Illness of his Horse prevented. I hope he will be able to come in a little time. If he can spare Sister Aspernall to visit her sister at Portsmouth for a few days, her Conversation will do more good than all our Preaching has yet done.

Be mild; be patient toward all men. See that none return railing for railing. Be much in Private Prayer. Live in Peace, & the God of Peace shall be with you. I am, with Love to all the Brethren,

Your Affectionate Brother

Wesley.

To

Mr Gillespie
At Mr Seamans
In Newport
ISLE OF WIGHT

R E V I E W.

An Attempt to Demonstrate, from Reason and Revelation, the necessary Existence, essential Perfections, and superintending Providence, of an Eternal Being, who is the Creator, the Supporter, and the Governor, of all things. By Samuel Drew. 2 vols. 8vo. St. Austle, 1820. Blanshard, Baynes and Son, Paternoster-row; and Dowding, Newgate-street. pp. 367, 383.

THE author before us was an unsuccessful competitor for the Burnet prize; and though we think that he has done wisely in submitting his essay to the public, the high approbation which we are disposed to bestow upon it, must not be construed even into an approximation to an impeachment, or questioning of the propriety of the decision, which has left Mr. Drew without any farther recompense for his labours, than the sale and public approbation of his work, will, we trust, abundantly afford him. *Palmarum qui meruit ferat*, is, on the contrary, the motto which we apply both to Principal Brown and Mr. Sumner, the first and second prizemen on the occasion; and notwithstanding the carpings and cavillings of certain of our brethren, for which we could easily account, we apply it relatively, as well as respectively; denying the position which they have invidiously laboured to establish, that the first should here have been second, and the second first. Had Mr. Drew, however, bestowed more time upon his composition, we question whether the Principal of Marischal, or the Tutor of Eton, might not have yielded their well-earned honours to the extraordinary self-taught metaphysician, of whom we may, we are satisfied, say, without offence,—and those who know his history will see the correctness of the allusion,—

‘*Sutor ultra crepidam feliciter ausus.*’

The work to which we would now direct the attention of our readers, is divided into four parts. In order to form a notion of the vast penetration, and profound capacity, of the author, we need only read the table of contents; but an attentive perusal of the work itself will reward the intelligent reader with an expansion of his ideas, to an extent not usually derivable from books on similarly abstract subjects. A new direction will be given to his meditations; and, pleased with a strength of thought, and variety of

topics altogether new, it cannot fail, we should think, to rouse his energies, stimulate his efforts, and awaken his ardour in the pursuit of knowledge. The first part sets out with the argument *à priori*, to prove the necessary existence of one, and of only one uncreated, underived, and self-existent Being. Philosophers in general suppose its demonstration *à posteriori* the plainest, and therefore set out upon that plan; but our author's mind, original and intuitive, found no inconvenience in entering upon the most difficult mode of arguing first. What costs other men many efforts, often seems, indeed, scarcely to cost him a single thought.

The topics of his argument are all of them either interesting, new, or handled in a new method. Entity and non-entity; motion, space, number, and duration; body, darkness, and the like, are the materials which he uses with as much facility as the mechanic does his tools, to adorn and to embellish a subject in itself abstract, subtle, and illusory. But the pen, which his native and energetic genius guides with bold and masterly strokes, makes all plain, luminous and perspicuous, even to ordinary capacities. An illustration of this will be found in his very satisfactory and pleasing mode of treating of entity and nonentity.

“ Perhaps all men who reason will readily allow, that between entity and nonentity there can be no medium: for the instant in which we attempt to form in our minds any conception of a middle object, that instant we introduce the idea of entity into our thoughts, even while we are endeavouring to exclude it. Entity and nonentity must, therefore, in the most enlarged and absolute signification of the terms, include, or else exclude, existence, in all its modes and relations. For, as the former will include existence, in all its possible varieties, so the latter, being purely negative, must be exclusively confined to absolute nonexistence. Every thing, therefore, that either exists, or does not exist; every thing of which we can, or cannot, form any rational idea; must, by existing, or not existing, be either an entity or a nonentity. Now, as entity is positive, we exercise our belief of it so early as reason begins to dawn; but nonentity being negative, our idea of it seems to be acquired in the progress of reasoning. But the ideas themselves are positive and negative, in the strictest acceptance of the terms.” [p. 6.]

Our author proceeds, in the same acute, original, and masterly manner, to prove that ‘ the material world cannot exist in an absolute nonentity.’ We say, this section is original and masterly, because, as far as we know, the argu-

ment has never before been stated in its present clear and convincing form. It is then proved, that motion cannot exist in an absolute nonentity, and we might safely appeal to the readers of the work, whether any of the philosophers who have defined the laws of motion, ever discussed those laws, in their bearing on the present proposition, in the manner in which Mr. Drew has stated them. This alone would prove his claim to originality.

The subject of space is touched with an equal ability; the thoughts are all the author's own, and he presents this proposition in various lights to the reader, arguing with a degree of penetration, which justly claims for his work a very high place among the treatises on abstract science. We will suffer him, however, to speak for himself.

"Space, it has been argued, is *nothing more than an abstract idea*; and this inference is drawn from a previous conclusion, *that space is not a substance, nor a mode of one*. If space be supposed to be nothing more than an abstract idea, I would ask, Is this idea which we have of space derived from any thing really existing, or not? If it be derived from something actually existing, then the positive existence of space is admitted. If it be not, then the world, with all its inhabitants, together with all the solar system, must exist and move in an abstract idea, which is derived from nothing that has any real existence. If this should be admitted, the notions of Berkeley must cease to appear extravagant.—If space—which has the power of forcing itself upon our minds as an existing reality, with an evidence that is irresistible—were nothing more than an abstract idea, the foundations of human knowledge would be shaken, and most of our evidences and grounds of certainty would be banished from the world. For, if those clear ideas which we have of the reality of space, have actually arisen from the simple negation of existence, we can have no assurance, either from our senses or ideas, that we are encircled with any thing more than a complication of nonentities. These conclusions are too absurd to be admitted." [pp. 15, 16.]

Neither Newton nor Clarke have, as we conceive, argued more clearly or correctly on this subject. Our author's views of number are acute, and yet accurate, though original. Every view he takes of this intricate subject is luminous, and his own; nor do we find it so philosophically handled in any of the treatises published by arithmeticians. Stated in his own way, his definitions and deductions carry the reader along with him, both convinced and pleased.

He affirms that the universe may move; and in discuss-

ing this proposition rises, we think, in sublimity above vulgar capacities. His own views are, in as far as we can apply that term to a human intellect in its present state of development, unlimited. His rapid glance flies from past to future, from time to eternity; and his gaze is, as it were, through immensity. We would particularly entreat the reader's attention to pages 38 and 39 of the first volume of the work, in the full expectation, that he will be highly gratified by his mode of proving the proposition, that "Body, by being introduced cannot destroy space:" and if he read on to the end of page 48 he will be well rewarded for his trouble, and increasingly satisfied of the sagacity, penetration, and powers of mind, of this extraordinary man. His notions on darkness, page 41—46, will also, we are satisfied, be admitted by all to be new, striking, and instructive.

But when our author comes to the second chapter of his work, which he intitles, "Space, being an infinite perfection, proves the existence of an Infinite Substance," we discover the argument *a priori* brought to bear upon the subject with striking conclusion and force. The reader will be highly pleased with the acuteness and subtilty with which this chapter is managed. Sections II. and III. especially are constructed with great skill, and discover the vast extent of the writer's capacity; every word, every sentence, is as it ought to be; and the mind of the reader is pleasingly conducted to subjects deep in themselves, and before unexplored, with a readiness and ease which at the same time imparts delight and information. In Section IV. "On space as an infinite perfection, affording a proof of an infinite substance," our author draws his conclusions with an accuracy and conviction with which the reader will be abundantly satisfied. Section V. proving that space can have no positive existence which is not included in the substance of which it is a perfection, is neat, correct, and conclusive, and leads by a short way to inferences the most important; it comprehends, indeed, in a very narrow space, more sound argument than many volumes. Section VI. brings this chapter to a conclusion; and in that conclusion sums up the argument with an energy and strength which may safely defy contradiction. The reader is conducted by arguments so plain, powerful, and convincing, that at every sentence he feels himself *going along* with the author in heart and sentiment, to the discovery of that Infinite Substance of which space is a perfection, and which he finds to

be immaterial, infinite, immutable, eternal, omnipresent, independent, and necessarily existent.

Chapter III. takes up the subject upon new grounds, and traces the being of God from the abstract idea of duration. The analogy between space and duration is well handled, and the proof that duration is a natural perfection is among the finest efforts of the work. Without dwelling minutely upon every thing that demands approbation, we refer our readers more particularly to Section V. p. 77, which ably maintains the proposition, that duration being an eternal perfection, necessarily implies some eternal substance. The remaining sections of this chapter are equally well executed, equally interesting, equally entertaining.

Chapter IV. intitled "Eternal existence being possible, an eternal Being must be possible;—and, if an eternal Being be possible, he must really exist," exhibits all the talents of the author; the arguments are refined and subtle, yet stated in a clear and perspicuous manner. We do not hesitate to say, that, excepting the scriptures, some of its sections supply the best cure of infidelity, which an age abounding in antidotes to this moral disease has provided.

In Chapter V. the author approaches nearer to the arguments which have been advanced by preceding writers on the subject; yet still he preserves his own originality, and peculiarity of thinking. In this chapter his thoughts become more philosophical; and matter, motion, gravitation, and figure, enter into the discussion. These the author handles in a manner entirely new, but at the same time dignified and comprehensive. To shew his originality in treating those subjects which have passed through the hands of the greatest men that have ever lived, we shall present the reader with one section of this portion of his work.

"That form or figure, in the abstract, is inseparable from matter, is too evident to require proof, or to admit of denial. Figure, in some manner or other, must, therefore, coexist with matter, amidst all the varied mutations which it is capable of undergoing. It always bounds the extremities of its surface, and marks the limits of its existence; and is as applicable to a particle of light as to the orb of Saturn. But, if matter were infinite, it could not possibly have any extremities; because that which is infinite must be unbounded; and therefore, both extremities and figure must be alike inapplicable to it. But, since no matter can exist without figure, and since nothing that is infinite can possibly have figure, it is demonstrable, that matter cannot be an infinite substance. But,

although figure, or form, or shape,—for, in this view, I attach the same idea to the three words,—is essential to matter in the abstract, and is, therefore, inseparable from it; it is demonstrable, that no form or figure exists necessarily. Every modification, which matter undergoes, demonstrates this truth. One form may disappear, and give place to another,—a second may give place to a third,—a third to a fourth,—and so on, through all the innumerable variations which matter can sustain. But, what form soever it may assume, it is evident, that this newly assumed form is not more necessary than that which preceded it, or than that which shall succeed. Now, if no one given form can exist necessarily, it follows, that not all the forms which matter can assume, if taken collectively, can necessarily exist. If any two given forms of matter be not necessarily existent, a third form, by being added, cannot impart this new property to its associates. In the same manner we may proceed onward, from three to three thousand, or three millions; but the whole can make no nearer approaches to necessary existence, than any single figure in the aggregate. The whole must necessarily be without that quality, of which all the parts are utterly destitute. Necessary existence can no more arise from perishable forms, or be applicable to them, than an actual infinity can be constituted by a combination of finites, or than that can be eternal, which has had a cause. If, then, some figure be essential to matter, and all figure be mutable and perishable, it clearly follows, that matter itself cannot be either infinite or eternal. It may, perhaps, be objected, *that, as matter is capable of an infinite divisibility, it must also be capable of an infinite variety of forms; and, consequently, though no particular form can be said to exist necessarily, yet, as form must coexist with all the divisions or modifications of matter, it may acquire, from variety, what it loses in permanency.* To such an objection, the following reply may, perhaps, be deemed satisfactory.

If the variety of forms, which matter, from its endless divisibility, is capable of undergoing, be infinite, it must either have already undergone this infinite variety, or it must not. If it have, then an infinity is exhausted, and no new form can remain; but this is contradicted by fact. And, if an infinity be not exhausted, then the number of forms, which matter has already undergone, cannot be infinite; because an indefinite portion still remains. Now it is unquestionable, that, whatever forms may be still in future reserve, not one among them can exist necessarily, because what is future only is not actually existing, and nothing can exist necessarily that does not exist always. Hence, then, it is evident, that, as matter has not yet been infinitely divided, and as an infinity of forms has not yet existed; so nothing, which is future only, can make that to be either infinite or eternal, which is not so already. Infinity must be uncreated. As, therefore, form is not infinite in its past numbers, nor necessarily existent in its nature, it cannot possibly be eternal; and, consequently, matter—of which it is an essential

property—must be finite also ; although we grant it to be capable of an endless divisibility." [pp. 187—191.]

So high does our author soar in the remaining parts of this chapter, that on daring wings he takes flight through the moving luminaries of heaven, and in their aspects and revolutions traces their Creator and their God. The reader will require to summon up all his mental energies to follow him through the unknown regions of the sky.

Chapter VI. having for its title "Some Being must exist, from whom all contingencies are necessarily excluded, and whose nature must necessarily include all possible perfections," is handled in the way of propositions, and so linked together, that no part of it can be transcribed without the whole. The propositions amount to the number of twenty-eight, and they speak both for the author and for themselves. The reader will find his advantages in perusing them a second time.

In Chapter VII. we think the argument *à priori* is handled as delicately, dexterously, and effectually as ever we have seen, either in ancient or modern ratiocination. The thoughts are profound, the conclusions new, the inferences just, laconic, and pointed. He who reads it with understanding will find in it a glow of expression, a weight of sentiment, and a dignity of thought, not to be surpassed in any production of a similar kind. The next chapter concludes the first part of the work. In this we think the unity of the Deity is supported, defended, and proved, by arguments the most undeniable and cogent. This important doctrine of revelation is proved indeed from the light of nature in a way superior to common capacities, though at the same time it is perspicuous, simple, and elegant. We know not how to give the preference to any of the last three sections, which are equally excellent, though, if our limits permitted, we would quote the last as closing this part of the work with the finishing strokes of an able writer.

We now come to the second part of our author's performance, in which he adopts the argument *à posteriori*, though we think that it would have been more philosophical to have placed that argument first. In this we differ from Mr. Drew. But it is a difference only of arrangement, not of sentiment ; for we think that the subject is handled in a manner worthy of his talents, and deservedly high reputation, as a metaphysical writer. In the second section of this

chapter, which is the ninth of the book, the author infers the temporary existence and limitation of matter, from the idea of motion. The conclusion is short and convincing: "But, when I reflect on the possibility of motion,—contemplate the space which is around me, that it is partially destitute of solid matter,—and survey the motion which actually exists, I am sensibly convinced, that matter is not infinite in its extent; and, therefore, I conclude, that it cannot be eternal." This argument is plain, simple, easy to be comprehended, and yet quite conclusive. The rest of this chapter is equally perspicuous and pertinent, and on a level with common capacities.

In Chapter X. the subject is followed out with a steady eye upon the conclusion, and the idea introduced by the dropping of a pebble, keeps up the thread of the argument in the mind of the reader in a pleasing and agreeable manner. We believe, however, that the arguments which run through the whole of the first section of this chapter have been, and are still, controverted by several philosophers both on the Continent and in our own island, who boldly assert, that motion is essential to matter. Our author obviates the reasoning of these philosophers in the second section, and pursues his argument in his usual masterly manner to the end of this chapter. We give the few following sentences as a specimen:

"Since, therefore, primitive motion can neither exist abstractedly, nor be essential to matter, nor have arisen either from matter or from any modification of it, nor be eternal, nor have been propagated through an infinite series, nor have imparted existence to itself; motion demands some active—some powerful—some independent—some eternal cause; and, like matter,—of which it is an affection,—it directs our views to some Being, who is infinitely superior to all those subordinate agents with which we are conversant. Now, as this mighty Agent or Being, who is the cause of motion, is also the Creator of matter, it is demonstrable, that he must be immaterial; for, if matter were created by a material being, matter must have existed before it was created,—which is an evident absurdity. Matter is, certainly, a substance; and the creation of a substance is, unquestionably, an action. Primitive action implies existence; and this existence necessarily presupposes a substance. Nothing, therefore, could be capable of creating matter, and of giving birth to original motion, but an immaterial substance. Hence, then, it finally follows, that *the Being, who created matter, and gave primitive birth to motion, must be an immaterial substance, that is active, powerful, independent, necessarily existent, and eternal.*" [pp. 271, 272.]

From the arguments founded on simple matter and motion, our author turns to animal phenomena, in order to demonstrate the existence of some Being, who must possess wisdom, as well as power. The reasoning on this topic takes up the whole of Chapter XI. From reasoning on the animal constitution, economy, and functions, we are brought to the following conclusion:

“That these various phenomena, of which I have just imperfectly sketched the outline, are in actual existence, it will be as vain to deny, as it will be useless to prove. The facts stand on the evidence of their own existence; and no argument whatever can increase their certainty, or render them more conspicuous. Since, then, these astonishing realities are in existence, must they not necessarily have some cause? If neither matter, nor motion, considered in itself, can be eternal, or exist without some independent cause, it must be a species of madness to assert, that these singular modifications of both—admitting that an animal exhibits nothing more—can exist without one. To assert, that one animal has produced another *ad infinitum*, is rather to increase the difficulty than to remove it. The same reasonings, which have been employed in the preceding chapter, to prove, that the propagation of motion, without a first cause or mover, will terminate in absurdities, will apply, in the present case, with equal force. No animal could have been produced, without a primary producer. If there be no first cause, there can be no second cause,—no third,—no fourth,—and, in short, no successive cause whatever; and, consequently, no effect. The same reasonings, which will preclude a first cause, will preclude all successive ones, and finally lead to a conclusion, which is falsified by fact. No chain, that is formed of successive links, can have a necessary existence; because, as every link is contingent, the whole—which is the same with all its parts—must be contingent also; and, consequently, the whole cannot possibly be eternal.” [pp. 277—279.]

To ascend to the first cause of animal motion, which must possess underived power and wisdom, is the great effort of our author in the fourth and fifth sections of this chapter, and we think the subject is unfolded in a very clear and perspicuous manner, nor do we doubt, but that the reader will be much pleased with this portion of the work, which we particularly recommend to his perusal.

In Chapter XII. the author powerfully urges the most direct, conclusive, and convincing argument *à posteriori*, for the establishment of his grand position. The human mind being the greatest of all effects exhibited to our investigation, naturally leads to the great first cause with ir-

resistible force, particularly as the source of moral perfection. We think we perceive, that the author, in pursuit of this part of his subject, has differed very materially, either by accident or design, from the ablest metaphysicians and moral philosophers of the present day. This is very perceptible in the second section of the present chapter. Modern writers upon the mind would call the operations mentioned by the author in this section, '*feelings of relation*,' or '*active powers*,' or '*reasoning*,' implying both intellectual and active powers. Mr. Drew, however, distinguishes or defines the human mind 'by the powers of *understanding* and *will*:' we know this is an ancient division applied to the mind, but we fear it is defective. It is so, at least, in the view of the latest writers on the subject, and some of them are men whose opinions are well worthy of attention. But the mode of division appears to be a matter of indifference to the self-cultivated intellect of our acute author, who follows his subject with a steady pursuit, never losing sight of the main point, until he draws his very satisfactory and convincing conclusion in Section VII. in the following striking language:

"We know, that the substance of matter is not necessarily existent; and, therefore, it must have had a beginning and a cause. This cause must be a substance; because nothing besides could have created a substance. This Cause, or Being, must be immaterial; because, if the cause of matter were not so, matter must have existed antecedently to its own existence. To create a substance is an action; this Being must, therefore, possess energy. Much design and arrangement are visible in brute animals, and in men; in the structure of their bodies, and in their bodily organs, as well as in their adaptations to the various stations which they hold in life; this Being must, therefore, be wise. The cause of human intelligence must be intelligent; because no effect can be more excellent than its cause. Human intelligence must inhere in an immaterial substance; and an immaterial intelligent substance is a spirit. The cause of this substance must, therefore, be a spiritual substance. This primitive, immaterial, energetic, wise, powerful, intelligent, spiritual substance, who is the primary cause of every thing that has a cause, must himself be without a cause; and, therefore, he must be independent and eternal. This great and glorious fountain of being is God." [pp. 304, 305.]

Chapter XIII. consists, we believe, of what the author calls *mixed* arguments: the first section grasps the whole in one great outline view. *The laws of gravitation, which regulate the motions, do most certainly proclaim the power, and the*

goodness of their author. This grand argument proves both the *being* and the *unity* of the great first cause. The arguments advanced in the second and third sections, shewing, that the phænomena on the surface of the earth, and in the aqueous parts of the globe, prove that the cause of all is intelligent, wise, and good, must be considered as running into those of the first, and thus forming a great and consistent whole. The reasoning adopted in the fourth section, to prove the same great truth, from the natural, intellectual, and moral powers of man, is of a kind different from that in the foregoing, though we are decidedly of opinion, that had the author brought forward the law which regulates the action of moral beings in the same manner in which he does the law of gravitation, the chapter would have been more complete; for the arguments founded upon the moral law, taking it in the abstract, are at least equally conclusive with those of gravitation, to prove the being and perfections of God. Should another edition of the work appear, we hope Mr. Drew will turn his attention to this hint.

The arguments of the next chapter may also be considered as *mixed*. Indeed they appear to partake more of the *à priori*, than of the *à posteriori* reasoning. The author intitles it a 'Summary of the arguments urged in the preceding chapters, tending to ascertain the nature of the first cause of all finite beings and excellencies.' This title may account for the mixed mode of argument adopted, as it is most likely that the author had, in framing it, his eye on all the preceding chapters of the work. There is something very pleasing in the way in which he handles this part of his task, forming, as he does, a chain of various links, and running them into one another with great dexterity. The very terms of the contents are almost sufficient to convey the author's meaning, they are so natural, easy, and intuitively evident.

In Chapter XV. our author appears to be at home in his reasoning throughout. The examples, which he adduces in illustration of his argument, are powerful and convincing, but not so level to the capacity of general readers, as others which might have been referred to. The examples in Sections I. and II. proving, that there is a radical distinction in natural and intellectual things, would have been equally intelligible or even more so, had he said, that the oak has a nature different from the ash, though they both grow in the same forest; the apple-tree has a nature different from the pear-tree, though they both grow in the same

garden; that grains of wheat have a nature different from grains of barley, though they both grow in the same field. The position might have been farther illustrated, by examples drawn from the brute creation: the ox has a nature distinct from the horse; the ass a nature different from the sheep; and so of the whole distinct tribes of animal nature. In each and all of these, the mind perceives radical distinctions, which can be attributed to nothing, but the great first cause. Intellectual distinctions are more numerous and evident in the regions of mathematics, geometry, algebra, and metaphysics, than elsewhere. But the distinctions adduced in Section III. on distinctions in moral things, are more evident and clear than the others, because we act upon them every day, and often many times a day. Truth and falsehood, right and wrong, gratitude and ingratitude, are among the fundamental principles of morals, and understood by all men. The truths treated of in Section IV. are those, which metaphysicians call intuitive, and require only to be proposed, to be understood by men in general. But our author has handled them in a way peculiar to himself, and likely to prove very satisfactory to others.

In Chapter V. Mr. Drew treats of the necessary existence of the Divine Being; in this he is right: indeed there is no necessity, absolutely as such, but that of the Divine existence. That the Divine Being exists necessarily, is an argument *à priori*, with all philosophers who have treated of the existence of that Almighty Being. All other necessity besides the Divine existence, is only hypothetical: had the disputants in the controversy of liberty and necessity reverted to this, their warfare would have immediately ended. We must observe, that our author appears, in the last paragraph of this section, to have taken for granted, that the existence of the Divine Being is a self-evident truth. If we understand him fairly on this plan, we think it contains a first slip in his reasoning found in the work. The sixth and seventh sections of this chapter are handled with Mr. Drew's usual skill and address. We see him in every sentence, supporting the same tone of simple eloquence, and full of convincing argumentation. The eighth section concludes the subject of this chapter with a very fine effect: we now present our readers with the last paragraph:

But when, from knowledge and wisdom, which are partial and transient, we lift our thoughts to the uncreated and eternal God, and find him possessed of numerous perfections, to the extent of which no bounds can be set; because they embrace all realities,

and all possibilities. Among these natural perfections, it has been argued,* that we must include his intelligence and wisdom. Now, since this intelligence and this wisdom must be commensurate with his existence,—must be every where, because his existence is every where,—and be essential to his nature, because these perfections could no more have been derived from any prior source, than they can be contingent; it follows, that his intelligence and wisdom must be universal. And, consequently, from that nature, to which universal intelligence and absolutely perfect wisdom are essential, all ignorance and folly, with all their effects and consequences, must necessarily be excluded.” [pp. 17. 18.]

Chapter XVI. brings the efforts of the author in the second part of his work to a close. In entering upon a review of the subject of this chapter, we would question, whether a view of human redemption be altogether in character with the scope and design of this part of the work; whether it does not relate more to revelation than the light of nature, which is the immediate subject of the essay, both before and after this chapter, to the end of the third part? We do not propose our query in the way of critical censure, but, submit to our author and our readers the dilemma. We admit, nay, more, we delight in the important truths of this chapter, and in the way they are handled; but still our doubts upon the propriety of their introduction in this part of the work remain unaltered.

Section I. of this chapter argues that ‘God, possessing infinite wisdom, cannot act in opposition to its nature, as the nature of the Divine wisdom must be inherent in the Divine nature itself;’ but, surely it would have been more logical to have represented the Divine nature as directing the Divine wisdom, than the Divine wisdom as directing the Divine nature; for we believe, that it is the absolute rectitude of the Divine nature that directs the operations of each and of all the Divine perfections and attributes. In the following section, the author seems indeed to agree with us in this view of the subject, surrounded as it is by difficulties to a finite capacity; whilst we, as perfectly agree with the truth of the proposition in Section III. that *God freely willed whatever he has done; and what he has done, must, on the whole, be the best, both in the time and manner.* The arguments of this section defy contradiction.

The subject of Section IV. claims equal approbation. The Divine nature being absolute in perfection and immutability,

* See chap. vii.

must be the standard of all the Divine words and works, the standard of all moral perfections, and of all the Divine procedure with moral agents. And while this blessed nature is just, it is also benevolent; hence the equity and sovereignty of the Divine moral government, in all proceedings, both in providence and redemption. In the fifth and sixth sections, our author exhibits the equity and the sovereignty of God in plain and evident demonstration. That the scheme of redemption was, and is, the best that could be devised and adopted, even by God himself, is certainly a true and almost a self-evident proposition. The reasoning in these sections is both conclusive to the logician, and comfortable to the Christian. We shall say nothing more on this chapter, or on this part of the subject; but recommend our readers to a patient and an impartial perusal of the whole, in which, we doubt not, but he will think with us, that his time has been well spent.

In perusing the third part of this work, we find the subject becomes more subtle, intricate, and abstruse, than in those which precede. Here, however, we pre-eminently trace the skilful hand of the author, conducting us through labyrinths and windings, both devious and difficult. The omniscience, omnipotence, and omnipresence of God, and the absolute dependence of every creature, are the topics of Chapter XVII. The dependence of every created being, from the least to the greatest, upon that cause which brought it into being, is a truth self-evident as it is important. And thus every object which we perceive, when properly contemplated, brings God immediately to the view of the mind, in these three attributes of omniscience, omnipotence, and omnipresence:—what an instructive lesson then, does every object in creation teach us? In this chapter, these views are amplified and varied, with a degree of penetration and accuracy that is both pleasing and edifying. The author sets before us, the immediate superintendence of God, sustaining every thing he has made; and the omniscience of God knowing every volition of free agents with perfect certainty. In this view, matter and mind appear to be alike the objects of that providence which presides over all. Matter and mind, in their simple existence, and in their laws and operations, are alike subject to the upholding, and governing providence of God.—How amazing the thought! We present our readers with the last paragraph of Section VIII. as a moral lesson, which it is of importance that they, and we, should learn thoroughly :

“On examining the world in which we live, we cannot but conclude, that, among the creatures by which it is inhabited, man holds the highest rank: and, therefore, if any one of those beings can be an object of providence, man presents the fairest claim. But, if man be under the control and government of providence, those of his concerns must be so, which are, to him, of the greatest moment; and nothing can be thought to be of equal importance with his moral actions. These actions lead to consequences, which eternity only can unravel; they lay the foundation of his future happiness or misery; and reach to the great end for which God called him into existence. It is, therefore, evident, that, whether events which are important, or apparently insignificant, come under its care, man, and all his moral actions, together with their effects and consequences, must belong to the providential government of God.”* [pp. 78.]

In studying providence, we discover more of human ignorance, than in any other subject, except redemption.

The reasoning in Chapters XVIII. and XIX. is clear, plain, and instructive, managed with our author's usual acumen, and unfolding the subjects in a very pleasing manner. We think, however, that, the sentiments contained in Section V. of Chapter XIX. intitled, “The best possible system seems to be one, that will admit the possibility of progressive improvement,” might be so twisted, as to favour infidelity in many instances, or lead to the doctrine of the metempsychosis of the universe, and the transmigration of worlds; though we believe these are far from our author's sentiments. We entirely agree with him ‘that creation, though including all possible perfections, must have fallen infinitely short of infinite perfection;’ and would entreat the infidels of the present day to peruse the seventh section of this chapter; and if they do, we are almost confident, it will prove an antidote to their free thinking.

The subject of Chapter XX. is very important and interesting. We think, however, that, the author would have illustrated the subject with more perspicuity and success, had he taken a view of those perfections of God, which stand related to the system of moral government; and in the following chapter considered that man, as the subject of government. As they stand, however, we admire, the ability displayed in these chapters; and only make these suggestions as hints to the author, should he publish a second edition of this valuable work.

In Chapter XXI. the subject becomes still more serious and

* See Clarke on Natural and Revealed Religion. p. 20.

interesting, the theory of moral evil is momentous, and requires such a genius as that of Mr. Drew, to do it justice. We cannot help thinking, however, that it would have been well, if a definition of moral evil had been introduced into this chapter. Without the possibility of moral evil, how should we account for a moral governor, a moral system, and moral agents? We must either exclude the idea of creation and providence altogether, or admit the possibility of moral evil, whether that evil be permitted to appear and operate in the creation, or not. We think, also, that a definition of liberty would have cast much light upon this mysterious and intricate subject; for the more clearly and more precisely terms are defined, the more easily are the propositions of which they form a part, understood.

With respect to some of the sentiments advanced in the fourth section of this chapter, in which that long contested question, "Whether God could have prevented the abuse of liberty, without destroying human freedom?" is discussed, we hesitate; and would ask our author, Whether the angels who stood, did not enjoy perfect liberty, and do not enjoy it still? Whether our Lord did not exercise perfect liberty in every thought, word, and deed? Whether believers do not enjoy perfect liberty in embracing the gospel, and in their moral conduct afterwards? Whether the spirits of just men made perfect in heaven, do not enjoy and exercise perfect liberty? And whether God could not have preserved our first parents in their happy state, in the full and perfect exercise of their moral liberty? We presume the affirmative of all these questions is true: and true without destroying moral freedom: and, farther, with due reverence for the hallowed ground on which we are treading, venture an opinion, that it was possible for God to have prevented the fall of man even to the present day, and yet the possibility of the abuse of liberty might still have remained. We admit, that the sentiments in the sixth section of this chapter militate in a considerable degree against those which we have just advanced; but we think they do not overturn our positions. We cordially approve the following sentence: 'Moral evil, and all its effects and consequences, commence in moral creatures; and not one of these evils can be traced up to God:' but in the succeeding part of this chapter, our author does not appear to have acquitted himself with his usual discriminating acuteness of argument. He does not advert to the distinction between the *possibility* of the existence of moral evil, and the actual existence of it; though, in our apprehen-

sion, there is a very clear distinction between these two: by the first hypothesis, the world might have existed without the actual introduction of moral evil, till the present day; yet still it might possibly have fallen, or was still liable to fall into moral evil. On the second, moral evil really has existed, and does exist since the fall. To this distinction we would direct the attention of the author of this essay, and we flatter ourselves that he will perceive the force of our objection.

We confess ourselves much pleased, with the ninth of "the consequences, which would follow, if moral evil had been rendered impossible," though we have not room to quote it; and as fully do we agree with our author, on the seventh section of this chapter, in a firm belief, that, it is not possible "for all questions of difficulty to be solved, or for all objections to be answered."—Mr. Drew seems also to agree perfectly with the sentiments which we have elsewhere advanced on the subject of the eighth section, in which he shortly but successfully maintains, that, "it was perfectly consistent with the divine justice and holiness, to permit the possibility of moral evil."

The subject of Chapter XXII. is momentous and important in every point in which it can be viewed. It bears for its title the following sentence: "As the permission of moral evil, in the creature, does not militate against the perfections of God; so none of those effects and consequences, which flow from this permission, will impeach the divine purity." We think, however, that the author derives more assistance from revelation, than the stage of the argument fully warrants. Had he consulted Gisborne's natural theology, we are convinced that he would have argued the subject differently; though we must at the same time say, that Mr. Drew has defended the ground he has taken with very great ability; and, whilst we suspect that the abuse of liberty is rather the act or operation of some principle, from which moral evil springs, than moral evil itself; yet, we must add, that we are highly pleased with the sentiments contained in Section III. of this chapter.

The views of the original threatening, and the infliction of the consequent deluge, are admirable; and claim the particular attention of every reader, though we perceive one oversight running through this and the following chapter particularly; namely, that to prevent the abuse of liberty is to destroy it. The reader will apprehend our meaning by attending to the following quotation:—"From these, and

similar considerations, it appears, that the *actual abuse* of liberty could not be prevented, while the *possibility of its being abused* remained; and that the possibility of its abuse *could not be separated* from liberty itself. And, therefore, as liberty—without which, no virtuous action can exist—must be destroyed, or the possible abuse of it tolerated, it is not to be supposed, that Infinite Wisdom would admit the greater evil, in order to prevent the less." [vol. II. p. 147.]

Now, we would just ask, whether God cannot over-rule liberty in such a way as to prevent its abuse, in perfect consistency with its full and perfect exercise? We think he does so in the conversion of every man, who is a partaker of his saving grace; and we think, he does so again in every good act which this man performs; and, that he will do so in all the services of the glorified state of the same man through all future eternity.

We agree perfectly with our author in his sentiments concerning the present and future state of the brute creation; though many of our pious forefathers supposed, that the brutes would be raised at the great day, to receive a compensation for their sufferings in connection with man; yet, we think, the sentiment is childish and without proof. Suppose all the animals, that have been, are, and shall be to the end of the world, raised at the great day, there would not be room enough on the surface of the globe for each to stand upon! How absurd then the idea of their resurrection? On this subject, note B in the appendix deserves notice.

We now take leave of the intricate subjects of *moral evil*, and *liberty*, and proceed to the sublime views of God's moral government, as treated in the twenty-third chapter. The advantages arising to those advanced in years, from the helplessness of infancy, is a subject worthy the pen of angels. Such are the attractions which God has communicated to helpless infancy, that no human being is capable of resisting them altogether. Even the very young of animals have prepossessions, whilst the agreeable emotions which arise in the human heart, upon the discharge of acts of benevolence towards infancy, more than compensate any inconvenience which may arise in discharging them: much of the goodness of God appears here. The advantages, arising from diseases and bodily pains, when viewed as coming from the hand of the righteous moral governor, are many: the wisdom and goodness of God, which may be perceived in such dispensations, are clear and evident. We think, that in

this section, the author has acquitted himself ably as a preacher, as well as an author. We shall present our readers with the last paragraph, as a moral lesson, which ought to be frequently perused:

“ On connecting pleasure and pain with moral subjects, there can be little doubt, that, in the primitive state of man, virtue and pleasure were as inseparable, as vice, in its effects and consequences, is now inseparable from pain. But, since sin has polluted our nature, and depraved our moral feelings, these connections appear to be broken. Vice and pleasure seem to have formed an alliance; and, by their deceitfulness, they would fain persuade us, that pain is necessarily associated with virtue. A review of our different sensations, when taken in connection with their respective causes and consequences, will, however, dispel the charm. For, so far as we are acquainted with the moral causes of pain, we perceive them to be contrary to the nature of virtue; and, consequently, pain, by the manner of its operation, becomes rather a preacher of righteousness, than any just occasion of complaint against God. A practical attention, therefore, to those lessons which it imparts, although it cannot wholly exempt us from suffering,—because our bodies are subject to dissolution, of which this is but the harbinger,—will teach us to avoid moral evil, while here, that we may escape the miseries which it ensures in eternity. Now, that must be good for us, which has any tendency to promote our final happiness, whether, in itself, it be pleasing or disagreeable; and, as pain has this tendency, it must be of this description. We may, therefore, learn, that many things, which are exceedingly unpleasant, may be highly advantageous; and that it is in their being disagreeable, that their advantage lies.” [pp. 201.]

In Section VI. the author has handled the disadvantages of prosperity, and the advantages of adversity with great effect. The very first paragraph is a sermon, short, yet very powerful; and we cannot refrain from again justifying our praise by a brief quotation.

“ We know, that temporal prosperity is so far an object of universal desire, that it is frequently made the criterion of felicity. Prosperity, operating upon an undepraved heart, or upon one that is renewed by divine grace, naturally excites gratitude towards its author, and leads to homage and adoration. But that man must be ignorant of human nature, who does not know, that where depravity prevails, and even where Divine grace has not obtained a complete ascendancy over all the appetites and passions, prosperity has a natural tendency to produce an opposite effect. Poverty may have *slain its thousands*; but riches has *slain its tens of thousands*. It tends to foment pride,—to generate ambition,—to introduce luxury,—to hide our own weakness from ourselves,—to

excite sensual desires, as well as to furnish the means of gratifying them,—to implant covetousness in the heart,—to create an undue attachment to this world,—and to introduce a fatal forgetfulness of another. All men desire prosperity and wealth; but, alas! how few are able to bear them!" [p. 207.]

The examples adduced in the remaining part of this section are full of admonitions and instructions—which if attended to as they deserve, will prove a great benefit to many. The remaining sections, which treat of natural evil, and death, are amongst the very best views we have seen, of these very interesting, if hackneyed subjects; though they are so closely reasoned, that any quotation would break the chain; and therefore, as well as for want of room, we can only bespeak the reader's serious attention to them.

The very serious and solemn subject of Section XI. has left upon our minds an unwillingness to attempt a review of it. The very title can scarce be read without trembling: 'Eternal punishments are consistent with the wisdom, justice, and goodness of God.' We recommend the perusal of this section to the Socinians and Universalists of the present day; and cannot but think, that, if they gave it a fair and an impartial perusal, they would at once embrace our author's tenets on this very important point.—We beg leave to quote the last paragraph, and to refer to the note C for the benefit of the Universalists only.

"We have already ascertained, that punishments must be administered in eternity. Now, if we conceive them to have limits, we must, according to our present ideas of measured duration, conceive time to exist in eternity. And we cannot conceive, how this can be possible, unless time survive its own destruction; nor can we conceive, how time can survive its own destruction, without involving a contradiction. But, since a contradiction cannot be admitted, it seems to follow, as a necessary consequence, from our present principles of reasoning, that the punishments of eternity cannot be limited; and, if unlimited, they must continue for ever. It, therefore, appears, that endless misery is a necessary consequence of the abuse of that liberty, which wisdom and goodness bestowed. And we can conceive, without difficulty, that it is not less consistent with these sacred perfections of God, to inflict eternal punishment on the wicked, than to bestow eternal felicity on the righteous; or, than it was to create moral agents, endued with the tremendous power of moral choice.* [p. 227.]

We have now advanced to the concluding chapter of the argument, proving a divine providence, or the divine moral

* See Appendix, Note C,

government; clearing the divine character from all impeachment, from the wrong elections of moral agents, and from the consequences which follow them. This is well done; and nothing, indeed, can be plainer, than, that the standard of moral rectitude must necessarily be immutable. Were any error, or moral evil, attachable to God, there could be neither moral government, nor divine rectitude, nor virtue, in the universe.

The single consideration of what is *due* to a creature, what is the operation of absolute justice towards it, must at once unveil its comparative imperfection; and, this justice, uninfluenced by sovereign interposition, will clearly shew, that indefectible stability in goodness is *peculiar* to the first cause; and, that evil, of whatever kind, is *peculiar* to a creature. As evil has no conceivable existence without a subject; so, where there was no *antecedent* standard of perfection, there could be no evil. That infinite perfection should be liable to evil of any kind, involves a contradiction: for it supposes, that, the only standard and measure by which evil is estimated is liable to become evil itself; while at the same time, without that standard, for any thing to become evil, would be absolutely impossible: thence, it irrefragably follows, that only a being derived, created, or dependent, a being comparatively imperfect and defective, as contrasted with one infinitely perfect, on whom it depends, can *possibly* be evil. Now, this is true, whether we consider it in reference to individuals, societies, or the world at large.

Section IV. of this chapter solves some difficulties with very considerable ease and ability. The contrasts exhibited in the two last paragraphs, between the misfortunes of the righteous, and the prosperity of the wicked, are well executed, and deserve particular notice. We think also that Section V. on the necessity of good and evil being blended in a probationary state, contains matter full of edification, and ought to be perused by every reader with reference to himself. The contents of the last section, assigning "reasons why all rewards and punishments are not instantaneous," are no less important and interesting. We shall conclude our review of it with the words of the last paragraph:

"In thus surveying the conduct of God towards his rational, though fallen creatures, we behold both his justice and his mercy: his justice in punishing the incorrigible, and his mercy in pardoning the penitent;—and in both we behold his goodness. It therefore follows, that, although he has the command of all possible means, none, to which he can resort, can be unjust; because

he can adopt none that are contrary to his own perfections. And, consequently, all the dispensations of nature, of providence, and of grace, must perfectly coincide with his nature; although we have not powers sufficiently acute and comprehensive, to trace them on all occasions." [p. 256.]

The whole of the arguments advanced by the author in his view of Providence are of what he calls the mixed kind, by which we understand, partly taken from the light of nature, and partly from revelation; and they have this advantage, that they shew there is no discordance, or discrepancy between them; encourage the study of both; and lead the Christian to his God, both by creation, providence, and revelation.

In *Part the Fourth* we are presented with proofs of the being, perfections, and providence of God, from revelation. These are comprehended in Chapter XXV. The subject of this chapter consists of topics so general and universally admitted, among all denominations of Christians, that nothing is necessary to be said, but to recommend the perusal of it; and we do not hesitate to say, that no part of it will be called in question by any Christian reader; and venture to add, that many such readers will find their faith in God much comforted, strengthened, and confirmed, by the perusal.

Chapter XXVI. is intitled 'Propositions founded on the preceding chapters, and inferences drawn from them, which are most necessary for, and useful to, mankind.' It forms a chain of forty-six propositions, so linked together that they run naturally into one another, and hang together so firmly, that to destroy one, would be to destroy all. These propositions may be called the aphorisms of the light of nature and revelation. They are comprehensive, clear, short, pertinent; and correspond in every respect to the intention of the author. We confess we have seldom, if ever, seen so much truth comprehended in so small a compass; and we are of opinion, that these propositions will be generally useful, whilst we hazard the hint, that if the reader would commit them to memory, he would not lose his labour; for upon every reflection, any one of them would afford him much pleasure and profit. Upon the whole, we confidently recommend these two volumes to the notice of the public, and congratulate society in general upon receiving such a boon. We hope the work will be admitted into the divinity halls of the United Kingdom, as a class-book for young divines; and confidently add, that the classes of moral

philosophy will find it to their advantage to bestow some time in perusing it.—In the mean while, we conclude our review by saying, that if the readers find as much entertainment, and we hope we may add, edification, in the perusal of the work, as we have done, they will not fail to give it a second reading, which it at once deserves and requires.

Augustus; or the Ambitious Student. 8vo. Lond. 1820.
Baldwin. pp. 356.

To trace the history and progress of the human mind has hitherto been the province of the philosopher and the metaphysician, who have defined, and subtilized, and refined upon the subject, until they have but too often involved themselves and their readers in a labyrinth of inextricable confusion. If it has been thus with the operations of the mind in general, still more unfortunate has been the developement, or attempted developement, of the effect of an ardent devotion to literary pursuits, upon the disposition, character, and feelings of the devotee. The biographers of men of genius have, in too many cases, had little or nothing of hopes or of fears, of joys or of sorrows, of pursuits or of disappointments, of tone, of character, or feeling, in common with the subjects of their memoirs. They have told us when and where they lived and died, and how they looked, and what they wrote. They have studiously raked together all the stories in circulation, of their eccentricities, their follies, and their vices; but seldom is it that they have attempted to trace these to their source, and still less frequently that the attempt has been crowned with success. We admit that genius is often eccentric; but it is not necessarily so, at least to any thing like the extent which the lives of its possessors have frequently displayed. In many instances, especially amongst the lower species of this elevated class,—borderers on mere common talent,—inhabitants, perhaps, of a land debatable, this eccentricity is generally affected; whilst in spirits of a higher mould it is as generally induced by circumstances often fortuitous, seldom essentially connected with the possession of exalted talents, or their devotion to literary pursuits. At the same time, however, we mean not to contend that there is not usually a something particular in the train of thinking, of feeling, and of acting, habitual to men of genius, which the world around may set down for eccentricities, when in fact

the deviation from that line of conduct which ought to be pursued by a rational being, is entirely on their own side. But to render this apparent, the principles on which men of superior minds are wont to act, the habits in which they are trained,—the feelings they most fondly cherish,—the vexations to which they are exposed,—the pleasures they enjoy, should be delineated by one who has either felt and acted as he describes, or at least been most intimately conversant with the scenes, the principles, and the feelings which mark the order of beings whose character he would pourtray. Such an one we hoped to find in the author of the work before us, and to a certain extent our hopes have not been disappointed. He is evidently a man of genius, though not of the highest order; yet are there in his composition many traces of the common features of the family, in some of whose difficulties and crosses, had he not told us himself, we should have suspected that he had participated, we hope but to triumph over them, and to participate in its pleasures, with as little of alloy as falls to the lot of humanity in this, perhaps, the most sensitive of its varieties.

There is in his very preface a strong indication of his thinking and acting for himself, in lieu of following in the beaten path of men of every-day acquirements,—a consciousness of his own strength, mingled with an anxiety for the estimation in which his first essay may be held; which we conceive to be some of the characteristics of genius.

“The diffidence of the author of the present work,” he there tells us, “is great, from causes which are only fully known to himself. Thrown into the wide world while yet an infant, to struggle honourably through his difficulties, unprotected, cheerless, and alone, animated by a remembrance only of the past, to labour in the restoration of what misfortune had early deprived him, he appeared, considering the bent of his mind, to be naturally led to regard the public as his patron. He had been made to feel the severity of the world too deeply to await with confidence the approaches of patronage and friendship; and he felt therefore animated by those cheering words of Goldsmith, that the public will ever be found to be the best patron to the literary character. The good which the author has drawn from his studies, as it has been his only happiness, has naturally inspired him with a fervid zeal for knowledge; but whether his zeal for the good of others, which he presumes to be evinced in the present production, will be equally successful, can alone be determined by generous and impartial criticism. He can only aver, in extenuation of his literary faults, that, deeply impressed with the respect due to a British public, he has rigorously contracted his

work within the narrowest limits necessary for his literary plan ; and, in the unassisted progress of his mind, has laboured to render his book as useful as possible, and, perhaps, with too little regard to the more agreeable modes of writing. The great purposes of his work, however, to afford encouragement to the youthful mind to pursue the most honourable career of ambition—to look generously and nobly upon the world—to render its studies and its sufferings instrumental to its happiness, he feels convinced, will ensure him the support of all who are engaged in the same philanthropic cause, and who can look with generosity upon the more immature offerings of an unsupported candidate.” [preface, pp. iii—v.]

We have extracted this passage, because, to our apprehension, it is well calculated to bespeak the favour of the public on behalf of an author, who seems to be actuated by principles and by motives very different to those but too generally prevalent with the writers of this book-making generation. How he has executed his purpose, we will endeavour to inform our readers as briefly as we can. The hero of the piece is the second of three sons of a German merchant, who had retired from business upon a competent fortune, the fruits of his own industry, with a very exalted opinion of those who had risen in life by their own merit and application, though *his* was merit and application of a peculiar sort, or rather directed into a peculiar channel. The lessons which his own experience and observation had taught him, of the incalculable advantages, to those who would get forward in the world, of perseverance, and a laudable ambition, not too lofty to spurn at any thing that could further their advancement, nor yet too low to be easily depressed by disappointment and temporary defeats, were sedulously inculcated on the minds of his children.

“ And, although many wise individuals had undertaken to prove the dangers of ambition, and its total opposition to the ordinary character of happiness ; yet he had never been able to comprehend any other felicity, than that which arises from the view of an increasing reputation. Of vigorous habits and an enterprising temper, he had always looked contemptuously upon indolent habits of life ; and always considered him to be an unworthy citizen, who did not contribute to the prosperity of his country.” [p. 3.]

As far as the latter sentiment is concerned, we cannot but approve the views and conduct of the old merchant : and as he had sufficient of this world's goods to leave to each of his sons a small independency, we quarrel not with

his favourite maxim, "to suffer every choice of life to be entirely unbiassed, studious only of elevating the minds of his sons, and of fully impressing upon them the necessity of perseverance, after a deliberate selection." Where, however, these advantages of fortune are not enjoyed, this experiment is somewhat dangerous; as the youth who has no path of life recommended to him by the experience and situation of his parents, runs some slight risque of making no choice at all, or at the best but an imprudent one. At the same time, this is, perhaps, a lesser evil than the too prevalent one of destining a son from infancy, either for the profession or calling of his father, or for any other; and *nolens volens*,—with the requisite ability for it, or without it,—contrary also, it may be, to a strong predilection for, and perhaps with a peculiar adaptation to some other path, compelling him to pursue it, by exerting the whole weight of parental authority, to force the bent of his inclinations towards a destiny which he never could have chosen for himself, and in all probability never can approve. Strive, we say, where circumstances render it advisable to give a particular direction to a youth's pursuits, to accomplish your object by indirect means; for direct ones too earnestly and too obviously pursued, generally, if not uniformly, defeat their own purpose. Beware also, how, either in his education or otherwise, you expose him to the chance of making for himself a selection which prudence cannot approve; but if he does evince a clear and unconquerable preference for any particular profession or pursuit, and gives a fair promise of possessing the talents which it requires, point out to him with affection, with fidelity, and clearness, all its disadvantages, and the advantages of the course you would prefer; and if these move him not from his purpose, strain every nerve to forward him in the path of his election, for that has the fairest prospect of becoming ultimately the path of success. For want of attending to this obvious policy, we have often seen, on the one hand, men vainly toiling at a profession for which their predilection, if predilection it may be called, was originally but slight, but that it was injudiciously, though unintentionally cherished by their friends, or the associations they thoughtlessly were permitted to form; whilst, on the other, we have known many a valuable year, many an hundred pounds, as foolishly thrown away, in training up others in a path in which they never meant to tread, the moment their emancipation from tutelage permitted them to follow the fixed purpose of their mind, to which the

energy of their preference, and the obstacles they had surmounted, were the promising, if not the sure harbingers of success.

Of the brothers in this tale, for so we suppose it must be termed, though it really has far higher pretensions, the eldest, elegant in his address, of an easy submissive disposition, averse to learning, yet sedulously cultivating the lighter and more attractive arts, all that would adorn his person, give grace to his manners, and teach him the most profitable lesson of worldly wisdom that can be taught, how to please,—becomes the companion to a nobleman's son, through whose influence he hoped to rise at court. Impetuous, firm, vivacious; restless in his disposition; athletic; submitting to the restraints of society, but submitting to them evidently as restraints, and irksome ones—the camp was the field in which the youngest was to try his fortune. Their selection pleased the father, and flattered his ambitious hopes; but Augustus neither pleased nor flattered him, for he could not be induced to select at all. Of the elements of his character we will suffer the author to give his outline.

“The second son, Augustus, differed not only from his brothers, but all his associates; he seldom entered into company, rarely ventured to express his opinions, and was strongly attached to domestic pleasures. His manners, his habits, and his temper, were all interpreted as characteristic of an ambition too placid for enterprise, and too reserved to become happy in the active world. The views of his brothers, as they grew up, attained a decided character; their remarks and manners displayed them to every observing mind: but Augustus had evinced no other inclination but to be studious, no other desire but to be tranquil. His father had repeatedly questioned him with respect to his wishes; he shewed the importance of an early choice, and the natural anxiety of his family to see him finally settled in the world. Augustus made no other reply than that he would reflect upon the subject; but reflection seemed very little to create or strengthen his resolutions. The father, angry at his backwardness, severely censured his apparent listlessness of mind, contrasting it with that laudable ambition evinced by his brothers, and which would advance them to honour and esteem, while he would remain neglected, and in that contempt which deservedly attends a sluggard.” [pp. 11, 12.]

Such sluggards, we believe and know there are, even in the class of studious men, who read hard but to pass away their time, and make no good use of what they do read. Their virtue, if they have any, is at least of a negative de-

scription;—they wish not to do harm, and, though they can, they will not do good. Had the hero of this piece been of such a stamp, we should quietly have left him to his fate, conceiving that the family of the *Ardelio's* have not assumed any essentially distinct features, in our days, from those of Phædrus; in England than at Rome; and that to the whole species, in all its varieties, the character of the individual will attach; “*multum agendo, nihil agens.*” Full, however, of high and generous purposes, imbibed from the frequent perusal of the purest works of antiquity—the records of heroic deeds, the memorials of the great and good of every country and of every age,—he ardently panted, in the day-dreams of his youth, for power and for influence; not for the adulation which they attract, but that he might become the benefactor of mankind; cherishing, fondly cherishing, with all the enthusiasm of genius,—all the cloudless anticipations of a youthful imagination,—these ennobling views; and strengthening them by the converse of a tutor, who had drawn his ideas of life from the same brilliant but deceptive guides; with a fortune sufficient to support a respectable character in life, he was sent by his father to a physician in one of the electoral courts, a man of prudence, who was to prepare, and in due season introduce him to the world, in the most eligible situation that might offer. Whilst residing with him, our hero meets with many characters, whose history and whose conduct, in various ways, which we have not room to particularize, have an imperceptible and slow, but sure operation in softening the rainbow colourings which fancy had given to the world, and shewing it to him as it is in fact, and not as depicted in the glowing page of the poet; or as the philosopher would make it, could he invigorate and embody the lofty principles and refined speculations of his study. He meets with one man, whom the ingratitude of friends—of those whom he had fostered and cherished—had driven into all the gloom and chillness of a settled misanthropy. He is introduced to another, who had risen by his merit and integrity, from obscurity to eminence as a magistrate; but whilst treated by him with parental kindness, and fortified in every virtuous resolution, and every generous purpose, he finds the world around him busy in detracting from the merits of a character, which they ought to have venerated and esteemed. At his house he meets with a young man of congenial sentiments, and engaged in similar pursuits, with whom he contracts an intimacy, which on his part has all the enthusiasm of the first

attachment of such a mind, so ill prepared to sustain with equanimity the attempered joys and sorrows of real and active life. The friend, however, seems not to partake, or partakes but transiently, of the generous, but, as the world thinks, unnatural transport. He has other friends; and to them, without fairly subjecting himself to the charge of faithlessness to his new connection, he could remove with a calmness, that excited the wonder, and roused in some slight measure the indignation, of his enthusiastic friend. At the court of the elector, he found that merit alone could seldom rise, and few could or would discover his. At the house of his friend, the judge, he meets however, with a lady of high intellectual attainments, mingled dignity and sweetness of manners; beautiful, and highly accomplished of course, and with whom, although she was the only daughter of a nobleman of high rank and influence at court, as proud and ambitious, as he was elevated and powerful, it is equally of course, according to the usages of novelists, in the preparation and management of heroines, that our hero should at first sight fall desperately in love. But still his love is the affection of a man of genius, of acute sensibility, but of great strength of mind and energy of character, infusing into his hopes, his wishes, and his pursuits, a definitiveness which they hitherto had had no object, or none sufficiently powerful and individualized, to impart. He had panted long for distinction, but had taken no steps to obtain it, satisfying himself with laying in a large stock of information, to which, what the world calls chance, rather than his own exertions, might afterwards give its direction and its use. Now, however, he wished to be distinguished by one object, and therefore retired to the country to compose a poem—for poetry, we know, is the offspring of genius and of love—distinguished by the high tone of its morality, by its public spirit, and its evident tendency to improve, while it delighted. Here, as poets should be, and as poets are, he is delighted with the stillness, and the thousand nameless charms of retirement, and a country life; but even in this delightful cup, he finds a portion of the mingled bitterness of life. He lodges at the house of an officer, whose services to his country have been repaid with contumely and wrong. Smarting under a sense of injuries, for which the malice of his enemies prevents his obtaining redress, he flies to dissipation for relief—the comfort of his family is destroyed—habits of inebriation produce insanity—his property is wasted—he falls a victim to his intemperance, and the daughters, who in his prospe-

rity had been the pride of his life, and had soothed the earlier days of his misfortunes, are left orphans, unprotected and in want. His poem, when finished, is presented to, and graciously received by Olympia, for such is the name of his inspiring muse, to whom it is dedicated, under an express promise to keep his name a profound secret—as he had learnt at court, one lesson at the least of the world's thrift, that to be known and even admired as a poet, is seldom the way to rise in any of the lucrative or honourable walks of life. The lady takes, however, another and more effectual mode of acknowledging the favour conferred upon her, by procuring him, through her father's influence, the honourable post of secretary to an embassy to the imperial court, whither he proceeds in the minister's suite, full, of course, of dreams of glory and of love. But on such dreams, the ambassador is not precisely the man propitiously to shine:—a finished diplomatist, an accomplished courtier, a self-interested politician, he uses the talents of his secretary, as long as it suits his own purposes to do so; and in spite of the coldness and jealousy of the sprigs of nobility in his suite, honours him with particular attention, until, in an evil hour, the young man, put off his guard (he was not formed indeed often to put it on) by the apparent kindness and frankness of his superior's manner, was led, by a love of argument, and a still stronger devotedness to the principles of virtue and of truth, to question some of the ambassador's political axioms, and to defend his own views, with a warmth, which lost him his favour, and speedily procured his recal. On his arrival at the electoral court, disgraced in the eyes of the world, and momentarily humbled, even in his own esteem, he learns that Olympia, whom he had presumed to hope might one day be his, was about to be united to the son of a neighbouring prince, whose worthlessness rendered her a sacrifice to the ambition of her father. Hopeless love, and disappointed ambition, led him to form a resolve, as moderate and rational as any which we recollect to have met with, under similarly provoking circumstances, in the whole course of our lighter reading. Convinced that the court was not an atmosphere for him to breathe, he determines to return home to the bosom of his family, anticipating, with his wonted delight in the pictures of his creative fancy, the rapture with which he should be received—the tenderness which would console him, under the shock of sudden and unmerited misfortune. The gate of his father was however closed against him; and, instead of the parental embrace, he received a letter, reproaching

him with folly, and contrasting his fate with that of his elder brother, who was now living in affluence and honour at a neighbouring court. To him he repairs; but, disgusted at the coldness of his reception, quits his house in anger, and retires to a small estate which he purchases with his fortune, improved rather than impoverished by the prudence with which he had regulated his expenditure. In this house he receives a literary man, whom he accidentally met with as a lecturer on poetry at Vienna, and whose principles so delighted, whilst his misfortunes, though but the too common ones of men of letters, interested him in his behalf, that previous to his disgrace, he had invited him to reside with him at the electoral court, which he was prevented from doing, by the double misfortune of his own removal, and of the poor old philosopher's temporary imprisonment in the capital of the empire, for having, in his lectures, delivered sentiments too favourable to liberty, and inculcated them on the mind of his young friend, greatly to the displeasure of the imperial court, and of the electoral ambassador, to whose suite Augustus was attached. There is much good painting in this character, and sage are the lessons of wisdom and experience, which he reads to his benefactor and his friend, though we can make but a single extract from them.

“ In regarding the invariable character of the general mind, it is easy to perceive the necessity of exercising those arts, which, I am aware, all that are sensible of the true dignity of virtue, look down upon with indignation; it is, however, this happy forbearance, this wise condescension of mind, which has advanced civilization to its present state. The route to perfection, on all occasions, is long and winding even to individuals; the cumbrous march of nations is necessarily slower. Those who have with an intuitive glance comprehended the whole system of existing error, and all the true interests of mankind, have risen like yourself, and imagined that the discovery, when told, would be adopted, or, at least, applauded. Their efforts have, however, withered like the immature bloom of natural productions; but minds of a less vigorous grasp, comprehending only the local institutions of evil, and labouring to impregnate them with the mild principle of gradual decay, have been the chief benefactors of mankind; men of uniform virtue, without the enthusiasm of genius, constant to their benevolent intentions, and patient in the endurance of contradiction. Your ambition has been too great to be successful; your virtue too pure ever usefully to second its attempts. You have continued too long in the closet of abstraction to arrive to any considerable honours or influence, the common rewards of qualities such as the open world alone can generate, such

as groveling deference can alone bring to perfection. Had you mingled more freely with the world—had you known how, by timely deference, to advance your own interest without lessening your own inward dignity by servility, you might have rendered those your friends who have now hunted you into obscurity; you might have advanced to power, and realized some portion of the good which you have always intended." [pp. 274—276.]

To the friendly attempts made by this faithful friend, to induce him again to embark on the tempestuous sea of public life, taught by experience how to avoid the errors into which his love of ideal excellence had led him, Augustus opposed a firm resistance, determined to spend the remainder of his days in the calm of a lettered retirement. This comparative solitude is first sweetened by the arrival of the friend, to whom he had been early and warmly attached, and whose history forms an interesting episode, illustrative of the mischievous effects of solitary and abstruse study, and the indulgence of a restless habit of roving from place to place, upon the mind and character. But a still higher charm is soon imparted to it, in the nameless enjoyments of domestic life; our ambitious student uniting himself to a lady, to whom, as the kind benefactress of a deserving object, he was accidentally introduced, during the existence of his hopeless and aspiring passion for Olympia, compared with whose acquirements and attractions hers were of too unimposing a character to awaken in such a mind other love than that which is the offspring of reflection and esteem; slow in its growth, but often more durable in its existence, and productive in its fruits of happiness and peace. These Augustus experienced in a happy measure, whilst he is represented as cultivating with his two friends, the various branches of useful literature with eminent success, honoured by his countrymen, and happy in himself; his exalted views of ideal excellence beneficially operating on his well regulated pursuit of that which is attainable, even as the world is constituted around us. The fate of his family we scarce can glance at. His father's selfish ambition, for it was but the aggrandisement of himself in his children which he sought, degenerates into avarice and the meanest parsimony; but he is well nigh ruined, and quite broken hearted, by the artifices of his son Charles, the villain of the piece, thriving by pursuing the crooked policy, and hollow blandishments of the world. The youngest strives in vain to stop this ruinous career; but, involved in debt, he flies to the West Indies to avoid disgrace; and returns,

men of this interesting volume. The subject is "consideration and prayer."

"Ah! it is a vain, trifling, worthless world that we live in! and yet how does it press upon our time, and thoughts, and affections, and plead for attention, as if its cares, and riches, and pleasures, and pursuits, alone deserved our regard, and the things of another world were not worth a thought; and how are silly mortals hurried along with the delusion! else, why those pleas for disregard of God and religion which we so frequently hear; "I have no time to be religious, no time for prayer, no time to read the Bible, or attend public worship; I have so many engagements that must be attended to, I have food and raiment to seek, a family to provide for." Oh! let me beseech you, be not led away with pleas like these; they will never, never be allowed as any excuse for your inconsideration, your inattention to religion, when you come another day to stand before the judgment seat of Christ. It is right, very right, that all these things should be attended to: the word of God commands you to labour diligently, and not to be slothful in business; and religion neither requires nor allows you to neglect them; but the concern of another world must be minded too, must have the first and chief place in your time, thoughts, and affections; or else, though you may be rich and gay, and respected in this world, for a few short years, (perhaps less,) you must at last appear before God in everlasting poverty, misery, and contempt. However highly you may now think of the things of this world, be assured, when death and judgment shall open your eyes, you will behold them as altogether nothing, and lighter than vanity; and the things of God and religion, which you now despise or lightly esteem, will appear the only things worthy the care and pursuit of an immortal soul. Oh! then, be persuaded now for a moment to consider these things in the same point of view in which you must very shortly contemplate them; and let them have their proper influence on your hearts and lives. The Lord our God is one Lord; infinite, supreme, and eternal in his dominion; we are his creatures, made by his power, and dependent upon his bounty; hence he demands the love of our hearts, and the labour of our hands. This is the first grand truth of revelation, and of the Christian ministry. The second is, we are apostate creatures, rebels against God, refusing the obedience we owe him, daily violating his laws, and in habitual enmity against his perfections and government; in consequence of our apostasy from God we are ruined miserable creatures, exposed to the just weight of his vengeance, under the dominion of sin and Satan, under sentence of everlasting condemnation, without either the ability to effect, or the inclination to attempt, our rescue. Wretched state! but we have a message of mercy to deliver unto you; "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here then is the news of salvation for ruined man; a

ray of immortality and everlasting life, dawning from the blessed Gospel. But how is this salvation to be obtained? The same scripture that reveals it, reveals also the way in which any of the sinful race of man may become possessed of it, and the evidences and effects it produces. God's everlasting love to ruined man, was the origin of salvation; Christ's incarnation, obedience, sufferings, and death, are the meritorious cause. The application of it (by which we become actual partakers of the benefit,) is by the gracious Spirit's holy influences on our hearts, working in us those dispositions which are necessary to our receiving the truth. These are, deep sorrow for sin, hatred against it, and a determined forsaking of it; together with a humble believing dependence on the Lord Jesus Christ, the Saviour, as he is freely offered in the Gospel; a hearty acceptance of him as our Saviour; and willingness to be saved by him in his own way, a way of humility, self-denial, faith, and holiness. Add to these great truths of revelation, (the being and dominion of God, the state of man as a sinner before him, and the method of salvation by Jesus Christ,) a fourth, which gives importance and energy to all the rest, *viz.* That God Almighty "has appointed a day in which he will judge the world in righteousness by that man whom he hath ordained;" even the God-Man Christ Jesus. That same Jesus who took on him our mortal flesh, and lived and bled to take away our guilt, and rose triumphant from the grave, and ascended to the highest throne in glory, shall thence return on the clouds of heaven, "with the voice of the archangel and the trump of God," attended by myriads of angels, and shall call every individual of the human race from the darkest recesses of earth and sea, to assemble round his dread tribunal, and hear from his unerring lips, the sentence that shall irrevocably fix their doom in unutterable bliss or agonizing torments; a sentence founded on the character sustained on earth, according to the deeds done in the body, whether they were good or evil. These, my brethren, are the leading topics of our ministry; to one or other of these grand truths all our addresses have a direct or remote reference: now say, are they, or are they not, worthy of your serious consideration? Consider, are these matters *true*? Try if you can prove that they are false, that you may no longer be harassed with any uncertainty about them, but may eat and drink, (since to-morrow you die,) and enjoy your mirth and wine, undisturbed by one intruding suggestion—"What if there should be an hereafter? what if for all these things God should bring thee into judgment?" But I can scarcely suppose there is one in the presence of God disposed to deny these truths; then consider whether they are important; consider what salvation is; consider what is the consequence of dying in a state of enmity with God; what it is to have an omnipotent arm inflicting everlasting vengeance; consider how tenfold will be the guilt and condemnation of those who have heard the news of mercy only to despise and reject, to crucify the Son of

God afresh, and pour contempt upon the Spirit of grace; consider how you can stand before God in judgment, or whether there is any possible way of escaping from it; consider what will be the consequence of being acquitted or condemned; think whether it is worth while to sell your souls and everlasting bliss, for worldly gains or sinful pleasures. Consider, again, whether what you hear is *scriptural*. We are far, very far from wishing you to take it for granted that all we say must be true; it is our earnest desire to speak according to the oracles of God; and it is your duty (a duty which we most earnestly and affectionately entreat you will fulfil) to search the Scriptures daily whether these things are so. Consider whether they are as certain, as interesting, and as important as we represent them to be; and if so, whether you receive and act upon them accordingly; whether, seeing the Lord is your maker and constant benefactor, you are endeavouring to fulfil the duties you owe him, of love, gratitude, and obedience. Allowing yourselves to be sinners against God, have you ever been humbled and alarmed on this account? have you ever cried out, with feeling anxiety, "Oh, wretched man that that I am! who shall deliver me? What shall I do to be saved?" has the news of salvation been sweet, and the Saviour precious in your esteem, as he is to all them that believe? Expecting the Lord Jesus to come again and judge the world, is it your chief concern that you may be then found of him in peace, without spot and blameless, and stand accepted, not having your own righteousness, but the righteousness of Christ which is by faith? Thus it is the duty of every hearer of the gospel to *consider* and *apply* what he hears." [pp. 3—8.]

With such a sample of Mr. Hewlett's manner, we need only mention a few of the subjects, in order to give our readers a general idea of the character of the volume: Christ, the object of supreme regard,—the Saviour's legacy,—Christ crucified,—Nature and advantages of acquaintance with God—the important inquiry,—the consistent Christian,—the refuge in trouble,—the Christian pilgrimage,—call to early piety,—consolation under spiritual darkness,—pious youth commended to the blessing of God,—the pastor's valedictory address.

As an instance of the author's deeply pious and affectionate manner, we quote the introduction to the last sermon in the volume. It was delivered on the first Sabbath in the year 1819, and proved the last New Year's address his people were to hear from their pastor's lips,—the text is, "The grace of our Lord Jesus Christ be with you all."

"This is the apostolical benediction which closes the book of God. The words that immediately precede it employed our medi-

tations on the last Sabbath. We anticipated the Saviour's promised return, and described the dispositions necessary to our meeting him with composure, confidence, and joy. And now, brethren, on this day that commences the sabbaths of another year—this Sabbath that opens the fifteenth year of my ministerial labours among you; anxious for the success of the past, and uncertain as to the continuance of the future; not knowing whether your minister may be spared to preach, or you to hear at his mouth the words of eternal life; what language can more suitably express the new year's wish of ministerial affection on your behalf, than that with which the inspired apostle closes the canon of divine revelation? Brethren, from my heart and soul I wish you a happy new year! but I dare not wish it you in the enjoyment of life, health, wealth, honour, or domestic happiness; for man is blind, and, asking for temporal good, would often ask amiss: these things if, and as the Lord will. Your times are in his hand, and may you ever be well satisfied to leave them there. But without any limitation or restriction, I wish and pray that through this new year, the grace of our Lord Jesus Christ may be with you all; for this will sanctify and sweeten all; then all will be right and well, whether life or death, sickness or health, comfort or affliction, honour or contempt, poverty or abundance. This will prepare you for all, enable you to do your duty under all, and at last bring you out of all into everlasting glory. Therefore receive your pastor's affectionate wish and ardent prayer, "The grace of our Lord Jesus Christ be with you all. Amen." [pp. 417, 418.]

We cordially recommend these sermons as evangelical, judicious,—simple and perspicuous in their style,—and well calculated for village reading, and the purposes of domestic instruction. We should have been gratified, if, in addition to the portrait, a brief account of the excellent author had been prefixed to the volume. We should like to know something of a life that was so laboriously devoted to the glory of God, and honoured to be so eminently useful.

The little tract on Confirmation is calculated to be of service to those who receive that rite, especially to remove from their minds any false and superstitious notions of its supposed spiritual virtue.

"Never forget," says Mr. Hewlett, "that if you are made new creatures and Christians, you were made so by the blessed God himself; you were not born in that state, your baptism did not make you so, &c." We perfectly coincide with this sentiment, but at the same time are at a loss how to reconcile it with the following answer to the question in the catechism of the Established Church, "Who

gave you that name?"—Answer, "My godfathers and godmothers in my baptism, wherein I was made a *member of Christ, a child of God, and an inheritor of the kingdom of heaven.*"

LORENZO; or, *The Tale of Redemption.* By J. Roby. Third Edition, 8vo. pp. 90. London, 1821. Westley.

UNFORESEEN circumstances, unnecessary to lay before our readers, have hitherto prevented our notice of this poem, until a third edition, rather unceremoniously, stared us in the face; reminding us somewhat peremptorily of our duty, and giving at the same time, rather a broad hint at our remissness, unavoidable as it was, in not sooner bringing forward, for the gratification of our friends, a work which ought to be known and read, and of which, we should feel happy if another edition were the consequence, and a very welcome apology to the author for our seeming neglect.—In other words, we hope our late notice will serve to direct the public attention again to his poem, and prevent its well-wrought pages from sinking to the tomb of all the Capulets. Indeed it would be a bitter reproach to the literary world, if, whilst the luxurious effusions of our more favoured poets, or the troublesome *suffusions* of our Cockney bardlings, are each occupying a place in the records of the day, and in the thoughts and creations of cotemporary intellect; a poem of far superior interest, whose imports bear on everlasting things, should slip unnoticed from the gaze of a capricious world, or should be checked in its growth by the rank luxurance of weeds, poisonous and unseemly, which, alas, flourish but too proudly in our literary domains.

Far be it from us, to recommend any given quantity of syllables made up into lines of recurring uniformity, merely on account of the importance of the subject, or the religious sentiments they contain; on the contrary, we would most strenuously discourage the youth of the present era of widely diffused knowledge, from all attempts, however well-meaning, which only serve to bring true piety into contempt, and injure the cause they wish to promote.

In this poem, we confess ourselves to have been as highly pleased with the execution, as with the object and design. The tale is simple, and exceedingly well told. The characters are well grouped; the circumstances and situations interesting; and the incidents pleasingly developed.

The first portion which fastened more particularly on our attention, was the following "Song" as it is called, though Elegy we would suggest as a more appropriate term, to the memory of a youth, who acts a conspicuous part in the events which the poem unfolds.—We hope our readers will pardon us for giving it entire, as any abridgment would be doing great injustice to the author.

Hark! on that sigh a soul hath risen to rest,
Sweet was the smile that bid it burst to life;
A heaven-born beam illum'd his dying breast,
And gently still'd its last convulsive strife:

Calm was the setting of that summer sun,
And round its throne still glory bursts on high;
Tho' sunk awhile, not yet its race is run,
It decks another, and a brighter sky;

Still round those lips a smile celestial plays,
Sweet presage of the soul's unchanging lot;
Each weeping friend awhile may sadly gaze
Till grief amid the memory be forgot.

A holy triumph sits around his brow,
Calm seems that cheek, as if'twere bliss to die!
But where is fled the soul's expression now,
Where the deep lustre of that liquid eye?

'Tis clos'd on earth, to joy, or pain, or woe,
Yet not for aye it sleeps in death's dark night,
Again 'twill in seraphic rapture glow,
Again 'twill rise, and kindle into light!

Attend, ye sons of wealth, and pomp, and power,
Gaze on that form, and mark its heavenly mien,
Your gayest looks in pleasure's brightest hour,
Ne'er wore one feature of that bliss serene:

Your pleasure is but as the lightning's glare
Thro' jarring clouds of elemental woe,
A transient gleam athwart the dusky air,
That wraps in deeper gloom the world below!

'Twas his, the settled sunshine of the soul,
That ever cheer'd the scene so mild and fair,
O'er that clear sky perchance a cloud might roll,
But still the sun of life and light was there:

His glorious deeds no future tongue may tell,
And history's page may ne'er record his name;
What though no loud achievement e'er shall swell
The brazen trumpet of unhallow'd fame,

HOPE.

There is a beam upon the hill,
 There is a light, that lingers still
 On ocean's breast;
 There is a blush of rosy light
 Steals o'er the diadem of night,
 Far in the west.

A starry gem now sparkles there,
 Piercing the robe of misty air
 That wraps the earth,
 And breaks thro' day's departing gleam,
 A trembling and unborrow'd beam
 Of heav'nly birth.

So when life's changing hour hath pass'd,
 And death's cold shades are gathering fast
 Around thy head,
 A ray of heaven will pierce the gloom,
 And glimmer on thy closing tomb,
 When day is fled!

Tho' setting now yon smiling ray,
 And softly falls around thy way
 Eve's parting glow:
 It tells of days to come, as bright
 As that which now hath turn'd its flight
 To skies below;

And tho' that night is dark and drear,
 And clouds are hovering o'er thee there
 Of doubt and sorrow,
 So sure as darkness dims thy skies,
 Will on thy gladden'd vision rise
 Another morrow!

Then why this dread foreboding fear,
 If death's cold hand, or sorrow's tear
 Pass o'er thy cheek,
 Darkness will but endure thro' night,
 And joy returns, when morning light
 That gloom shall break.

We have been so much occupied in culling the flowers from this little parterre, that we have not had either inclination or opportunity to notice the few weeds which here and there disfigure its surface. It is now too late; we have exceeded our limits too far to notice them more particularly, and we must conclude by reminding Mr. Roby, that if he

comes before us again, which from his success in the present instance, we make no doubt will happen, and we care not how speedily, we shall devote more room to what he may term a microscopical view, both of his beauties and defects, as each may present itself; and, perhaps, by this means render more equal justice to the author, and to our readers, than we have been able to do in this brief sketch,—one of those compositions with our creditors, which we are hastening to pay, where books have unavoidably laid upon our tables long after their merits and demerits ought to have been noticed in our pages.

Memoirs and Select Remains of an only Son, who died November 27th, 1821, in his nineteenth year; while a Student in the University of Glasgow. By Thomas Durant, Poole, Dorset. 2 vols. 12mo. Poole, 1822. Longman. pp. 238, 284.

THE close of a long war, and the prospect (we hope we may say the well-founded prospect) of a lengthened peace, have necessarily thrown into the learned professions a number of young men, who would otherwise have “sought reputation in the cannon’s mouth.” Of these, the greater proportion, perhaps, have turned their attention to the Bar; and as there is reason to apprehend that many parents will hereafter make the same election for children, to whom their partiality may allot a brilliant course, or their pride assign a wretched one, we cannot, perhaps, better improve the premature removal of a candidate pre-eminently qualified for the attainment of its highest honours, than by connecting with our notice of this most interesting youth, a contrast of the splendid allurements, and the scarcely surmountable difficulties, of his destined path.

That young men of aspiring dispositions should be attracted by the honours of this profession, we marvel not; nor that parents should have an eye upon its emoluments. For many years the Bar has been at least a by-road to the highest offices in the state. The talents and the daring of its members have often wrested the post, at once of honour and of danger in the cabinet, from patrician blood, and political influence. Pitt, Addington, Perceval, Vansittart, to say nothing of Bathurst, Croker, Grant, and a host of inferior members of the administration, were lawyers before they were financiers; and, with but one exception of great professional success, from briefless barristers, had the good

fortune to be metamorphosed into chancellors of the exchequer, and some of them into prime ministers of the country. If we look to the peerage, we shall find that it has been equally indebted for its augmentation to the gown, as to the sword, perhaps more so; and there have been ennobled lawyers, whose descendants need not to retire into the shade, when the pride of ancestry shall recount the exploits of a Marlborough or a Wellington, in the field; or of a Nelson on Britain's own element, the deep.* Such men were Clarendon, Somers, Hardwicke, Camden, Mansfield, Thurlow; the ablest of our judges, or some of the most enlightened of our statesmen. Humanly speaking, they have generally been the architects of their own fortune; and have owed to merit and to labour what many of their contemporaries, whom they have outstripped in the race of fortune and of fame, obtained by wealth, connections, influence, patronage; or inherited from their fathers with their estates. All this we admit is encouraging, exhilarating, alluring; but is it not also delusive? We read and hear of several distinguished individuals who have risen from the ordinary, some even from the lower walks of life, to the highest dignities

* We give the following as a hasty, but tolerably accurate list of our existent military and naval, contrasted with our legal, peerages. It pretends not to be complete; but is in the lawyer's phrase *cy près*, as to evince, when it is considered that two professions are marshalled against one, that the assertion in the text is not unfounded.

MILITARY AND NAVAL.

Dukes—Norfolk, Somerset, Marlborough, Rutland, Portland, Newcastle, Northumberland, Wellington, Buckingham.

Marquises—Northampton, Hastings.

Earls—Derby, Pembroke, Suffolk, Denbigh, Lindsey, Sandwich, Essex, Berkeley, Plymouth, Rochford, Albemarle, Dartmouth, Stanhope, Effingham, De la Warr, St. Vincent, Cadogan, Craven, Clive, Nelson, Grey.

Viscounts—Hereford, Courtenay, Hood, Duncan, Anson, Lake, Keith, Gardiner, Torrington.

Barons—De Clifford, Dacre, Stourton, Arundel of Wardour, Byron, Ducie, Hawk, Amherst, Rodney, Howard de Walden, Dorchester, Howe, Abercrombie, Hutcheson, Barham, Gambier, Lynedoch, Combermere, Hill, Beresford, Stewart, Harris.

LEGAL.

Dukes—Manchester, Dorset.

Marquises—Winchester, Salisbury, Exeter, Camden.

Earls—Bridgewater, Nottingham, Shaftesbury, Coventry, Aylesford, Cowper, Macclesfield, Harcourt, Guildford, Hardwicke, Clarendon, Mansfield, Talbot, Rosslyn, Onslow, Harrowby, Eldon.

Viscounts—Trevor, Melville, Sidmouth.

Barons—Clifford, King, Dinevor, Walsingham, Ashburton, Grantley, Kenyon, Thurlow, Auckland, Fitzgibbon, Alvanley, Redesdale, Ellenborough, Erskine, Ponsonby, Manners, Colchester, Stowell.

and emoluments of the law; and the fond parent naturally, and perhaps even allowably, asks himself, if the children of a Northumbrian coalfitter, educated on the foundation of a grammar-school, fill the very highest stations in the two different walks of this lucrative and honourable profession; if one of its most exalted and responsible posts has been held by the son of a hair-dresser; why may not my sons, to whom I can give greater advantages, rise as high, and increase the fortune, and ennoble the name, I shall leave them? In such a calculation, they forget, however, how many blanks there are in this lottery to a prize: and that, though the purchase of a chance of drawing blank after blank, is inevitably the consumption of a decent maintenance for life, the Twenty Thousands fall but to the lot of few, whilst the minor capitals are gained at so dear a rate that they are seldom worth the having.

Let it not, however, from these remarks be imagined that we are disposed to underrate the chances of success, or to magnify the difficulties of candidates for distinction at the Bar. We wish only to give a fair representation of each, that from a comparison, founded on somewhat more knowledge of the subject than has been possessed by many who have written upon it, those who are interested in the matter may be enabled to exercise a sound judgment, before they take a step sooner repented of than it can be remedied; and in doing so we are willing to give the fair side of the question the precedence.

That the bar is an *honourable* profession, cannot be doubted. It has been esteemed so in all ages and all countries. The greatest orators that ever lived were members of it. Demosthenes and Cicero, the two great masters of eloquence, were forensic advocates; and if the world has never yet seen their equals, our own times have given few, if any, specimens of oratory to excel the speeches delivered by Erskine at the English, and by Curran at the Irish bar. In our own country we have already shewn that it has led to the highest rank, and exalted the humblest names.

It is *independent*. In the church, who knows not that where merit forces its way to one bishopric, or valuable living, rank, parliamentary interest, wealth, connections, (the very last appointments to the Irish Sees to wit,) gain a hundred. Even in the army, these have commanding influence; and there also the man who has bled again and again in his country's cause, often wears his barren laurels on a veteran brow, under the command of some sprig of

nobility, or wealthy stripling, young enough to be his grandson, but who by purchase or by favour has obtained the rank, which, if merit only had been consulted, would justly have been his. Medical practitioners owe more perhaps to their talents and exertions than those to whom we have just referred; but even with them, how much can be recommendation of persons of influence, in the world of fashion, do for a blockhead and a charlatan, whilst, for want of patronage and the magic of a name, the cleverest man may pass the meridian of his days in obscurity, and never indeed emerge from its dense and chilling atmosphere. From all this, or nearly from it all, the Bar is happily exempt. We have honourable and reverend prelates by the dozen; deans, prebendaries, and other ecclesiastical dignitaries, by the score; and rich incumbents without number; but amongst the judges of the land we have not one: nor has more than a solitary instance occurred of the member of a noble family being seated on the woolsack or the bench during the times in which we have lived. At the Bar, indeed, there have been, and still are, several, though we recollect but one, or at the furthest two, who gained either fame or fortune there. Many of these are to be found on the list of commissioners of bankrupts, or in the enjoyment of some other of the good things which government has to distribute amongst the members of the profession; but they are seldom heard of in our courts. Few, if any, of its honours are now to be purchased; and if they were, they would for the most part be without emoluments, if the purchaser, with an Indian *lac* of money had an English lack of brains. Strong and powerful connections may push a man forward if he has talents, but they can do nothing for him if he has not; or if they attempt it, will do worse. We have known more than one promising young man seriously injured—the prospects of some, indeed, we have seen irretrievably ruined, by the injudicious haste of zealous, but mistaken friends, to thrust them into business which they have wanted experience to conduct with credit to themselves, or advantage to their clients: and if this has been the case where there were talents which wanted but time to mature, and a regular accession of practice advantageously to display them, complete must have been the disappointment,—utter the discomfiture, where the first great and long-looked for exhibition, was but an exhibition of ignorance and insufficiency, unbroken by one ray of promise, or gleam of intellect, to cheer the gloom of despair, by the most distant

hope for the future. We have now, in imagination, before us, or rather in our recollection, an unfortunate barrister, who, by the solicitations of friends, procured the conduct of a defence in a government prosecution of some importance. He had got up his speech with great care, and given very intelligible hints to every body he knew, that they might expect a rare specimen of oratory at its delivery; and this was the only part of his promises which he fulfilled, for, from its foundation to that hour, Westminster Hall had never witnessed such an one, and in all probability never will do again. Its absurdity and extravagance beggars all description; we therefore shall attempt none, but satisfy ourselves with describing in a much humbler style the catastrophe, when, after having brought his philippic to a sudden close, amidst the laughter of a crowded court, including judge, jury, barristers, crier, bailiffs, all indeed but the unfortunate client, to whom such sport was death—the discomfited orator indignantly retired to his native mountains, there, like the fancied prototype of his eloquence, to declaim, without distraction of his lofty thoughts, to the foaming billows of the ocean. At this occupation we must leave him, as no intelligence has reached his quondam companions of his nervous declamation having calmed them to repose, and proceed with our remarks. To the independence of the Bar there is doubtless one drawback. All, or nearly all, its honours are at the disposal of ministers, who seldom give any thing away without a *quid pro quo*. Hence are its members proverbial for political apostasy, familiarly termed ratting. The principal legal appointments have for many years been bestowed by a Tory administration upon converted Whigs, or, in plain English, upon men who have sacrificed their principles for their places; and so notoriously has this been the case, that a very staunch supporter of government in parliament, and out of it, who but lately obtained a silk gown and a Welsh judgeship, remarked, with no less truth than force, that it was a much better speculation to oppose the ministry until you are worth buying off, than on principle to afford them your best support. In truth, with a few, and but a very few, splendid exceptions, we have a very low opinion of the political integrity of the Bar, and habitually suspect the most flaming and vociferous of their patriots, as waiting but the offer of their price. With such golden baits as it is in the power of ministers to hold out, and in their power alone, happy indeed do we consider that barrister whose political opinions are (without

a bias) upon the right side, though we fear, that he will be much less rapidly promoted, than he who has talents and opportunity to support, and pliancy to desert the wrong one.

Next to being honourable and independent, we may place amongst the allowably alluring attractions of this profession, that it is in the highest degree *gentlemanly*. Even the army is not more strict, if as strict, in maintaining amongst its members a discipline that shall repress every approximation to what is dishonourable and mean. No paltry tricks, or improper condescensions to obtain practice, are tolerated; on the contrary, they can only be adopted to the ruin of those who have so little respect for their profession or themselves, as to stoop to them. The etiquette of that profession, a *lex non scripta*, admirably adapted, to use the true legal phrase, "from time whereof the memory of man runneth not to the contrary" to ensure its respectability, like the laws of the Medes and Persians, admits not, with impunity, of the slightest infringement; and he who willingly and contumaciously violates it, does so at the certain peril of the destruction of all the prospects in life that are connected with his continuance at the Bar; for there he cannot continue with any chance of success, if once his brethren, who as a body act in perfect unison where their honour is concerned, for ungentlemanly and unprofessional conduct have cut him off from their society, and put in execution against him *the ultimum supplicium* to which they resort, (and an effectual one it is,) a refusal to hold a brief with him.

It were, perhaps, rather a subdivision of the last head of our remarks, than a head of itself, to add, that in its practice the profession is a *liberal* one. Here are no bills to be delivered; no disputing their items—no haggling about prices, or underselling competitors. The fees which a barrister receives are so completely considered as gratuities, that, like those of a physician, they cannot be recovered in our courts. Having, too, his own reputation, and with his reputation his professional advancement at stake, he is removed above the mere sordid influence of money; and habitually exerts himself as zealously for the solitary guinea of the prisoner, as the special retainer* of the opulent client.

* A special retainer is the fee paid to a barrister, on being engaged in a cause on a different sessions or circuit to that which he regularly attends. In the former case it can never be less than thirty guineas, in the latter, it must at the least be three hundred.

Bound to render his best assistance wherever it is demanded, he cannot bargain for his services, or choose the side that pays the best; but, compelled to take the first that may retain him, his remuneration is left to the ability, or the generosity, of those for whom he appears; and, by an invariable rule of the profession, it can never, save by prospective computation, be measured either by his labour or his success. The cause once over, his fee cannot be altered—laboriously or unexpectedly as it may have been won, he cannot accept more than he already had received, with the possibility of its being compromised or lost. Without reward too, he is bound to undertake the case of any man who, suing *in forma pauperis*, or being, in other words, too poor to give a fee, wishes for his assistance, and prays the court to assign him as a counsel. In some cases of high treason this has often happened, to the consumption of a large portion of a barrister's time, and at the expense of much labour and anxiety, in the discharge of an arduous and unpleasant duty. The Bar too are effectually removed from those unpleasant feelings but too often engendered and indulged in other walks of life, and even amongst some of the liberal professions, from a collision of interests; for amongst them no mean jealousies of each other's success are indulged, or, if indulged, as rarely is the case, can never exhibit themselves for any continuance but to the annoyance of the exhibitor. Whatever personal aversions or coldness may exist out of court, there is no display of it in the conduct of business, when those who entertain it are either associated with, or opposed to each other in the management of a cause. "My learned friend," may sometimes be a hollow expression, and is often an unmeaning one; but it has always the semblance at least of a courtesy, which, felt or feigned, contributes greatly to rub off the asperities, that might naturally be expected from the zealous supporters of opposite interests, whom personal dislike has not predisposed to much conciliation.

Its *society and associations are agreeable* and attractive. The rank of a barrister is sufficiently high to admit him into the best company; but in none will he meet with more pleasant society, (ladies of course being put out of the comparison,) than that, in which he will spend a great portion of his time, in the hall of his inn of court, or round the common table of his circuit, or his sessions, where few but his brethren assemble. They are all men of education, well informed on most subjects—gentlemanly almost without

exception in their manners; with as little qualification, kind and courteous to each other; and anxious, from an *esprit de corps* which no where has a more powerful influence, to render as agreeable as possible the weeks and months which they necessarily pass together in a sort of a semi-domesticated state.

Lastly, we recur to a point, to which, we suspect, that most aspiring candidates for the honours of the Bar, and all parents who consider themselves prudent, direct their first regards:—the profession *may be* extremely *lucrative*. We have good reason to believe, that, here and there, a leader has made from fifteen to twenty thousand pounds a year, and that the income of several of them has not been less than ten. Nor is it to be denied, that there are many barristers, whose annual professional receipts might be classed between five thousand pounds and two; though more perhaps would rank between two and one. The official practice of the Attorney General, is not, perhaps, overstated at eight thousand pounds a year, nor that of the Solicitor at three; whilst of the income of the Chancellor, or the accumulations of his fortune, all the produce of the law, who would venture on a guess? We at least could live like princes upon the tythe.

Honourable, independent, liberal, gentlemanly; highly agreeable in its society, and lucrative withal—what more, it may be asked, would you desire? a question to which we return this brief answer, a reasonable prospect of the attainment of a moderate share of these advantages, by one in twenty engaged in the pursuit of them. Where emolument is either no object, or but a secondary one, and may without inconvenience be dispensed with, we would not say any thing in the way of dissuasion from the pursuit. On the contrary where a gentleman can leave his son a moderate independency, requiring no addition for his support, in the style in which he has been accustomed to live, we would say, by all means send him to the Bar, that he may have some pursuit to follow if he pleases, and some one body of the community with which he will be connected. It is not often indeed, that a rich student of the law is an assiduous one; or, that a barrister who can do without the toil of his profession, follows it laboriously for its honours. But, success in this case, though desirable, is not essential; where it is, the following considerations, on the other side of the question, should be maturely weighed, before a failure of its attainment is hazarded.

The profession, then, is *expensive*: not only is a large sum sunk in laying the foundation of a good education, and in the five years at the least of its more immediate preparatory studies; but still larger sums must be expended, during the many years that, in nearly every case, must elapse, before its receipts equal its disbursements. Circuits and Sessions are not travelled for nothing; and those which eventually may be the most productive, are from the first entrance upon them, *certainly* the most expensive. Add to this, chamber rents, always high; a library unavoidably large, and composed of books unusually high-priced, in comparison with others, and continually increasing; the salary and maintenance of a clerk; and your own support in the style of a gentleman, necessarily led, at least occasionally, into expensive associations; and it may be pretty safely asserted, that no young man can prudently enter on the hazards of his professional career as a barrister, (unless indeed, his connections are unusually strong, and his own capabilities of availing himself of them more than commonly promising,) with less than five hundred a year at his command.

The qualifications for eminent success in it, are not of an ordinary description. No profession requires so general an acquaintance with men and things. All the concerns and occupations of life afford matter of discussion in our courts; and a barrister in full practice must have to discuss them there. He should therefore not only be a good mathematician, as many of them are, but a ready commercial accountant, as few even of the senior wranglers amongst them have been; for into the most intricate mercantile questions he will often have to examine, and cannot make himself understood by a witness or a jury, on a subject of which he is utterly ignorant himself. There was indeed much good sense in the observation of one of our judges, who, whilst at the Bar, had the first practice of his day, that if he had a son to train up for the profession, he would send him for a year or two into a merchant's counting house. With the terms of art in every trade and profession he will find it to his advantage to be familiar; as of trades and manufactures he cannot know more than will be of use to him. To the proper conducting of some cases, even a certain degree of medical knowledge, and its vocabulary, is essential; as, in murders, man-slaughters, and some other crimes not necessary to be specified, the life of the prisoner whom he may be called upon to prosecute or defend, will mainly depend upon the evidence of practitioners in that profession, who never

speak in a witness box, but in technicalities, and often upon points on which very nice shades of distinction may turn the verdict of a jury. On those points, such for instance, as the operation and appearances occasioned by poisons, sudden rupture of blood-vessels, apoplexy, &c. several of our judges and advocates have exhibited considerable skill; and we have had reason to know, that one at least of the former has very deeply studied them, that he might more faithfully discharge the duties of his high and responsible station; an example, which all those who are concerned in the administration of justice in our courts of criminal jurisprudence, would do well to follow. To this encyclopædia acquaintance with the arts and sciences should be added, an accurate and ready discrimination of character, to direct him in his examination and cross-examination of witnesses, on which, more frequently than on any thing else, the issue of a cause, and the success of an advocate, mainly depends. In our common law courts, this indeed is all but exclusively the forte that must conduct to the first and most lucrative practice; as without it, no man will be extensively employed as a leader, though his junior business may be very good. Patience, a most useful virtue every where, is peculiarly so at the bar; for without it, no one can surmount the drudgery of hunting cases, and drawing pleadings, of all occupations, to which the mind of a man of genius can be chained, (the dullest parts of the mathematics not excepted,) the driest of the dry. "Have the goodness to draw me a special demurrer to this plea," said an attorney to one of the late ornaments of the English bar, more celebrated for his commanding eloquence, than his legal acumen. "A special demurrer to one of ————'s pleas!" said the facetious barrister. "I had much rather draw a light cart up Hampstead hill, if you will allow me." Few men, however, dare venture on such jokes or such refusals; and, *nolens volens*, they must, if required, ring the changes upon the same thing through pleadings which may fill, as in one case we recollect an indictment only to have done, five-and-thirty yards of parchment, statute measure. *Judgment and discretion* are also essential requisites to permanent success; as, for want of it, many a showy, pert, and superficial advocate has hung more clients, and lost more causes, than his pragmatical and mere *ad captandum* talents will ever win or save. These, with a certain class of practitioners, may take for a while, and business may flow in unexpectedly fast; but the barrister who relies upon them for advancement, will find himself

woefully mistaken in the end ; and his fate will be infinitely worse than that of those, who never get into practice,—that of losing it faster than it was attained.

An advocate in large practice for a continuance, without really deserving to be so, is indeed, as rare an occurrence as we meet with in a world, where things the most unaccountable do sometimes astonish us. And even with all these qualifications, rarely falling, it must be seen, to the lot of one highly gifted man, a crowning requisite may be wanting still, and that is *natural readiness*,—for acquired it cannot be, as may be the case in time with that *confidence* (miscalled *impudence*, by a slanderous world, as exhibited at the bar,)—without which an advocate can never rise.

These two combined, will give a man of comparatively moderate abilities and attainments, a decided superiority over others, in these respects infinitely his superior, without them. These, we apprehend, are matters to which the youthful aspirant for forensic honours does not often direct his attention, nor do the more experienced abettors of his wishes give them all the attention they demand. The lad writes, perhaps, a few florid themes at school, or distinguishes himself by superiority, in what is dubbed elocution in those public exhibitions there, which in nine instances out of ten are productive, we cannot but think, of more harm than good—his fond parents immediately pronounce him a genius, and a flattering schoolmaster persuades them that it would be smothering splendid talents not to send him to the Bar. If he should have some oratorical capabilities of a superior order, his fortune is supposed to be made the moment he puts on his gown and wig, and makes his appearance in the courts—but they, good easy folks, too little think, the while, how long it will be ere he may have an opportunity of opening his lips there, but in a capacity infinitely beneath his mighty powers ; or if he be nothing but a speaker, how few are the occasions, in which the eloquence of an advocate can be called forth ;—and a merely eloquent man will cut but a sorry figure in arguing a special case upon a dry point of law, or shewing cause against a rule upon a nice point of practice. A faculty of extemporaneous speaking, and of speaking powerfully and gracefully, is, we admit, amongst the requisites of a successful barrister, but time is ill bestowed upon its exclusive cultivation, as many a plodding lawyer of hesitating speech, has been in large practice at the bar, and elevated himself by the solidity of his talents to the bench, whilst the animated spouters,

ruined by the thunder of applause, with which their *extraganzas* were formerly received at debating societies, have been left, we had almost said, to starve.

The profession is most *laborious*, and *must be unremittingly pursued*. A jaded post-horse at an election, or tired hack in London streets upon a rainy Sunday, is the most appropriate comparison, that occurs to us, of the exertions of a leading barrister in full practice. In term time, at the sittings, on the circuit, and even at sessions, until he is raised above attending them, his post from nine, sometimes from eight in the morning till six at night, is a crowded and a heated court;—his occupation there, the conducting in succession as they are called on, causes "*de omnibus rebus*,"—"*et quibusdam aliis*," it may properly be added, which an Irishman would describe, as being "about just nothing at all," and a sober English judge and jury, will tell him are without any thing in them. "From grave to gay, from pleasant to severe," it is more habitually his duty to rove than the poets: and unhappily, these changes are so sudden, that his humour or temper can never be consulted in the case; for a trumpety assault, which he has to laugh out of court, may immediately succeed an aggravated *crim. con.* where all his eloquence and pathos will be called forth, to obtain the heaviest damages against the base seducer of the wife of his bosom friend. Actions for goods sold and delivered—seduction—tythes—libels on the religion or government—bills of exchange—false imprisonment—special bonds—malicious prosecutions—*qui ten* penalties for shooting a hare—and breaches of promise of marriage, well nigh breaking some fair damsel's heart—follow each other in such rapid and irregular succession, that on a mind undisciplined to this dissociation and confusion of ideas, as brief is changed for brief at the crier's call of the number of the cause, the apprehension will intrude itself, that chaos was come again. Yet, without the choice of time or of part—for whether he is to assert the right, or do his best to justify the wrong, is all a lottery, and on the different hearings of the same case, he may sometimes be "shifting his side, as a lawyer knows how,"—he must proceed onward with his task, sometimes interrupted in the midst of his acutest and most important cross-examinations, to battle the nice and dry objections of his antagonist, on the admissibility of evidence; or arrested in the full tide of successful eloquence, by the harsh and dissonant shouts of the javelin men, "Mr. ——— is wanted in the other court." From that court, or the one he is sum-

moned from, if he should not be detained, as he often may, especially towards the close of an assize, until a late hour, or even until midnight, by a tedious cause, he retires to a hasty dinner at the circuit table, oftener to a hastier one at his lodgings; and will generally be engaged from that time to ten o'clock, in consultations with his junior counsel and attorneys, leaving him no time to read his briefs for the next day, but that which he snatches from the hours which most men are devoting to recreation or repose. This is the laborious routine of his life for the greater part of the year; separated from his family and his home, where he is more a lodger than the host. Formerly he had some cessation during the long vacation—but what with increase of business upon the circuits and sessions, and sittings before, as well as after term, in town, this holiday is long but in name, as it would scarcely afford time for a wedding journey, or the most rapid continental tour. The absence of a rising barrister from his circuit, is injurious to his interests in no ordinary degree; and even those who only *hope* to rise, must be constantly at their post, though for years they should only shew that they are there ready to avail themselves of any of that reversionary interest, which the diligent sometimes unexpectedly obtain. “Keep your chambers,” said an old stager in the conveyancing department of the profession, to one of his pupils just entering upon business for himself, “and your chambers will keep you.” This will not always be the case upon the circuit, or in the courts, though those who through every discouragement are the most constant in attendance there, have naturally the fairest prospect of eventually rendering their attendance productive.

Finally, *there is a fearful preponderance against the chances of success, in the pursuit of the profession.* Were we skilled in Newmarket lore, or the learning of De Moivre, we should state the odds at twenty to one against a barrister's obtaining a maintenance by his profession in a dozen years, and a hundred to one against his making a fortune in it during life. It has already been incidentally stated, that he can do nothing to push himself forward, as he may in other walks of life; but, waiting patiently for an opportunity of displaying the talents he may possess, he will often see men less qualified for business obtain it before him, though he may perhaps eventually outstrip them far in the race of fortune and of fame.

The rule of seniority, long established, and inflexibly adhered to at the Bar, is unquestionably a serious check upon

the early rise, even of the ablest men. Few solicitors would venture to employ a man, of but four or five years standing in any important cause alone, or to give him the assistance but of his juniors—and if an advocate of but a year, or even a day's seniority, should be associated with him, on that senior will the conduct of the cause devolve, leaving him but to read the pleadings from his brief; examine witnesses in his turn, nor even then, if his leader choose to take them out of his hands; (a thing, by the way, which some leaders are very apt, without necessity, to do,) and to second the legal objections, which that leader may make, or be called upon to answer; for on points of law alone can the juniors on either side be heard. For some years after his call, therefore, it is next to impossible for a barrister to distinguish himself, and but rare are the instances in which, from strong available connections and influence, he speedily gets into large practice in that secondary business, for which many, very many of his contemporaries will be as fully qualified as himself, though they may not have any thing like the talents for its more important duties, which he may want but the opportunity to display. If he possess the latter in an eminent degree, and has some few friends, willing and able to advance his interests, when the proper time for doing so shall arrive, there can be no question, that if health and strength be continued, the way to eventual success in his profession is clear before him; and that, though late perhaps in life, distinction and riches will be his. But if, with every mental requisite for that success, he has no opportunity of making his possession of them known, he may travel year after year, a briefless barrister, upon a circuit where he is known, except to his brethren, but by name, exposed to the mortification of junior after junior, inferior in pretensions and solid attainments as they may be, passing by him in the race, of which he is scarcely more than a spectator; until, disappointed and disgusted at a fate, which he ought to have anticipated, he turns country gentleman; procures, if he has interest, some legal appointment in the colonies; takes refuge in the church; or, if he has connections in other parts, quietly settles down for life, a provincial advocate, abandoning, for a competency for himself and family, or it may be somewhat more, all the honours of his profession to more ambitious or more patiently enduring men.

Which of these classes, the extraordinarily gifted young man, the publication of whose remains has given rise to this dissertation, would have occupied, had his life been

spared, it is difficult, indeed impossible, to predicate; but of this we entertain no doubt, that had his oratorical talents equalled his taste for composition—his bodily strength corresponded with the vigour of his mind, (points on which, the want of a personal acquaintance with him, which we in vain regret, prevents our saying any thing,) in patience, industry, acuteness, prudence, discrimination, he was so peculiarly qualified for success, that if he had not attained a high rank in his profession, the fault would not have been in him, but in that want of opportunity to display his talents, which has thrown into the shade many a lawyer who possessed them in a scarcely less eminent degree.

William Friend Durant, the interesting subject of these interesting volumes, was born on the 7th of January, 1803, where, we are not told, but we presume, at Poole, in Dorsetshire, in which town his parental biographer has long been the settled pastor of a highly respectable Independent church. His mother (formerly a Miss Friend, of Newbury,) was a woman highly gifted with the accomplishments of her sex, and possessed also of a vigour of mind and decision of character not always connected with them. From the earliest moment at which education could commence, she devoted herself to the training up her child in the way in which she wished him to go, with a devotedness and perseverance, but the counter-part of the resolutions of her husband, whose fitness for so important an office no reader of these pages can for a moment doubt. Steadiness in pursuing a plan deliberately formed—a resolute determination to act in perfect unison in its execution, or at least never to let their charge perceive that there was the slightest difference of opinion between them, with respect to it—never frightening him into obedience, deceiving him or suffering him to be deceived,—on no account permitting him to carry a point by importunity, or allowing themselves to be conquered by his obstinacy,—these were some of the prominent features of a system of early education, the steady pursuit of which, under the blessing of God, formed one of the loveliest characters that we recollect to have met with in the whole range of modern biography.

By such parents, as it was his happiness to possess, we may easily conceive, that the formation of his religious character would be considered an object of the first importance. At an early age, they accordingly pointed out to him such proofs of the existence of a God, and evidences of a divine revelation, as his mental powers, unfolding themselves with

unusual rapidity, and no ordinary growth, could receive. His sabbaths were made always delightful to him.

"His exercises," says his father, "at the close of the public services, were of peculiar importance to him; and they produced an effect equally salutary on his understanding and his heart. From the age of five, his mother was wont, on the Sabbath evening, to take him, alone, upon her knee, to cause him to repeat what he could remember of the sermons which he had heard; and to pray over what he had recollected. He then said that hymn from Dr. Watts, "Lord, how delightful 't is to see," &c. The prospect of this evening engagement insured his attention at the place of worship; and the success with which he would, when so young, recapitulate almost every leading sentiment he had heard, gratified both his dear teacher and himself. These exercises he continued almost till his beloved mother's death; and never shall I forget the manner in which, when a great boy of nearly fifteen, he would sit upon her knee and repeat his hymn, while his arm was round her neck, and his head leaning on her bosom, precisely as they had been when the practice commenced in his childhood. Often have I entered their room at the close of these exercises; with rapture embraced them both, and enjoyed, in our ardent, holy, mutual affection, all but Heaven. At these, above most other moments, we felt ourselves truly united, and, as forming part of "the whole family of heaven and earth." Religion alone could so sublimiate our domestic bliss. And William ever looked back on these scenes as the sweetest and most profitable hours of his life." [Vol. i. p. 8, 9.]

Happy would it be for children, and for parents, did more of our religious professors pay this strict attention to their children on the sabbath, so as to prevent them, on the one hand, from misspending its sacred hours, and on the other, from associating with it, from infancy, ideas of gloom, weariness, and restraint—a cause to which, we believe, that much of carelessness as to sacred duties in after life is to be attributed. He was also occasionally, especially on his birthday, the sole companion of his parents, in their retirement for special supplications and thanksgivings at the throne of grace, chiefly upon his account; and was early taught to give extemporaneous utterance to his prayers and praises to his Maker and his God. The mode in which he was trained to this habit, was that recommended by Zollikofer in his sermons: "Let your child be taught in general its relation to God, its dependence upon him, its obligation to him, &c. &c.: then let it form a prayer for itself." His early piety was a striking feature in his character, and it went on increasing in loveliness with his growth in strength.

His mental education was commenced and continued for several years, until indeed he was removed to the university, under his paternal roof, on a plan as nearly resembling that of the Edgeworths as his father's views of the primary importance of religious instruction would permit. Regularity, and the formation of general habits, were essential objects: order, and steadiness of application, invariable modes of their system of tuition.

“ Having formed our plan,” writes Mr. Durant, “ and determined on a strictly domestic education, we came to the resolution that nothing, over which we had control, should interfere with the execution of our intentions. The friends, who occasionally visited us, were always given to understand that our plan was unalterable; and that they must, therefore, consent to our devoting the accustomed hours to the instruction of our beloved pupil. His mother would say, “ If any can be offended with this, they will, of course, cease to visit us; and we may well dispense with their visits: for the welfare of the child shall not be sacrificed to propitiate the favour of such unreasonable guests.” Yet, however rigid in our adherence to system, we did not assign him too many hours of labour—but our language ever was, “ Work while you work; play when you play.” We never kept him *very long* at any one thing, knowing that variety of pursuits would operate almost as relaxation. At the age of seven, the habit of regular application was completely formed; and from that time till the moment of his last short illness, mental exertion was his delight. Except during his hours of play, or while he was engaged in those amusements which were deemed necessary for his health, his mind *chose* and *delighted in* steady and intense action; which was so much his element, that he never sauntered about idly inquiring, “ What must I do next?” for he had always before him employment sufficient to occupy his whole time and attention. “ The hand of the diligent maketh rich.” Great talents are the immediate gift of God; but great attainments are the fruit of personal exertion. It is often the affectation, and sometimes the practical folly of men endued with genius, to maintain that the possession of uncommon powers renders labour unnecessary. That, independently of close application, they may astonish by the occasional displays of strength and originality, few will deny: but without industry, they must never expect to gain permanent and useful fame and influence.” [Vol. i. p. 42—44.]

In urging him to mental exertion, his ambition was never appealed to, but his duty to improve the talents with which God had endowed him: whilst, to rouse him to the exercise of his powers, it was one of the first objects of his parental instructors to fix his attention, by awakening his curiosity, and never repressing his anxiety to know, by chid-

ing him for his troublesomeness; and thus early was formed in him the important habit of endeavouring to account for every thing he saw. Those who undertook the formation of those habits, in judgment, in diligence, in patience, in affection, were eminently qualified for their work; and happy indeed were they, in the materials they had to work upon in the extraordinary endowments of their only child, of which we extract the following proof:

“He had a READINESS OF COMPREHENSION AND A NICENESS OF DISCRIMINATION, which are seldom found in children so young as he. An instance, very trifling in itself, but which most strongly confirms the remark, just now occurs to my recollection. I was in the constant habit of going to our place of worship after breakfast on the Sabbath morning, for the purpose of setting my watch by the clock. On returning one day, I perceived a small defect in my black silk stocking, which I always wore over thin white cotton, and took it off. William, who was, then, not four years of age, soon after came into the room; and smiling at my piebald appearance, said, with amazing glee: “Has Papa been out in the town in such a dress?” His mother answered, “No! but I suppose you would have been highly *delighted*, if he had.” He instantly rejoined, “No, mamma, not *delighted*, but *diverted*, certainly.” She instantly saw the accuracy of the distinction; but, as if ignorant of it, said, “Well, but is not that the same thing?” “No, mamma!—don’t you know that that which *delights* is something—something—something—which makes us very *happy*: and that which *diverts* is something *funny*, you know, mamma?” He had never heard a formal definition of these terms; but so great were his observation and the acuteness and accuracy of his perceptions, that he had found, from common conversation, that such were the shades of difference. Those gentlemen who knew him when he was eighteen, and listened either to his arguments in the social circle, or to his essays on the profoundest subjects of metaphysical science in the moral philosophy class, will recognize the germ of those powers which he displayed on such occasions in so great perfection.” [Vol. i. pp. 52—53.]

At seven he began Latin, in which he soon made great proficiency under the tuition of his father, in whose words we cannot avoid extracting the following interesting sketch of the manner in which they pursued their delightful task:

“His advance through the grammar was sure, not rapid. In the declensions of his nouns, or the conjugations of his verbs, I would sometimes bet him ten kisses that I could go through them faster and more accurately than he. And this was a stimulus which he was eminently formed to feel: no severity could have

urged him to so much diligence: his heart could always be touched by an appeal to his affections. After he had fairly mastered "The Accidence, As in præsentî, Propria quæ maribus, Syntax, and Prosody," I divided the whole into twenty-four parts, which he repeated daily;—thus accomplishing his task every month. This, I find, he continued to do till the end of his life. He parsed, of course, as he read, and thus applied his rules; but the practice of monthly repetition kept them ever ready for application. Before he went to College, at the age of a little more than fifteen, he had read *through* the elementary books of the Valpys,* with Eutropius, Nepos, Florus, Justin, (twice) Cæsar, (twice) Sallust, (twice) Livy, Tacitus, several orations and some philosophical pieces of Cicero. He read frequently the Eclogues, Georgics, and Æneid of Virgil; with Lucan's Pharsalia; Excerpta of Ovid, which contain most of the unexceptionable parts; and such parts of Terence, Martial, Persius, and Juvenal, as prudence permitted. All the finest parts of those poets—especially their bold and tender descriptions,—he had committed to memory. My friend had furnished me with Didot's edition of Horace, printed at Paris, from which all the Pagan filthiness of that beautiful author is ejected:—and can it be worth while, for the purpose of maintaining the integrity of his writings, to publish edition after edition for our seminaries of instruction, and to thrust upon the attention of the young, scenes and language which, however popular at Rome in the days of Augustus, or in England during the reign of Charles II. are fit only for a brothel, and are condemned equally by the sober dictates of common morality and the authoritative mandate of divine revelation?"† [Vol. i. pp. 73—75.]

The last judicious remark ought to come home with peculiar force to those Christian teachers who initiate their pupils into all the obscenity of writers unhappily objectionable in the moral tendency of their works, in proportion as they are classical in the language in which their gross indecencies are clothed. Ovid, Horace, and Anacreon, are sufficient illustrations of this remark; and to those who ridicule all *excerpta* from, and expurgations of these authors, as sacrificing an acquaintance with the beauties and nice constructions of the language, we would simply say, in the

* Mr. B. recommended *double translations* through Valpy, and some other elementary books—a plan pursued by Roger Ascham. As I was guided by his advice in almost every part of my son's classical education, it is probable that this suggestion was attended to. Of its great utility, there can be no question: but I am unable, at the distance of eleven or twelve years, to say how far it was carried with him.

† "Let no CORRUPT COMMUNICATION proceed out of your mouth." "Put off all these,—anger, wrath, malice, blasphemy, FILTHY COMMUNICATION, out of your mouth." Eph. iv. 29. Col. iii. 8.

words of the apostle, "Let no corrupt communication proceed out of your mouth;" "do not evil, that good may come." At eight he was no mean historian; and at nine began to study French under his mother, who spoke that language with fluency and correctness, and was soon able to read many of its best writers. The next year he entered upon Greek, in which he never seems to have excelled so decidedly as he did in the sister classic tongue. At eleven, Italian was added to his rapid, yet solid acquisitions, and under the instructions of his mother, he read, whilst but a child, Metastasio, Tasso, and some other of the poets of the country of the muses.

"His advances in *general* knowledge," we add in the words of his father, on whose interesting and affecting narrative the firmest reliance may be placed, "were steady, rapid, astonishing. His spare hours were filled up with books of heraldry, which subject he had fairly studied—with old French and English writers, as Froissart, Robert of Gloucester, Langtoff, &c. which he read through and through, before he was fifteen—and with the passing literature of the day, to which he gave quite sufficient attention. His *copia verborum*, and his chaste and eloquent language, at a very early age, were remarkable; of which, proofs will soon be presented, from essays begun at the age of eleven. He never learned English grammar; but, as he was almost constantly our companion; never heard any grammatical inaccuracies among those with whom he habitually associated; and read only the best authors; he spoke and wrote English correctly from habit. His Latin furnished him sufficiently with the principles of universal grammar; and his own observation, with a reading or two of Murray's grammar, supplied him with the peculiarities of his own tongue." [Vol. i. pp. 63, 64.]

"Evils rather than goods," an expression occurring in a theme written at near twelve years of age, may, perhaps, be considered somewhat of a drawback upon the alleged success of a plan, of which we confess ourselves not to be the admirers, as we have occasionally met with very decent classics, who were not by any means acquainted as they should be with the grammatical construction of their own language, which, in many essential particulars, differs as much as any two things can do from that of any country with which young Durant appears to have been acquainted.

With his themes we have been highly delighted; as neither do the recollections of our scholastic days, nor our subsequent acquaintance with the early productions of men of genius cut off in the morning of their days, furnish us with any thing comparable to them, in that strength of thought

and chaste vigour of expression which seem to have been the striking peculiarity of the compositions of this extraordinary youth. Even his very earliest productions exhibit scarce a solitary instance of that vitiated taste for striking figures and meretricious ornaments, so prominent in the first essays of lads of genius. He ransacked not the heavens above, the earth beneath, and the waters under the earth, for tropes and figures, individually scarcely worth the gathering, and collectively forming but an exhibition of a boldness of imagination which time might sober into solid sense. Of most of the prodigies, or supposed prodigies, which we have met with, the chief excellence, in the eye of a calm observer, has been a luxuriance of soil bringing forth more weeds than flowers; yet evincing capabilities, in due time, and with proper cultivation, of maturing the richest seeds. But in this lad every thing bespeaks early habits of reflection, correctness of taste, judgment, and selection. In the latter desirable quality, we wish, indeed, that we could imitate him with satisfaction to ourselves, and justice to his memory, as at a venture we extract one or two of his boyish essays. That "On Decision" is short, and we therefore give it as a fair sample of his style at little more than twelve years of age.

"Many of the best properties of the mind, when possessed in an excessive degree, are hurtful; and yet almost all of them are apt to run into extremes. Zeal may beget fanaticism; strong reasoning powers, an argumentative turn of mind, may create scepticism; emulation may become ambition; and, in like manner, decision may degenerate into obstinacy. Nevertheless, we ought not to confound these various qualities. We need not dislike zeal, because we hate fanaticism: we need not admire scepticism, because we are fond of acute reasoning: it would not be right to discourage emulation, because we see the fatal consequences of ambition. And it is an equal mistake to confound decision with obstinacy. Though they are (if I may so speak) of the same species, they are far from being the same thing. Decision is determination and firmness, governed by reason, directed by wisdom, and associated with prudence:—while obstinacy is unrestrained, governed by passion, and directed by folly; opposing only that which is good; determined only in that which is evil; vacillating, when it ought to decide; deciding, when it ought to consider. Equally opposite to both of these is Indecision. It shews a vast weakness and imbecility of the mind, when a man is always halting between two opinions; when the slightest arguments can determine him; and arguments still weaker unfix his determination; when he never knows what course to take, what sentiments to adopt. Nothing can be

done without decision, in peace or war, in the affairs of a nation, or in those of an individual. Decision has formed the characters of a Marlborough, a Nelson, a Wellington, and an Elizabeth;—while Indecision and obstinacy united, distinguish those execrable princes (the disgrace of Scotland, and the curse of England) the Stuarts. It is decision by which Britain has overthrown the tyrant. It is decision by which Europe has thrown off the yoke of slavery. And it is decision by which Britons have obtained their present rights and liberties.” [Vol. i. pp. 90—92.]

“The Evils of Despotism and Anarchy compared,” written when twelve years and three months old, exhibits a strength of thought and expression which, on such a subject, we should not have expected from a boy scarce entered on his teens :

“It is an old assertion, that there is nothing worse than anarchy. But it is also true, that there are few things worse than tyranny. I shall endeavour to compare these two great evils. Absolute power vested in one man, is *not necessarily connected with tyranny*. A good king may be invested with absolute power, and use it only for the *good* of his subjects. But I am now speaking of a tyranny, under which no man is safe;—and any man may be imprisoned, tortured, or strangled, without being able to ascertain the cause of his punishment;—under which none but the most obscure are safe;—the powerful and the rich in continual danger of losing their fortune, their liberty, and their life. The tyrant himself is, perhaps, an upstart, who has gained the throne by multiplied crimes : or, if not, he is, it may be, governed by infamous favourites, or is himself of so bad a disposition, that he delights in the misery of his subjects.—But when a nation has thrown off the yoke of oppression, that nation may not find it so easy to rebuild as to pull down; and it may not be able to erect an orderly edifice on the ruins of ancient establishments. It may not be able, after the tumult into which a revolution has thrown it, to separate the bad from the good; to separate that which is useful from that which is injurious : it may not be able to draw the line of distinction between that which is ancient and that which is odious; between licentious anarchy and a just degree of freedom. In such a state of things, ambitious men, whose interest it is to influence the public mind against all that is ancient, all that is venerable, all that is excellent,—endeavour, by their harangues and by their conduct, to throw the nation into a state of anarchy, that they, in the tumult, may become its rulers.—And thus the name—and the name alone—is changed. It is, indeed, no longer the tyranny of an ancient and honourable family : but it is the tyranny of upstart plebeians—men whose elevation is the fruit of their crimes; and who are lower than the common vulgar—more cruel than those generally thought

cruel—more detestable than those commonly detested,—Men who, to attain power, have fawned on superiors whom they hated, and courted a commonalty they despised; who have carried all their vices with them into power, and have left the few virtues they did possess, behind. And though *their* power may be short-lived, yet others, as ambitious and as wicked as themselves, are ready to succeed them.” [Vol. i. pp. 99—102.]

We wish that we had room for the extracts which Mr. Durant has given from the commencement and conclusion of what was, we doubt not from these specimens, a very excellent essay on “the Connection of Ideas,” begun by his son when he was only thirteen years and nine months old; exhibiting, as it does, powers of reasoning and composition far, very far, beyond his age. We would, however, direct the particular attention of our readers to it; taking this opportunity of assuring them, that all the productions of its juvenile author appear in these volumes precisely as he wrote them, without the slightest assistance from any one. This, Mr. Durant positively assures us was the case, and we know enough of the high integrity of his character, to give the fullest credence to every thing he says.

At about the age of fourteen, this extraordinarily gifted son of genius gave the first proofs of his possessing poetical talent, to the exhibition of which he was excited by his father having told him, that he would “make a very good metaphysician, perhaps a good mathematician, but never a poet.” As a poet, indeed, we ourselves are inclined to think that he would not, in all probability, have reached the very first walks of excellence; but that he might have attained to a highly respectable rank, the following addition to an imitation of Horace, Ode 4, Book 3, written when he was between fourteen and fifteen years of age, will evince:

“ Not in Pieria’s grot, O heavenly muse,
Nor round the fabled throne of sov’reign Jove,
Nor near old Athens’ classic groves art thou :—
But thou art all around me: I hear thy voice
Amid the howlings of the tempests’ cry,
Or in the zephyrs softly whispering—
Thee in the waving trees, the glittering streams—
Thee in the billowy ocean’s loudest roar—
Thee in the gentle harp’s mellifluous sound—
Thee in the thunder roaring o’er the sky—
And thee I find amid the mountain tops,
Or polish’d plains, or heathery hillocks wild!

Thee I invok'd, when first I undertook
 The high emprise of following angel-wing,
 Or one that soar'd high as angel in
 Th' expanse of thought. And now my work is done.
 Shall I be thankless, if, upon my head
 Be plac'd the laurel crown of victory?
 Or tho' no laurel deck my humble lay,
 Shall I be thankless? if I have transfus'd
 Its bright effulgence from one noble line
 Of thy most favour'd child, or breath'd his soul
 Into the grandeur of my native tongue? [Vol. i. p. 133-4.]

A note upon the following lines of that imitation may serve also to prove the strength of thought, which we have already noticed.

“What though heaven groan beneath the weight of arms?—
 Think you that Jupiter, enthron'd in light,
 Cares for the tumult? No! but with a nod
 Shakes heaven, earth, hell; and shews himself a god;
 Laughs at the rattle of the vain alarms,
 Looks down and smiles from his refulgent height,
 And shines with undiminish'd splendour bright.” [Vol. i. p. 131.]

Early in his seventeenth year, this interesting youth was suddenly deprived of his mother, to whom he was most affectionately attached, and had been deeply indebted for taking her full share in the formation of his mind and character; and, though feeling most acutely his own loss, he exerted himself with vigour and effect to become the comforter of his father, and of an aunt, whom he ever afterwards regarded with filial affection. Long previous to this period, his path in life had been fixed, in accordance with a predilection, the rise and progress of which cannot better be detailed, than in the following extract from the pages of his parental biographer.

“His powers of composition and speaking were, as he ever after thought and said, materially improved by a very trifling circumstance. Most of his young friends went early to boarding-schools; and, as they were at home only during the holydays, he had not always a companion of his own age. From the habitual arrange-

* I really conceive that there is something so mean in the original idea—

“Magnum illa terrorem intulerat Jovi
 Fidens juvenus,”—

that I have dared to desert my model; as I could not reconcile myself to a *cowardly omnipotence*.

ment of my own hours, I could not often walk with him from twelve till one; and his beloved mother and aunt were sometimes similarly circumstanced. At such seasons, when the weather was fine, he would go into the garden, take a stick, and march about, with unrelaxing gravity, speaking in the most energetic manner. We could sometimes, on looking through the window, catch his eye, and obtain from him one of those lovely smiles which only a parent's eye can fully perceive; which only a parent's heart can feel; and then see him recover his state and resume his speech. On his entrance, he was generally saluted with, "Well, what to-day, William?" "Achilles, Hannibal, Cæsar, Sir Arthur Wellesley, addressing my troops;" or, "I have been making a speech in parliament, on the state of the nation, on the state of the war;" or, "I have been speaking on the trial of ———," &c. With his young companions, he would convert the parlour into a Court of Justice, or a House of Commons. He was ever the leading orator; and, generally, by the acuteness of his reasonings, or the nature of his subjects, left his antagonist barristers, and his parliamentary competitors, far behind him, astonished at his addresses. I have heard clever boys, many years older than he, cry out, "William, William, what is it you mean?—can't understand you."—Up to his twelfth year, however, his views, in concurrence with the wishes of his parents, were, I believe, directed to the ministry of the gospel: but about this time, his inclination took a new, decisive, and unalterable bent. Having, at the age of twelve or thirteen, accompanied his cousin to Dorchester Assizes, he was present at a trial in which Sergeant—now Judge Best—was for the defendant. A very material witness, on the part of the plaintiff, was a boy of about William's age. In cross-questioning this boy, Mr. B. was severe,—not, perhaps, unusually or unnecessarily so; but still, in my son's apprehension, severe. His pity was awakened for the lad; and he became at that moment a decided opponent of the learned sergeant. He watched every word of that gentleman's speech to the jury, and resolved how *he* would have answered it, had he been the opposite advocate. Ignorant of law, he probably deemed some parts of the speech weak, which were really impregnable. He thought, however, that many of the weak points of the argument were left untouched by the gentleman on the other side; and said to himself, as he afterwards told me: "If I were there, I would soon unravel and expose the sophistry of Mr. B."—From that time he determined for the Bar; and nothing, ever for a moment, shook his determination. He knew, however, our wishes, and, therefore, did not press the subject upon our attention." [Vol. i. pp. 64—67.]

On the subject of these predilections we have given our sentiments in a former article, it is therefore needless to re-iterate them, contenting ourselves with adding here, that as young Durant was an only child, and would, we have

reason to believe, have inherited a sufficient independency to have kept him above want, there could in his case be no reason for dissuading him from a profession in which he was admirably qualified to succeed; whilst failure and ruin would to him have been widely different things. It would, however, be an injury to his memory not to transcribe an extract from the last letter which his father ever received from him, in which he resigns the entire disposal of his future path to that father's choice.

"You know," says he, "by what motives I am actuated in declining to comply with your wishes on the subject of my future profession. The simple question I have asked myself is, Should I have chosen the sacred office, if my father had never expressed a wish on the subject? While my heart answers in the negative, I feel that *even* his wishes must not have any influence here,—and only *here*. In every other circumstance of life, I feel it my bounden duty to take every step not only *with* your concurrence, but *under* your guidance. * * * Perhaps it may be savouring of vanity in me to say it: but I believe that the ministry would be far from a bad speculation. And I decline it, just because I cannot look upon it as a speculation at all. I think the education you have given me, would enable me to attain respectable competence of fortune (I desire no more) and considerable professional eminence, together with more submissive attention than I can hope for elsewhere. While, however, I do not feel that decided inclination, which I believe to be a necessary prerequisite, I feel that to admit any such motives as those named above, would be to involve myself in guilt and misery.—*Into your hands, then, I resign the determination of my destinies.* In your wisdom, integrity, and love, I have the most unbounded confidence. You know my *predilections*;† but let me beg of you to act as if you did *not*. * * * I need not mention *duty*, and the probabilities of usefulness. I think, if two lives were placed before me—one, splendid, happy, and *useless*—the other, solicitous, obscure, but still *spent in contributing to the great mass of general happiness and virtue*,—I should unhesitatingly select the latter." [Vol. i. pp. 48—50.]

"Lastly," he says, on the conclusion of this letter, "take into the account, *my own inclinations*. I know you will not like to oppose these, under the idea that my happiness will thus be compromised. I beg, however, that no feeling of this kind may have any influence. Happiness, and the gratification of inclination, *are* distinct, *may* be opposed to each other. I have no wish for the expensive title of barrister, with a pocket purseless, and impoverished friends; still less, with the heavy condemnation at last of having misspent my opportunities of good. Again, therefore, I say, let the claims of *duty*, of *prudence*, and of *filial affection*, be fully satisfied first of all.

† For the Law.

After this, if any question remain, refer *that* and *only that* to my predilections.—In addition, I have only to say, inquire immediately, and decide before I leave College. Once more, do not *refer* the matter to me. This letter is not matter of form and ceremony, or even of duty merely. When I say, *Decide for me*, I mean, *Decide for me*. All I want is the result of your inquiries. With entire confidence in the wisdom of your decision, I am perfectly unsolicitous about the premises on which your conclusions may be founded. You may or may not state those when you announce that conclusion. Till then, however, I should be sadly mortified, if letters, which ought to be the effusion of the heart, and the representatives of social chit-chat, were to be encumbered even with family business. Let me, then, have nothing more, except your kind compliance with my request, that you *will* decide, and then your ultimate decision. *If you deem it prudent for me to take the lower walks of either profession, you need anticipate no objection from my pride.*" [Vol. i. pp. 70, 71.]

The feeling here disclaimed, with all sincerity we doubt not, has, we are equally clear, contributed to make briefless barristers of men who might have been very useful attorneys, and turned into half-starved physicians those who would successfully have aspired to a decent practice as apothecaries—nay, we have even known more than one instance of insane ambition, in leaving a very lucrative business in the lower walks of both professions, for the splendid misery of mere titular rank in the higher ones. Even in that mad speculation, here and there one adventurer may have succeeded, but his success has tempted fifty to their ruin.

We return, however, to a more pleasing subject. In November 1818, at the age of near 16, young Durant was sent, or rather taken by his father to Glasgow, and entered a student of its university, as well prepared for distinction there, as high mental gifts from heaven, most diligently cultivated by a parental care on earth, could make him. He had the advantage of being received as a boarder in the family of Dr. Wardlaw, a man whom it is quite enough to name. During his first session he gained the highest literary distinction which his standing permitted, bearing away all the prizes in the Humanity class for which he could contend, and at his examination, handing up a list of thirty-nine Latin authors, any of which he thus declared his readiness for the professors to select for the trial of his skill. This was the largest *profession*, as it is academically called, ever made by so young a student; and when we find that Persius, (in

which he was actually examined) and some of the most difficult of the Roman classics were in the list, we wonder at the boldness of a lad, not quite sixteen, in venturing on a task which he justly calls "tremendous;" whilst we admire the facility with which he accomplished it, bearing off, by the decision of his fellow-students themselves, the first prize as his reward. He gained also another prize for translating the treatise *de Senectute* into English, and re-translating an abridgment of it into Latin, adding, as a voluntary addition to his task, copious notes in English and Latin, on the opinions of the ancients on the state after death, displaying for his age uncommon research, and drawing from Professor Walker the public commendation of being a manly attempt. To this was added, the first prize among those of his standing, for "eminent talents, industry, and exemplary behaviour during the session," in the Latin class, and a very respectable one for the same excellencies in the Greek. Well therefore may Professor Walker, in whose class he spent the greater part of his first session, close his cheerful testimonial to the talents and conduct of so promising a youth, with the declaration, that as an "*Alumnus*, for his standing he was not inferior in accomplishment and worth to any whom the University has ever had the honour to rear."

Spending his vacation at Poole, he prepared himself with his wonted diligence for his second session, composing daily on Latin, on the Ciceronian model, translating Greek, and studying logic. He translated also the *Somnium Scipionis*, and the *Trinummus* of Plautus in a masterly manner, and composed an essay on the Tribunitial Power among the Romans. The two latter gained high prizes; the last the highest; and it richly merited all it could obtain, though we regret, that instead of the first and last chapters only, the public has not been gratified with a perusal of the whole. Nor are we less dissatisfied with the omission of "a very humorous voluntary, descriptive of college life;" for as it was written "in a burlesque style, and displayed considerable talent for that kind of composition," it might have assisted us in forming a correcter judgment than we now can do, of his possessing, as we are strongly disposed to think he did, all the requisites for eminent success in the profession of his choice. We would, indeed, take this opportunity of urging Mr. Durant to give to the world *all* the remains of his ingenious son, as the singularly early correctness of his habit of thinking and expression would

reader, we doubt not, every thing he wrote a valuable illustration of that most interesting of all studies, (divinity excepted) the history and philosophy of mind.

His second session was rich in literary honours as the first. His entrance in it, upon the logical class, is so characteristic of his honourable ambition, that we cannot resist transcribing his father's unvarnished description of it.

"As he was still so youthful, I had said to him more than once, "My dear, had you not better enter in the *young* side?" You may get the prize among them; but in the *old* side, where the competition will be with men from two to ten years older than yourself, you would, I imagine, stand no chance." "I'll try, father," was his only reply. He *did* try with success; for he carried away the first prize in the *whole* class." [Vol. ii. pp. 1, 2.]

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which he was actually examined) and some of the most difficult of the Roman classics were in the list, we wonder at the boldness of a lad, not quite sixteen, in venturing on a task which he justly calls "tremendous;" whilst we admire the facility with which he accomplished it, bearing off, by the decision of his fellow-students themselves, the first prize as his reward. He gained also another prize for translating the treatise *de Senectute* into English, and re-translating an abridgment of it into Latin, adding, as a voluntary addition to his task, copious notes in English and Latin, on the opinions of the ancients on the state after death, displaying for his age uncommon research, and drawing from Professor Walker the public commendation of being a manly attempt. To this was added, the first prize among those of his standing, for "eminent talents, industry, and exemplary behaviour during the session," in the Latin class, and a very respectable one for the same excellencies in the Greek. Well therefore may Professor Walker, in whose class he spent the greater part of his first session, close his cheerful testimonial to the talents and conduct of so promising a youth, with the declaration, that as an "*Alumnus*, for his standing he was not inferior in accomplishment and worth to any whom the University has ever had the honour to rear."

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non ball at the siege of Poitiers, as related in Mc Cree's Life of that celebrated scholar; and as its commencement is so strikingly applicable to the early fate of its lamented author, we are sure that our readers will find a melancholy gratification in its perusal.

“ Thy race was run—too quickly run—
 As clouds, before the morning sun,
 A moment gilded by his rays,
 Are lost amid the solar blaze:
 So life, the vapour life, from thee
 A moment hid eternity;
 Then, mist-like, melted quite away,
 And left thee in immortal day.
 Soon did thy star in shades decline;
 ’T was but to rise in happier spheres,
 Where fields of cloudless ether shine,
 And heaven’s unveiled light appears:
 As if the sun should just arise,
 And cast a gleam of golden light,
 Then hasten from our turbid skies,
 And leave us in eternal night;
 Nor on a world of sin and wo
 His pure celestial radiance throw.

[Vol. ii. pp. 79, 80.]

The following stanzas, written about the same time, afford a very fair specimen of the young poet’s powers, which, if not equal to those of Kirke White, might by cultivation have been rendered so.

FRIENDS OF INFANCY AND YOUTH MEETING AFTER LONG SEPARATION.

Thine eye was bright, thy brow was fair,
 Grief’s withering hand had not been there
 To mark the furrow’d lines of care,
 When last we parted.
 Young Hope’s deceitful brilliance shining,
 Shew’d many a wreath of roses twining
 Round many a bower for soft reclining,
 When last we parted.
 Quench’d are the rays so richly beaming,
 On all the future prospect streaming,
 With life and love and glory gleaming,
 When last we parted.
 Yet the’ these fairy colours fly,
 And joy’s young flowers bloom to die,

Tho' youth, and love, and hope, are by,
Since last we parted ;
Life's cheerless tide may ebb away,
But hearts can never know decay,
And friendship is as true to-day,
As when we parted.

[Vol. ii. p. 90.]

In the third sessions he attended the Mathematical and Moral Philosophy classes ; the former without discredit to his high academical reputation ; the latter with still increasing honours. His mind was cast in a metaphysical mould, and his essays written for this class, in his eighteenth year, evince that had he applied himself to this pursuit with any thing like exclusive attention, England might have boasted a metaphysician of modern days, whom Scotland could not have surpassed.

"Subjects," says his admiring, but, we are satisfied, his impartial biographer, "the profoundest that have ever exercised human ingenuity, and to which he had, almost from his childhood, paid uncommon attention, were now fairly thrown before his mind by a master, who knew how to simplify the most abstruse, to arrange the most confused, and to shed a light over the darkest, speculations of ancient and modern philosophers. He found, in this class, many gentlemen of most powerful and accomplished minds—who witnessed his efforts that session, and will bear testimony to his intense labours, his accurate thinking, his brilliant success. From Mr. Mylne himself, he received, on many occasions, the most unequivocal testimonies of approbation—may it not be added, of admiration also? With the exception of one class-fellow, he distanced all his competitors. That gentleman—who will, I trust, be equally distinguished for usefulness in the ministry of the gospel, as for literary attainments at College—was accomplished beyond many, was a most diligent student, had spent four years at a respectable theological seminary in England, and was, at least, ten years older than my son—that gentleman just carried the first prize ; and William, without the slightest question, took the second." [Vol. II. pp. 91, 92.]

The following extract from one of this triumphant student's letters will serve to corroborate our statement of his acquisitions, and to give a pleasing specimen of his confidential correspondence with his father.

"I have thought of a thousand excuses for the egotism I am about to display. However, I have come to the determination of confessing my vanity, and throwing myself on your mercy, in confidence of obtaining your forgiveness for it. It would be affectation in me to say, that I am not pleased with being thought well of

by those whom I highly esteem or admire; and almost worse than affectation, if, after the opinion I have expressed of Mr. Mylne, I should deny that I am glad he thinks well of me. He asserted, then, in his lectures, "*that the intensity and liveliness of our sensations are diminished by the frequency of their repetition, or the length of their continuance.*" This he stated as an undoubted fact, and attributed it to a law of sensation. I wrote a voluntary, intitled, "SOME REMARKS ON THE ALLEGED FACT," &c. This fortunately met with Mr. M.'s high approbation. He characterized it as "an acute and ingenious metaphysical essay." He said, my views were plausible, and probably just; and, finally, paid me the compliment of saying, that although his mind had been made up on the question, he should now re-consider the subject.—He is now attacking Dr. Reid's *Instincts, totis viribus*, and, I think, with the most entire success. The old Doctor seems to have had the art of compiling and *experimenting* without almost any notion of drawing a general inference. No comprehensiveness of mind. This would be treason here, and, indeed, any where else, except in a private letter. Dr. Reid is one of those sort of people, who may be denominated intellectual Isles of Wight—good—cultivated—but extravagantly lauded—till to call them only fertile—and well-farmed spots—is sufficient to forfeit, for life, a man's character for delicacy and accuracy of perception." [Vol. ii. pp. 109, 110.]

It may be thought presumptuous in a youth of eighteen, to attack the established reputation of such a man as Reid, and, as he elsewhere does, of Dugald Stuart; but until the reader has perused the following list of the literary labours of that youth during one collegiate session, and carefully examined the three specimens extracted from it, he ought to deliver no opinion on the subject; and when he has done so, the admirers of his extraordinary talent, and we are proud to rank ourselves amongst the warmest, will, we are satisfied, have no reason to quarrel with the decision. The essays we refer to are, the "Immateriality of the Human Soul," (the very best production we are inclined to think in the volumes,) "Immortality of the Soul," and "Providence," a short didactic poem, illustrative of the consistency of prayer with the determinate counsels of God; though we regret that from none of them, especially from the first and last, will our limits allow us an extract.

We close the history of his third session, as we have done that of the former two, with the highly honourable testimony of the Professor, in whose class his time was principally passed.

"Of the various remarkable features in his mind," writes Pro-

essor Mylne, "that which always struck me as most remarkable and characteristic, was the soundness and vigour of his judgment, to which, at so early a period of his life, he had arrived. I thought I perceived in him not those shining qualities only, which one is pleased, though not much surprised, to meet with in the young; but others also, more rare and enviable, which are thought to characterize minds happily formed at first, and brought to ripeness and solidity by advanced years, and by judicious culture and discipline. The clearness of his conceptions, the precision of his language, and the closeness and accuracy of his reasoning; his candour in comparing and estimating different philosophical doctrines;—his caution in forming opinions;—his moderation and temper in stating and defending them;—and the mild, but decisive firmness with which he maintained them, when he felt their evidence to be satisfactory, and their consequences important;—appeared to me clear indications of an intellect, which had not only been naturally endowed with great acuteness and perspicuity, but which also had already reached to no common degree of eminence in steadiness, coolness, mildness, and other qualities, which we scarcely expect to find except in those whose powers have been matured, whose principles have been fixed, by lives spent, not merely in the pursuits of science, but in the cultivation of practical wisdom.—Since my connection with this University, I know no instance of the death of a student, which has excited more general and deep regret, or which has more painfully disappointed the fond hopes of a life full of honour to the individual himself, of gratification to his friends, and of benefit to society." [Vol. ii. pp. 178—181.]

He spent his vacation a third time beneath his father's roof, chiefly in following up his mathematics, and in composing, being then but in his nineteenth year, an essay of considerable length for an university prize, "On the Standard of Taste," in which he examined with more than even his usual accurateness, the principles of Hume, Reid, Lord Kames, Burke, Blair, Stewart, Allison, and almost every writer of eminence on the subject. Before this could be given in, its author was no more. He had completed also a beautiful translation of Cicero's fine oration *De lege Manilia*; read, almost with unmixed pleasure, the late Dr. Brown's admirable work on Mental Philosophy, and Locke's celebrated treatise on the Understanding; and thus prepared by diligence at home, returned on the 17th of October, 1821, to College, where he purposed finishing for a time his metaphysical studies, by the perusal of Des Cartes and Malebranche. He entered the Natural Philosophy class, and gave, in his very few attendances upon it, abundant promise

of attaining in it that distinction which, in every walk of learning, it seemed only necessary for him to seek that he might obtain it. In the course of a week or ten days, the probable extent of his attendance on the lectures, he had written two papers, one "On the Course of Study in the Natural Philosophy Class," the other on "Solidity." Of the former, and of the general ability of its author, Professor Meikleham speaks in the following high terms of approbation.

"His essay commanded the entire attention of his hearers. It was full, distinct, and perspicuous; and was heard, not only with pleasure, but also, I believe, with considerable benefit, by many of his fellow-students. To enable me to estimate, as soon as possible, the comparative merits of my students, I very generally, at the time of their earliest appearances, make some short note, whereby I may recal, in some degree, the impression made at the time on my mind. Accordingly, there stand in my roll, opposite to Mr. Durant's name, and referring to this essay, the words, *very superior*." [Vol. ii. p. 187.]

He entered about the same time the class of the Hebrew Professor, and the extra-class of Mr. Mylne on Political Economy, a subject to which he had paid particular attention from the age of thirteen.

"He had read," adds his father, "Malthus, Godwin, and some others: besides the masterly discussions of the subject in the Monthly, Eclectic, Quarterly, and Edinburgh Reviews, for the last six years. Just after he was fifteen, he wrote on the poor laws a considerable tract, in which he had examined, with no small degree of ability, the principles of Malthus and his opponents. It now lies by me as a literary curiosity." [Vol. ii. pp. 188, 189.]

A literary curiosity, it may well be deemed, and greatly should we have been delighted by a peep at it; for though decidedly *Anti-Malthusian* ourselves, we feel anxious to learn the arguments by which a mind like Durant's would support a system, which the manifest opposition of its consequences and tendencies to his principles forced him most reluctantly to adopt.

The young student had left his home with some evident forebodings of an event which speedily followed—the death of his aunt, who had been a second mother to him. He never wrote but one letter after receiving the melancholy intelligence, and that, full of consolation, was addressed to his deeply afflicted father, who had just followed to the grave the sixth of his relatives and intimate friends, who had

been removed in the short space of a twelvemonth. Another indeed was begun, but never sent, for he commenced it in the incipient stages of a paralysis, which in the course of a few days hurried to the tomb, in the bloom and vigour of youth, one of the brightest characters,—of the most promising of the sons of genius, of which the pages of biography have preserved a memorial. But his memorial is on high—he died in the faith—and of him it may of a truth be said, that his body rests in *sure and certain* hope of a joyful resurrection to eternal life. To his bereaved father, who arrived in Scotland but to embrace his lifeless corpse, and follow it to a new sepulchre in a country not his own, but where he was known and loved—it were useless—it were insulting to offer other consolation, than this assurance gives. “I shall go to him, but he shall not return to me,” is, we are satisfied, the settled hope and conviction of that father’s mind; and if it were not, of all men he would indeed be the most miserable. To lose a son, an only son, and such an one, were an affliction, admitting of no consolation, had the gospel none to give; and that this may be experienced in its full effect, is our earnest wish and prayer for him, whom we have long honoured, for his own sake, and for whom the pages we have just perused, have inspired us with the deepest sympathy. To him a seraph harp will, we doubt not, often seem to breathe the exquisitely touching strain which last echoed from the strings of a lyre he loved on earth, in the fragment of a poem on the death of a dear relative, written by his son, but a few days before it became equally applicable to himself:

“ Though to-night the seed be sown in gloom,
Amid darkness, (and) tears, and sorrow,
It shall spring from the tomb, in immortal bloom,
On the bright and glorious morrow.

The tears that we shed o’er holy dust
Are the tribute of human sadness:
But the grave holds in trust the remains of the just,
Till the day of eternal gladness.”

[Vol. ii. pp. 247-8.]

On the character of this most interesting youth, as it is fully, and we doubt not faithfully, delineated by his father, our completely exhausted limits forbid us to enter. Robust and manly in his form, he was indifferent to dress, and hating dandyism, approximated at college to the extreme of slovenliness. Like many men of genius, he was remarkably un-

handy and absent. Parsimonious in his personal expenditure on principle; he was liberal and honourable towards others. His intellectual character may be gathered from the specimens of his productions which we have extracted, and our ample detail of his studies and attainments. Strength and early maturity were, we repeat, its striking and uncommon characteristics; and in these we hesitate not to say, that he far exceeded Henry Kirke White, with whom it is impossible not to compare him, and who in his turn exceeded Durant in every thing which had a nearer connection with taste and sensibility. In talents, worth, and piety combined, we indeed may say "when shall we see their like again?" We hope at least, should it consist with *His* purpose, whose ways are not as our ways, but whose wisdom cannot err, that we never shall in connection with another common feature of their history—their early removal from a world they seemed destined at once to improve and to adorn. Endued with an uncommon share of good sense, the infrequent associate of uncommon genius, tender and ardent in his affection, of a remarkably sweet disposition, great delicacy of sentiment, playfulness of mind, cheerfulness, candour;—religion, decidedly evangelical in its views and conduct, completed a character early matured on earth for the felicities of heaven. Nor can we give expression to a better wish, either for our readers, or ourselves, than that thither they and we may follow in his path.

We entertain too high an opinion of them, reciprocated we trust in their estimate of our motives and conduct, to suppose, that in noticing a work like this, we could enter into the niceties, still less give place to any of the asperities of criticism. But it would be injustice to Mr. Durant were we not unequivocally to declare, that could we have indulged the wish, he has given no room for its gratification. He has discharged his painful task in a manner equally creditable to his head and heart, and produced, we have no hesitation in saying, the most interesting book that, in our attention to the literature of the day, we have perused for many years. It should be in the hands of every student—it contains lessons of wisdom, and a bright example for every child; and that family library is, in our estimation, essentially imperfect which contains not on its shelves these affecting "*Remains of an only Son*;" of which we hope very soon to see a new edition, not, we trust, without many additions.

AMERICAN LITERATURE AND INTELLIGENCE.



GRATEFIED to find that the interesting documents connected with the change that has taken place in the sphere of Dr. Mason's labours, which the kind and prompt attention of our American correspondents enabled us to lay before the British public in our last Number, has excited so much attention on this side the Atlantic, as to occasion the publication of one of them in a separate form, we hasten to put our readers in possession of the eloquent and judicious address delivered by that distinguished orator and divine, on entering upon his important functions in the Pennsylvanian University, over which we trust that he will long continue to preside, with advantage to his country and credit to himself.

"Address, delivered at the Organization of the Faculty of Dickinson College, 15th Jan. 1821. By J. M. MASON, Principal.

"Gentlemen of the Trustees, and respected Auditors,

"I address you this day under circumstances of peculiar delicacy and difficulty. Dickinson College, which had long languished, and at last expired, is about being revived again. It comports with neither my inclination nor design, to institute insidious inquiries into the causes of its former failure. With great and good men you were favoured in more auspicious times. For depth of learning, for accuracy of information, for splendour of wit, the name of Dr. Nesbit will long be remembered: and the memory of his successors, who followed him, although it must be confessed *haud passibus æquis*, will be reverend and revered while piety is honoured in Carlisle. Many causes conspire to elevate and depress seminaries of learning, without great personal merit on the one hand, or personal demerit on the other. Over the vicissitudes which have happened to this one, it would answer no good purpose to dwell; and it would savour too much of a vanity which would but ill become those who are now entrusted with its management, to make boastful professions, and encourage high expectations of its future progress. Their labours have already been too highly appreciated; their powers have, perhaps, been too much applauded. The country has been taught to expect more from them than their talents and industry shall probably be found to justify, and they will have reason to think themselves happy above the common condition of men in their situation, if they shall not altogether disappoint the public anticipation.

“ The revival of a decayed institution being much more difficult than the establishment of a new one, as the resurrection of a dead body is more arduous, and certainly more uncommon, than the production of a living one ; and as all the success, humanly speaking, will depend upon the plan to be pursued, it may be due to the occasion to say a few words on a subject on which every body talks confidently, and a few think correctly, while the million prate without thinking at all—the subject of *education*.

“ Education, if I mistake not, contemplates three objects,—the evolution of *faculty*,—the formation of *habits*,—and the cultivation of *manners*.

“ I. The evolution of faculty,—this, of course implies, that there is faculty to be evolved,—so that, like all created power, education must have its materials from the hand of the Creator. Itself creates nothing. It only brings out qualities which pre-existed. It is a manufacture, and, like all other manufactures, must have the raw material to work upon, or it can do nothing. Many well-meaning people imagine, that it is in the power of teachers to do every thing ; and hard measure do they give them for not working miracles—for not converting a booby into a lad of genius. My friends, you must not expect we shall do what the Almighty God has not done. That we shall furnish brains where our pupils are naturally without them. *Ex nihilo nihil fit* ; whatever be the zeal and efforts of the instructor. If you look for *bricks*, your boys must bring the *straw*. ‘ Pray sir,’ said a gentleman to another, who complained that his sons, who were, indeed, not of the race and lineage of Solomon, had not the advantage of early education, ‘ Pray, sir, why cannot you give to those bricks,’ pointing to an opposite pile, ‘ the hardness and polish of marble ? ’ ‘ Because they are *bricks*, and, work at them for ever, and they will be bricks still.’ Let a boy make a tour of all the Colleges *in* the land, or *out* of it, if nature made him a dunce, a dunce he will remain ; with the only difference of exchanging his ignorance for *impertinence*. I know no more thankless and desperate experiment, than an attempt to educate the naturally stupid. It may well enough consort with the vocation of a pedant, who, provided he has a head to *hammer* upon, is well enough satisfied ; but it is grief, and misery, and purgatory, to a man of any sense or feeling. Persons with uncouth and rugged minds, would be employed far better in following the plow, drawn by their more intelligent horses, than in making themselves ridiculous by endeavouring to obtain a liberal education. At the same time, it must be acknowledged, that the seeds of natural ability are pretty equally distributed ; and that fine minds are often lost for want of culture.

‘ Full many a gem of purest ray serene,
 ‘ The dark unfathom’d caves of ocean bear :
 ‘ Full many a flower is born to blush unseen
 ‘ And waste its sweetness on the desert air.’

"Yes, among these lads, who know no other use for their limbs than felling the forests—and no other for their activity of mind and body, than catching the wild turkey, the pheasant, or the deer; there are some master spirits, who need nothing but cultivation to bring them forth into their peculiar action: who contain the rudiments of the statesman's skill, and the patriot's fire, and may, according to their places, become the Washingtons, the Hamiltons, and the Franklins of future days. There are, among these simple rustics, men who in former ages would have

'Wielded at will the fierce democracy,
'And fulmin'd over Greece to Macedon
'And Artaxerxes' throne.'

"O, could we but light upon these chosen spirits, these minds which can balance themselves and millions of other men! Could Dickinson present, among her sons, an array hostile, terrible, destructive, to all the legions of infidelity and misrule, she might well hold up her head amid the seminaries of the nation, and receive their homage, not less freely granted than richly merited.

"But to return to their practical point. Faculty is not to be evolved without painful effort. With those young men who go to a place of education, as the other idlers frequent a watering place, where they may saunter away their time, out of their parents' observation, and having nothing to do but to amuse themselves, and dash away as fine fellows, we wish and hope to have no acquaintance. The college ought to be, and by God's assistance *shall* be, a place of *work*. Let no idlers, no mimicries, no mockeries, of students, disgrace our classes, or pollute our walls. Should such unhappily creep in, we trust that in a very short time we shall shew them out. Our great business is to keep the youthful mind under a pretty constant, but not an unreasonable, pressure; such a pressure as will insure tolerable accuracy. Let a lad 'get along,' as the phrase is, 'pretty well,'—let his ideas on a subject, which he is required to master, be only general and confused—let his preceptor almost put the answer into his mouth, when he hardly knows which way to guess, and he is bribed to intellectual sloth. The season in which he should fix habits of discrimination as well as of prompt acquisition, passes by; and though he bring to the college good native powers, he will leave it with a mind inert and unproductive. The idea then of a medium between scholarship and no scholarship must be for ever banished. The ideas of *doing* a thing, and doing it *well*, must be identified in the minds of both teacher and pupil; and the idea of doing a thing by halves, be equivalent with that of *not doing it at all*.

"It is manifest, that upon such a plan the pupil must, after all, be in a great degree his own instructor; and if he will not act upon this plan, all the power in creation cannot educate him. It is our's to watch, to guide, to direct him, to keep him from wasting the talents which God has given him. Farther than this, we can-

not go. The main concern is still in his own hand. A habit of close application, which can be acquired only by his own industry, is the most precious fruit of a solid education. The quantity which a young man learns at College, is next to nothing in the business of life. Let him get the habit of close attention, of painful and persevering application, and I will freely compound for the loss of all his college learning; and be little concerned if I even knew that he should make no use of it during the rest of his life. Yet to this habit of painful and steady attention, a skilful instructor can contribute much. A great deal can be done by enforcing *punctuality*. By which I mean, 'that the performance of all exercises should be limited to a certain time, both sufficient and reasonable, and then be *rigorously* exacted. His pupils will shrink; they will solicit; they will complain. They may feel a momentary despondence; but there is in youth an elasticity which cannot be long depressed: and a generosity which the firmness of authority, tempered by a well-adapted soothing, can work up to astonishing efforts.' This is therefore, a point upon no consideration to be given up. 'Labour will not be regular and ardent without the hard pressure of necessity.' Let it be ascertained that there is no escape, that the thing *must* be done, and it *will* be done. Such an urgency upon the mind disarms temptations to trifling, and often to vice, keeps it bent on the matter, and the period of duty: throws it into a strong action; and perhaps, which is still better, into a sort of agony. Hence spring the finest and most magnificent effusions of human genius. There exists no more fatal enemy to diligence, improvement and excellence, than the notion that 'there is time enough.'

" II. I have said, that education contemplates the formation of *habit*. By this I understand not merely intellectual habits, but those which entwine themselves with the moral character, and exert an influence upon all the dignity and happiness of future life. It is no small libel upon some seminaries, and not the less so for being true, that youth there learn so many things which they should not learn; and that all faults are venial, if the understanding be well disciplined. I cannot conceive any greater opprobrium upon a seminary, than that a student should become vicious, as in general intellect he becomes enlightened. To have the places of education mere reservoirs of immorality! What can be more shocking? To have them, on the contrary, *sources* of pure, refined, and exalted virtue, what can more contribute to the happiness of parents, to the peace of the surrounding neighbourhood, to the glory of the land?

" On this, which is a large theme, I shall briefly advert to two habits, which, though of apparently minor importance, mingle themselves with all the duties and occasions of life.

" 1. *Subordination to authority*. I regret to say, that in all the departments of society, from the parental control to that of the government, this is held by our youth in too little esteem. Their

ambition, very early evinced, is to be manly and to be free. They are, therefore, prone to spurn restraint, and to take their own way; esteeming that to be a noble spirit which acknowledges no superior; and that to be true liberty which follows its own pleasure. That the prevalence of such a temper should produce wide spreading mischief, is manifest to every sound thinker: and often to the youth themselves, when it is too late to undo the consequences. In the mean time, it militates alike against the very constitution of our nature—against the most express commandments of God—and against those principles of action, which, at all times and in every place, but especially, from peculiar causes, in the present day, and in our own country, are necessary to the order of society and the happiness of individuals.

“It militates against the very *constitution of our nature*. It is not for nothing—it is for benign and wise purposes—that our Creator has determined we should come into the world utterly feeble and helpless. The first friend whom the infant recognizes, is his mother. To her tenderness, her watchfulness, her patience, he probably owes more than to the kindness of any of his species. Under her gentle auspices, the first buddings of his rational nature begin to unfold. To her is allotted the delightful province of teaching ‘the young idea how to shoot’—of moulding the heart—of cherishing all its amiable and generous affections—of storing it with the ‘sweet charities’ of life—of leading it, in filial piety, to God the sovereign good. The rudiments of many a character, distinguished for virtues honoured both on earth and in heaven, can be traced to the nursery and the lap. O most charming employment! rich compensation for the seclusion, the anxieties, the pains, to which the sex is destined! O most refreshing abatement of the sorrows of that cup which has been assigned to woman for her priority in transgression! Then comes the father, appointed by the divine mandate to be the head of the domestic establishment. His family is his kingdom; his children are his subjects; and he is the governor in his own house.—These young subjects are submitted to his rule: he knows best, at least better than they, what is for their good. His authority is to be their reason for many, for most things, while they are quite young. And should they prove refractory, his superior physical force can, and should, constrain their submission. If, then, both parents perform their duty, their children, notwithstanding the dreadful drawback of human depravity, will generally grow up trained to obedience. Their habits will be incorporated into their character. They cannot become rude and disorderly without violating all the sense of decorum and gratitude; and breaking through, besides, all their early habits. The common sense of mankind is in accordance with all this. A rough, surly, ungovernable boy, there is nothing more common than to call an *unnatural child*. Thus are children, by the very condition of their being, made fit

subjects for *order*, which 'is Heaven's first law.' And he who requites his parents' care by vicious courses, by giving himself up to the service of iniquity, which is the essential *disorder*, though he should be one of the 'fairest spirits' that ever 'lost heaven,' and should be plausible and seducing as Belial himself, deserves no other appellation than that of a *monster*.

"The spirit of insubordination, moreover, militates against the *most express commands of God himself*.

"His commandments are in unison with the constitution of his word. From the highest to the lowest, their tendency is to promote order. His very controversy with sin and sinners turns exactly upon this point, whether He shall govern his own creation, or they shall do as they please. And, therefore, there is no regulation of human conduct prescribed with more peremptoriness, and under greater variety of forms, than obedience to the law. This broad injunction covers the whole ground of our social relations. 'Children, obey your parents in all things, for this is well pleasing to the Lord.' The admonition is addressed to them when they are of years to reflect, and successfully to resist. No thanks to you, young people, if you obey when you cannot, and dare not, disobey. Everlasting reproach be to your parents, if they permit such early insubordination. But when you are grown to have some understanding of your own; when your physical strength enables you to defy both mother and father, then the voice from the excellent glory speaks unto you: 'My son, receive the instruction of thy father,' and adds, with unutterable tenderness, 'despise not thy mother *when she is old*.' So, also, with respect to servants: 'Servants, be obedient to your masters according to the flesh.' So likewise with respect to political government: 'Put them in mind to obey magistrates. Submit yourselves to every ordinance of man, for the Lord's sake, whether it be to the king as supreme, or to governors, as unto those that are sent by him for the punishment of evil doers, and for the praise of them that do well.' A young man, therefore, who cherishes a temper of disobedience towards his superiors, plants himself down in a path where the machinery, established by his Maker, must go, and will infallibly crush him to atoms.

"Once more. This spirit of insubordination militates against those *principles* of action which at all times and in every place, but *especially in our own day and our country*, are necessary to the peace of society, and to the happiness of individuals. I shall wave the first part of this proposition, for the sake of the second.

"We live in a republican country. Its means of keeping up good government are entirely moral. The government of force it rejects, as fit only for slaves. What then shall become of the public order, if our youth, who are shortly to be the governors, cherish a spirit of disorder? What of republican government and of our country, which has been called 'the world's last hope?' Wherein shall we

be able to compare with the governments of Europe, which we term despotic, if we ourselves exhibit a spirit of misrule, and hasten, by our own imprudence, the approach of that day when the coercion of the bayonet shall be necessary to bring us to our senses?

"2. There is another habit, of immense value in all the concerns of life—I mean the *proper employment and distribution of time*. Of time, more precious than rubies, and of which, of all the threescore and ten years which form the limit of by far the greater portion of men upon earth, only the *present moment* is our own!

"Young people always calculate upon futurity, and almost always neglect the passing hour; that is, they speculate upon that in which they have no interest, and squander away that in which they have. It would terrify men beyond the power of expression, would they realize that the breath in their nostrils is all that they can claim! that the present pulsation of their hearts, gives them no assurance that they shall have a pulsation more! Yet upon this brittle, uncertain tenure, hangs their computation for both worlds! How immense, then, the importance of learning to make the most of what they have! How can that be learned more effectually, than by having the intervals of time filled up; and a constant pressure upon the mind to make every one of them *tell*. Idleness is universally the parent of vice, and it is one of the most fruitful sources of juvenile corruption, that they have so many hours in which they *have nothing to do!* Your own famous Rittenhouse used to say, that he once thought *health* the most precious of all human possessions! 'Is it not?' exclaimed an astonished visitor; 'what then is?' 'Time,' replied the sage. 'Time!' Instead, therefore, of having a great deal of time loose upon their hands, youth are most kindly and wisely dealt with by their having none, or next to none. And of how much value it will be hereafter, to acquire the habit of being always *busy*, let those determine, who are the most active and efficient men in the various walks of public and private industry.

"III. I have said that education includes the cultivation of *manners*. I mean by *manners*, all those lighter things in conduct, which though they do not occupy the rank of *morals*, do yet belong to the embellishments and ornaments of life.

"I hardly know how it has happened, that a 'scholar,' is become a common term for every thing unpolished and uncouth. Some men, indeed, by the greatness of their genius, and the immensity of their erudition, have attained a sort of privileged exemption from the common courtesies of society. But the misery is, that the same exemption is claimed by those who have only rudeness, which they mistake for genius; and disregard of civility, which passes with them for erudition.—Thus, if scholars are sometimes awkward and absent, every awkward inattentive creature calls himself a scholar. Just as, to use a comparison of the late Mr. Governor Morris, 'because statesmen have been called knaves, every knave should, of course, suppose himself a statesman.' Cer-



tain, however, it is, that no young men have enjoyed the reputation of being ill-bred, unmannerly, and vulgar, more than students of colleges. How is this? Is there any thing in the retreat of the muses to cherish ferocity? Do men necessarily become brutes, when the world gives them credit for becoming philosophers?—Does the acquisition of science, especially moral science, involve the destruction of decency? So that after a young man has left college laden with all its honours, he has again to be put to school, in practical life, before he can be fit for the company of gentlemen and ladies? I blush to think that the place, which of all others, is supposed to teach a young man manners, is the *army*! that the kindness, the courtesy, the chivalry of life, should be associated with the trade of blood! that the pistol and the dagger should be the measure of morals and of politeness with gentlemen! and that, when they have trampled under their feet every law of God and man, and all that is dear to human happiness, and ought to be of high account in human society, is made the sport of momentary passion, they should still be allowed to pass for men of *breeding* and *honour*! ‘There is something rotten in the state of Denmark!’

“The old adage, though not true in the extent to which it has been carried, is yet true in a great degree,

‘Ingenuas didicisse fideliter artes,
‘Emollit mores, nec sinit esse feros.’

“Let the ‘molles mores,’ of the sons of Dickinson, shew that they have faithfully studied the ‘artes ingenuas.’

“This intellect, it is true, cannot be evolved, nor these habits formed, nor these manners cultivated, without exact government. Let not my young friends be startled by the terms *exact government*. I do not mean the government of brute force; nor the government of mere stern authority. I know that these methods have been sometimes tried, and have always failed: and I scruple not to say, ought always to fail.—Some men have imagined the youth of our country to be naturally ferocious, and have applied to them the same sort of means as they would have applied to an intractable beast. Some men have, again, supposed that there is no way of supporting their authority, but by distance, by austerity, by menace. I am neither disappointed nor displeased, at their complete discomfiture. And I am free to confess, that if there be not something in the character and carriage of the governor, which, of its own accord, invites confidence and ensures respect, all artificial substitutes will speedily prove their insufficiency.

“With respect to the accusation, which has frequently been brought against our youth, of their being more untoward and unruly than youth of other countries, at their age, and in their circumstances, I must take the liberty to call this a mere calumny. And must say farther, that when such conduct has been evinced, in any considerable degree, the fault has been at least as much in the

governors as in the governed. I have been young myself, and have not forgotten my youthful feelings. I never could find in my heart, nor see in my fellows, the smallest disposition to act with any contumely towards a man who knew how to treat us as gentlemen; nor with any respect towards a man who did not. Let this rule be freely and fairly applied. I submit to all the consequences, and I think I may answer for my colleagues. I am full well aware of the peril of this declaration, but have no inclination to shun it. I can speak, and I hope may speak, on this occasion, without the charge of egotism, from my own experience. For more than twenty years I came into immediate contact with the children of a large congregation—for nearly fifteen years it was my lot to direct the studies of young men for the christian ministry—and for five years of that period, I was called to the government of one of our most considerable colleges; and in all the time, I never met with an instance of personal disrespect from a young person in any one of them. I have no fear of it now; for I cannot suppose that the youths of Dickinson will impose on me the necessity of making them a dishonorable exception.

“What then is the government which ought to be pursued, and will perform, such miracles among young men? One which is very plain, very simple, though unhappily not very common; and one which will carry the process through from a family up to a nation. The whole secret consists in being *reasonable*, being *firm*, and being *uniform*.

“1. In being *reasonable*. Whatever you require, must be such as cannot fairly be objected to: such as belong to the situation of your pupil, his duties, and his time of life. It is a very strong point gained to have his conscience on your side. You are not to demand what he is unable to perform. And if such happen to be his situation, it must be altered accordingly. Great care must then be taken to see that your commands *are* reasonable. This matter being settled, I say,

“2. That a good government ought to be *firm*. Entreaty and supplication ought to have no more influence upon its proceedings, than upon the bench of the supreme court; and a youth should count no more upon its pliancy. I do not mean to assert, that a teacher or governor of youth should never acknowledge an error; or that he should obstinately adhere to a thing because he has said or ordered it.—He is a miserable pauper, whom the loss of a sixpence will bankrupt; and, in intellectual matters, he is no richer who cannot afford to confess a mistake. He must not, indeed, do this often. But occasionally, as *humanum est errare*, he may, by owning that he has been mistaken, doing it freely, doing it magnanimously, attach the affections of the youth very strongly to his person, and affirm his authority by those very means which would weaken it in an undecided and incapable man.

“3. I add, once more, that a government, to be good for any

thing, must be *uniform*. By uniform, I mean that it shall be habitually the same thing; that when you have its decisions at one time, you know where to find them at another; that it shall not be marked by whim; shall not be moved out of its course by gusts of passion: shall not, in a moment of great good humour, allow to-day, what, in a fit of ill humour, it will forbid to-morrow: shall not, therefore, tease and vex the subjects of it by its fickleness and variableness. These should always know what they have to depend upon; and not to see the elements of *order* disturbed and broken up, by the prevalence of official *disorder*. Against a government administrated upon such principles, and marked in its several acts by courtesy, by kindness, by the frankness and dignity of gentlemen, I am persuaded that depravity herself could not muster up any thing like a formidable conspiracy.

“Such, gentlemen, we profess to be our aim; and in the prosecution of such an aim, we feel confident of your support. Although we do not expect to have much, if any, reason to apply for it. We do hope, that an appeal to the understanding, the magnanimity, the conscience, of the students, will effectually preclude the scenes of misrule which have occasionally tarnished the history of other Colleges; and that affection will do for us, what the exercise of mere authority has not been able to do for others,—attach the students more and more to the interests of their *Alma mater*.

“After all, young gentlemen, the students of this institution, her success is, in a great measure, in your hands. Have we deceived ourselves in expecting from you, a chivalrous sense of moral honour? A delicate noble sensibility, to character, and all the decencies and elegance of character? a high respect for order and decorum, even in slighter matters? an ardent love of your studies, and corresponding industry? If we have not; if our expectations are well founded: if you shall bear us out in our hopes respecting you; then shall our efforts be animated, our labours sweetened, our success cheering; and Dickinson College revive from her desolations, a phoenix of renewed life, and spreading her lustre over your county, your state, your country—be a source of mild and enduring glory in ages to come.”

This address will, we should imagine, satisfy every reader of the qualifications of Dr. Mason, for the important station, which in the providence of God he is called upon to fill; and soften the regret of *his* friends, and the friends of an evangelical ministry, at the cessation of those pulpit labours, in which few men in these days could rival, and none perhaps excel him. That those labours should close honourably to himself, every person acquainted with his talents and character, might anticipate with the fullest confidence; and the event has justified their expectations:—that it would close peaceably, no one who knew the warmth with which

this devoted servant of God defended at all times, what he believed to be the fundamental truths of the gospel, could hope, or—considering the nature of the religious controversies now raging in America—even could desire. From Dr. Mason a fervid, resolute, unequivocal denunciation of that error, which he, in common with a great majority of the Christian world, and in their number with ourselves, believes to be destructive of the primal truths, we will even say of the very elements of Christianity, was but the appropriate close of a ministration, uniformly characterized by its marked opposition to the tenets of Unitarianism, strangely and arrogantly misnomered *Rational Christianity*. His warning voice was, therefore, naturally raised against the entrance of the active heralds of its dangerous tenets into a pulpit which he was about to abandon to another, after having long, faithfully, and laboriously declared from it to his hearers, the whole counsel of God. Perhaps, however, in discharging so important and necessary a part of a most painful duty, he might have mingled somewhat more of the *suaviter in modo*, without diminishing the effect of that other qualification of a Christian advocate, in which he eminently excelled, the *fortiter in re*. This opinion, we know, that some of the most attached of his American friends are inclined to entertain; though neither are they, nor we ourselves satisfied, that the want of such an occasion for our expressing it, would have prevented the Unitarians of New York from availing themselves of so favourable an opportunity, as the retirement of the most active and determined of their opponents presented, for another attempt to give additional popularity to tenets, already but too popular in many parts of the United States. At any rate, the opportunity was not lost, as we have now lying upon our table, a pamphlet published by “the New York Unitarian Book Society,” under the title of “An Appeal from the Denunciations of the Rev. Dr. Mason, against Rational Christians; addressed to all who acknowledge the religion of Jesus Christ, and fear God rather than Man. By an Unitarian of New York.” Nor do we regret its appearance there, or fear its re-publication in England, where, we doubt not, that some of the active Unitarian Tract Societies will speedily circulate it in a cheap form, as they already have done many an American publication of like character and tendency. From America, indeed, most of their shafts against Christianity, properly so called, have of late years been derived; and whilst this superabundant importation of foreign blasphemies—(for if Christ be God, they

themselves must confess that some of their publications are blasphemous indeed,) shews, that these weeds are not indigenous to our soil, we regret to add, that there is no fear of a failure in their supplies, from a quarter whence they have already derived such material assistance.

From the pamphlet before us, we shall make a few extracts, illustrative of the boldness of the pretensions of the Transatlantic Unitarians, who here speak out more plainly, both as to their doctrines and views, than they ordinarily do in other quarters of the globe:

“A direct attack,” says the present champion of *Rational Christianity*, alluding to the passages in Dr. Mason’s Sermon, offensive to his sect, “is made upon the religion of Jesus Christ. That religion is not one of systems, of creeds, and speculative opinions. It has little to do with opinions. It teaches us to walk humbly before God, and to deal justly and kindly with our fellow-men; and it teaches this by the example of its great Author; and its sanction is the solemn assurance which he has given us, that we shall be dealt with by the righteous Judge of all, according to the deeds done in the body. We repeat, it is waging direct war with this holy religion, to attempt to excite strife and enmity among men, and especially among those who profess to be disciples of the same Master. Does not every word that ever fell from his blessed lips reprove this unholy contention? ‘By this shall all men know that ye are my disciples, if ye love one another.’” [p. 9.]

Let them satisfy us from the Bible, that they are the *disciples of Christ*, and we will cheerfully admit the claim of Unitarians to call upon their opponents to act towards them upon *this* rule; though we admit, that there is *another* precept of Christianity, by which its genuine professors are bound to love them, even as their enemies. But love, kindness, courtesy, to them as men, is a widely different thing from an approbation of their religious tenets, or even a forbearance in exposing the danger of their errors. That, Dr. Mason has not been deficient in the former respect, is abundantly proved, by the following extract of a letter from an Unitarian minister of Philadelphia, inserted in the appendix to this “Appeal:”—

“Dr. Mason arrived in Philadelphia at the close of the week, during which he took his leave of New-York. On Monday evening, about five o’clock, he called on me, and passed an hour with Mrs. T—— and myself in my private room, in the same friendly manner as was usual with him. He did not converse, nor was he in the practice of conversing, with me on theological subjects; knowing, as he well does, how much we differ; and I have repeatedly heard

him express his aversion to the imbittering of social intercourse by polemical disputes. We asked him to stay and take tea, but he politely excused himself, and took a kind, and I truly believe, a sincerely respectful and affectionate leave. It was his uniform practice to call and spend some time with me when he visited Philadelphia, and I called on *him* when I went to New-York. He was invariably polite and friendly. I am afraid that some may think Dr. M. hypocritical; this would be wrong: I hope none of our friends will receive such an impression. So far from being a dissembler, he is sometimes too unreserved. Having no doubts as to his religious integrity, the irresistible conclusion will be, that Calvinism must be as odious as it is false, since its operation on great and honest minds is so injurious. This seems to me to be the best use we can make of Dr. M.'s discourse." [p. 24.]

Here we have a specimen of the charity of those who complain so grievously of the want of charity in others, and a farther one is afforded in the following caricature of those zealous Trinitarian controversialists, of whose "band" Dr. Mason is termed "the leader," contained in the body of the pamphlet:

"Who then, we ask, are these fanatics who sport thus with the peace of society, and with all that is holy and pure and peaceful in our religion? We speak not of the body of the orthodox clergy, but only of these denouncing zealots. We tell you plainly, they are blind leaders of the blind. Are they men who by cool, and patient, and prayerful examination, have sought out the truth, which they would now disseminate in love? The very reverse. They are men of fettered minds, and confined research, who have continued for their whole lives in the dark traditional system of their youth, and who never dared to grope beyond the prison-house of their sects. Men, to whose vision light is torture. Men, who never dared to think or act but in the prescribed path of their religious factions. Men, who preserve their influence solely by barring up all access to information, and every avenue of free inquiry. Men, who are in the continual habit of warning their hearers against the dangers of investigation. They are the very enemies of truth, for they will not inquire themselves, and they denounce all those who do." [p. 10, 11.]

This choice piece of declamation, may give us some little idea of the spirit of American Unitarianism; whether that of our own country is different, we presume not to determine:—and it will be seen by our next quotations, that their views and pretensions have as little of moderation and humility about them.

"The Christian religion" says this professed teacher of the gospel, "must be presented in its primitive and true simplicity. The

miserable additions which human passions and devices have made to it, must be stripped off, or it will fall before the improving spirit of the age. These perverting representations have spread infidelity thickly in every country in Christendom. '*Rational Christianity*'—abuse it as you will—is the only antidote to this poison. Those therefore, who are continually pouring out against it, from the pulpit and in society, the heaviest denunciations and the foulest charges, incur a dreadful responsibility. We say boldly, and repeat—the current charges against Rational Christians—or Unitarians if you please, for we will not baulk the expression,—are most unjust. We are constantly told that Unitarians degrade the Saviour, and deny the Lord that bought them. It is untrue. He came as the ambassador of the Most High. We therefore honour the Son, as we honour the Father. We recognize his credentials, and submit implicitly to his authority. We receive his words as the words of God himself. He is to us the power of God and the wisdom of God. We look for immortality, only because he brought it to light; and we trust to secure this immortality, only through faith in him, and obedience, repentance, and a holy life, in compliance with his laws. But we do not worship him as being of himself the Supreme Deity. We dare not, for God has restricted our worship to himself. 'There is one only living and true God.' 'Thou shalt have no other Gods before me.' 'This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent.' We dare not; for Jesus Christ has forbidden it. 'See thou do it not; worship God.' But it is said that these strange doctrines are dangerous and immoral in their tendency. Of all charges this has the least foundation. True it is, our principles have tendencies in some respects opposite to those of rigid Calvinism. Unlike Dr. Mason, we do believe that man is in a state of probation—that he will be saved, not by imputed righteousness or arbitrary election, but by the mercy of God; and that this mercy will surely be extended to all those who are fit to receive it. In one word, we believe, as our Saviour taught, that we shall be judged according to the deeds done in the body, and by no other rule. The contrary doctrine seems to us false and dangerous in the extreme. We appeal to the Christian public. Deal honestly with your own souls, and do unto us as you would that others should do to you. If this work be of God, you cannot prevail against it. If otherwise, it will of itself come to nought. To our friends, we say, Be of good cheer. Truth is great, and it will prevail. It does prevail. Sober reason, and enlightened piety, do not spread like the wild-fire of fanaticism. That is a fitful and perishing flame, fed only by hay, straw, and stubble—ours a clear, increasing, and inextinguishable light. To us, every step in advance is a post fortified. Our faith never recedes. You may as well fear that the Newtonian philosophy will be untaught, and the whirlpools of Des Cartes substituted in its place, as that rational religion, when its

light is once spread abroad, will ever be overcast by the mists of Calvinism. The rising senses of men begin every where to 'chase the ignorant fumes that mantled their clearer reason.' The season of a great moral renovation is at hand. The prejudices of good and wise men are dissipating in every quarter of our country. Hundreds, nay thousands, are with us in their hearts, and from rational conviction, who yet withhold the open expression of their opinions from the love of ease or popularity, or tenderness to the prejudices of their friends and relatives. All men are not called on, nor have the spirit, to be martyrs; but we cannot wholly approve the backwardness of those who know and love the truth, and yet hesitate to avow it. But it is not for us to judge: God will vindicate his own cause, and in his good time all things will conspire together to shew forth his glory. Let us for the present rest satisfied that the bad passions of men cannot counteract his work, and that all the struggles of the powers of darkness will but concur to usher in the bright and perfect day. Let us never forget our great distinction, that we are not sectarians—that to us all are brethren who acknowledge Christ as the Son of God, and profess obedience to his laws. Putting our faith on this primitive and apostolic ground, let us cultivate also the spirit and liberality of our Saviour and his apostles. Let not the violence of infatuated men drive us from our equanimity and Christian temper. Their revilings are of little import; but it is great moment, that, while we boldly avow the truth, we yet possess our spirits in all meekness and humility, and have consciences void of offence towards God and towards man." [pp. 17—20.]

That this "loveliness of temper," this "possessing of their spirits in all meekness and humility," this "genuine fruit of Christianity," may not only be professed, but possessed by all who take part in religious controversies, we ardently desire. With the consciences of Unitarians, "void of offence towards God," it is not our province, nor is it our wish, to interfere; but with their conduct, if not their consciences, towards man, we have thus much to do, that we deem it necessary to oppose ourselves with vigour to the active efforts, which have recently been made, and still are making, for the diffusion of tenets, which, if there be any truth in the un mutilated New Testament, are pregnant with greater danger to his immortal interests, than any heresy, which, under the guise of Christianity, still maintains a hold upon the pride and prejudice of a race, whose, in a wide proportion, will be the condemnation prophetically denounced by the divine Founder of our faith, that light is come into the world, but they have preferred darkness rather than light, because their deeds are evil.

But on the Unitarian controversy, as it is termed, we hope soon to enter, in the Review department of our Work ; and therefore we say no more upon the subject here. In our next we hope to give a very different specimen of the theology of New York, together with some most interesting information on the state of the American Penitentiaries, communicated by the Society for the Suppression of Pauperism in that city,

P O E T R Y.

THE PROPHECY OF TAGUS.

From the Spanish of Luis de Leon.*

BY J. H. WIFFEN, ESQ.

1.

As by Tajo's wavy bed
 King Rodrigo, safe from sight,
 With the Lady Cava fed
 On the fruit of loose delight ;
 From the river's placid breast,
 Slow its ancient Genius broke ;
 Of the scrolls of Fate possess'd,
 Thus the frowning Prophet spoke :

2.

“ In an evil hour dost thou,
 Ruthless spoiler, wanton here !
 Shouts and clangours even now,
 Even now assail my ear :
 Shout and sound of clashing shield,
 Belted sword and rushing car ;
 All the frenzy of the field !
 All the anarchy of war !”

* Father Luis de Leon, one of the most learned men of his time, was thrown into prison for his translation of some part of the Scriptures, at that time prohibited. Five years after, he was set at liberty : he resumed the Professor's chair ; and when his auditors expected to hear him utter complaints, he commenced his discourse as follows :—“ *Hesterna die dicebam,*” (As I was saying yesterday,) an exordium that evinced his greatness of soul, which his sufferings had not diminished. It will be seen, that the *idea* of the above beautiful Ode is taken from Horace's Prophecy of Nereus ; but only the *idea*, for in poetical fire and imagery, the Spanish is much superior to the Latin Ode.

3.

“ Oh, what wail and weeping spring
Forth from this, thine hour of mirth!
From yon fair and smiling thing,
Who in evil day had birth!
In an evil day for Spain
Plighted is your guilty troth;
Fatal triumph! costly gain
To the sceptre of the Goth!

4.

“ Flames and furies, griefs and broils,
Slaughter, ravage, fierce alarms,
Anguish, and immortal toils,
Thou dost gather to thine arms,—
For thyself and vassals—those
Who the fertile furrow break
Where the stately Ebro flows,
Who their thirst in Douro slake.

5.

“ For the throne, the hall, the bower,
Murcian lord and Lusian swain,
For the chivalry and flower
Of all sad and spacious Spain!
Prompt for vengeance, not for fame,
Even now from Cadiz' halls,
On the Moor, in Allah's name,
Hoarse the Count—the Injur'd calls.

6.

“ Hark, how frightfully forlorn
Sounds his trumpet to the stars,
Citing Africa's desert-born
To the gonfalon of Mars!
Lo, already loose in air
Floats the standard, peals the gong;
They shall not be slow to dare
Rod'rick's wrath for Julian's wrong.

7.

“ See his lance the Arab shake,—
Smites the wind, and war demands,
Millions in a moment wake,
Join and spread o'er all the sands:
Underneath their sails the sea
Disappears,—a hubbub runs
Through the sphere of heaven, alee,—
Clouds of dust obscure the sun's.

8.

“ Swift their mighty ships they climb,
 Cut the cables, slip from shore;
 How their sturdy arms keep time
 To the dashing of the oar!
 Bright the frothy billows burn
 Round their cleaving keels, and gales,
 Breath'd by Eolus astern,
 Fill their deep and daring sails.

9.

“ Sheer across Alcides' strait
 He whose voice the floods obey,
 With the trident of his state,
 Gives the grand Armada way.
 In her sweet, seducing arms,
 Sinner! dost thou slumber still,
 Dull and deaf to the alarms
 Of this loud, intrushing ill?

10.

“ In the hallow'd Gadite bay
 Mark them, mooring from the main;
 Rise—take horse—away! away!
 Scale the mountain, scour the plain!
 Give not pity to thine hand,
 Give not pardon to thy spur;
 Dart abroad thy thund'ring brand,
 Lay bare thy terrible scimeter!

11.

“ Agony of toil and sweat
 The sole recompense must be
 Of each horse and horseman yet,
 Armed serf and plum'd Grandee.
 Sullied in thy silver flow,
 Stream of proud Sevilla, weep!
 Many a broken helm shalt thou
 Hurry to the bord'ring deep.

12.

“ Many a turban and tiar,
 Moor and Noble's slaughter'd corse!
 Whilst the furies of the war,
 Gore your ranks with equal loss.—
 Five days you dispute the field;
 When 'tis sun-rise on the plains——
 Oh, lov'd land! thy doom is seal'd;
 Madden, madden in thy chains!”

TO THE NIGHTINGALE.

WRITTEN AT COLLEGE.

1.

Sweet warbler! still those notes divine
Are heard within the midnight grove,
Where Milton, tuned to lay like thine,
Was wont in former time to rove,
And listen to those strains of love
That poured like nectar on his ear,—
While echo from her shell above
Responds in accents softly clear:

2.

And still as erst to make him hear
The music of thy charming voice,
Translates beyond the starry sphere,
To swell the chorus of the skies.
And well I ween those notes may rise
Unquestion'd to that holy place,
Where chant the Birds of Paradise
All rapt'rous in the realms of grace.

3.

Sweet warbler! to thy liquid lays,
That pour like nectar on my ear,
My heart has long been pledg'd to raise
Some tribute of affection dear;
But not the drip of fountains near,
Nor lyric ode those founts among,
In sweetness, fulness, power, compeer
The native passion of thy song.

B.

EXTRACT FROM AN UNPUBLISHED DRAMA.*

A TERRACE.—MOONLIGHT.

Enter Hermione.

Hermione.—Calm orb, how tranquil is thy path!
Amid the stars thou walkest, clad in light
As with a garment.—Still thy borrow'd robe
The darkness compasseth, and sullen night
His cloud-spread visage clear eth at thy beam—

* Relating to events in the history of a certain noble lord, and found in some papers, deposited amongst the archives of his Barony.

How calm on yonder stream the moonlight sleeps,
 Fair image, woman, of thy maiden breast
 Untouch'd by love—anon some vagrant breath
 Ruffles its surface, and its pure pale light
 In tremulous pulses heaves;—brighter perchance
 That feverish glitter, but its rest is o'er!—

Fresh falls the dewy air upon my cheek,
 As if some spirit cloth'd in 'ts infl'ence, came
 Upon my soul, with one heaven-given drop
 To cool its torment.—Would that I might bind
 Thine incorporeal essence, I would chain thee
 Here—to my heart.—Benev'lent visitor,
 Whether from yon bright sphere to mortals sent
 On moonbeams gliding, fairy, gnome, or sylph,
 Whate'er thy name—or from earth's glistening caves,
 Or from the forest-coralled deep, thou com'st
 In these moist drops that stud my dew-hung hair,
 Its every braid impearling,—fly me not,
 I charge thee, gentle spirit—(*Music at a distance.*)
 Hark!—he comes.—I thank thee—

(*The Music approaches towards the Terrace.*)

A voice!—I'll hear thy words—breathe not too loud,
 Ye winds—

SONG.

Lady, list to me,
 Thy gentle spirit I'll be,
 The fire is my garment, the flood is my bed,
 And I paint the first cloud with the sun-beam red
 That rolls o'er the broad blue sea.

Lady, list to me,
 To the mountain-top I flee,
 There I watch the first wave that comes laden with light,
 And I seize the soft hue of that billow so bright,
 With its beam I enkindle each heaven-peering height
 And the morn's radiant canopy—

(*The voice ceases and the music gradually retires.*)

Hermione.—Oh fly not,—bear me on thy wing,—from earth,
 From ——— Why this shudder?—Save me, spirit of air,
 Or earth, or sea,—tear me but hence,—and yet—
 I cannot part! Oh why, in mercy, once
 Was I conceiv'd, and not to nothing crush'd
 Ere the first feeble pulse, unconscious crept
 Around this viewless form?—Why was I kept
 Unharm'd through infinite perils,—spar'd, but doom'd
 To writhe unpitied, succourless, alone,

Beneath one cruel, one remorseless curse?
 From hope shut out, from common sympathy
 And all communion of sorrow, e'en
 To the veriest wretch upon thy bosom, earth,
 Ne'er yet withheld,—this boon I dare not ask!—
 Wither'd, consum'd, companionless, uncheer'd,
 I meet mine hastening doom.—Yet clad in smiles,
 A flower-wreath'd sacrifice, I gaily bound
 With gambols playful as the inn'cent lamb,
 To the devouring altar—The knife is bar'd,
 Uplifted,—glittering,—still I woo thee, tyrant,
 And, aw'd, embrace my chain.—This night the feast
 I sudden left, arm'd, then I proudly thought,
 With such resolve, as on this moonlit terrace,
 Where my soul, freed awhile from earth's low influence,
 Would my thrall'd heart unchain for ever!

(She takes a billet from her bosom.)

I vow'd to snatch thee from my breast,
 To tear thee hence, and to the winds unseen,
 Commit thy perishing fragments, e'en as now
 This unoffending page I rend, far scatt'ring
 Its frail memorial on the wanton air.—

(She makes an effort to tear the paper.)

Some power withholds me,—what!—for this thou yearnest,
 Weak foolish heart, some other hour, thou say'st,
 Better thou canst resign this flutt'ring relic
 Of thy—hope, whisperest thou?
 Nay folly, madness,—call it but aright,
 Thou throbbing fool, and I will give thee back
 Thy doated bauble———

(Returns it to her bosom.)

———There,—there!—watch o'er it—
 Brood on thy minion,—cherish and pamper it,
 Until it mock thee,—prey on thy young blood,
 Poison each spring of natural affection
 And all the sympathies that flesh inherits;—
 Then wilt thou curse thine idol,—impotent rage—
 It will deride thee, and will fiercely cling
 To thine undoing for ever!—Fare thee well,
 Thou star-hung canopy! Far-smiling orb,
 Farewel!—No more sweet influences ye fling,
 As ye were wont, around my des'late heart.—
 I cannot bear your stillness.—Earthquake, storm,
 The mighty war of the vex'd elements,
 Would best comport with my disquiet—now
 On thy calm face I dare not look again!—

(Exit.)

PHILOSOPHICAL AND LITERARY INTELLIGENCE.

The Zodiac.—That grand monument of antiquity, the Zodiac, from Dendera, has arrived in France, and in order that the great expenses already incurred by the removal of this precious relique may not be increased, the administration of the customs, with a liberality which reflects the highest honour on that department, has given directions that its introduction into France shall be exempt from the usual duties; and the Institute intends to apply to Count Simeon to cause the expenses of its transport to Paris to be paid out of the public treasury. This precious relique, which has been skilfully detached from the vaults of the ancient temple of Tentyra, is no less interesting to the history of the arts in general, than useful to that of astronomy, and of geography in particular. Besides this monument, M. Lelorrain has sent some boxes of mummies, and a great number of those objects of antiquity with which Egypt abounds, and which its climate preserves in such an astonishing manner.

Ancient Cave, at Kirkdale.—Last autumn, through the activity of Mr. Harrison, of Kirby-moorside, an horizontal cave or opening was discovered in working a stone-quarry a little below Kirkdale church, in Yorkshire. On the 2d of August, it was explored to the extent of 100 yards or more in length, from two to seven feet in height, and from four to twenty feet in width, but contracting and expanding its dimensions as it advanced eastward under an adjacent and incumbent field. The present opening is estimated to be about four yards below the surface of the ground, on the side of a sloping bank; and the cap or covering is principally rock. On the floor of this cave, or opening, was found a considerable quantity of loose earth, principally calcareous, amongst which were animal remains, much decayed. Several bones of immense magnitude, teeth, horns, stalactites, &c. were collected, which appear to have been those of the bear, the rhinoceros, the stag, &c. &c. Whether these remains, are to be referred to the antediluvian world, or to the subsequent resort of the above animals to the cave, if they ever existed in this island, is a point for geologists to determine. An account of them has since been communicated to the Royal Society, in a very curious paper, by Mr. Buckland, from which we extract the following particulars:—"The den is a natural fissure, or cavern, in oolitic limestone, extending 300 feet into the body of the solid rock; and varying from two to five feet in height and breadth. Its mouth was closed with rubbish, and overgrown with grass and bushes, and was accidentally intersected by the working of a stone-quarry. It is on the slope of a hill about 100 feet above the level of a small river, which, during great part of the year, is engulfed. The bottom of the cavern is nearly horizontal, and is entirely covered, to the depth of about a foot, with a sediment of mud deposited by the diluvian waters. The surface of this mud was in some parts entirely covered with a crust of stalagmite; on the greater part of it there was no stalagmite. At the bottom of this mud, the floor of the cave was covered, from one

end to the other, with teeth and fragments of bone of the following animals: hyæna, elephant, rhinoceros, hippopotamus, horse, ox, two or three species of deer, bear, fox, water-rat, and birds. The bones are for the most part broken and gnawed to pieces, and the teeth lie loose among the fragments of the bones; a very few teeth still remain fixed in broken fragments of the jaws. The hyæna bones are broken to pieces as much as those of the other animals. No bone or tooth has been rolled, or in the least acted on by water, nor are there any pebbles mixed with them. The bones are not at all mineralized, and retain nearly the whole of their animal gelatin, and owe their high state of preservation to the mud in which they have been imbedded. The teeth of hyænas are most abundant; and of these the greater part are worn down almost to the stumps, as if by the operation of gnawing bones. Some of the bones have marks of the teeth on them; and portions of the faecal matter of the hyænas are found also in the den. Five examples are adduced, of bones of the same animals discovered in similar caverns in other parts of this country, viz. at Crawley-Rocks, near Swansea, in the Mendip-Hills, at Clifton, at Wirksworth in Derbyshire, and at Oreston near Plymouth. In the German caves, the bones are nearly in the same state of preservation as in the English, and are not in entire skeletons, but dispersed as in a charnel-house. They are scattered all over the caves, sometimes loose, sometimes adhering together by stalagmite, and forming beds of many feet in thickness. They are of all parts of the body, and of animals of all ages; but are never rolled. With them is found a quantity of black earth, derived from the decay of animal flesh; and also in the newly-discovered caverns, we find descriptions of a bed of mud. The latter is probably the same diluvian sediment which we find at Kirkdale. The unbroken condition of the bones, and presence of black animal earth, are consistent with the habit of bears, as being rather addicted to vegetable than animal food, and in this case, not devouring the dead individuals of their own species. In the hyæna's cave, on the other hand, where both flesh and bones were devoured, we have no black earth; but instead of it we find, in the *album græcum*, evidence of the fate that has attended the carcasses and lost portions of the bones whose fragments still remain. Three-fourths of the total number of bones in the German caves belong to two extinct species of bear, and two-thirds of the remainder to the extinct hyæna of Kirkdale. There are also bones of an animal of the cat kind, (resembling the jaguar or spotted panther of South America,) and of the wolf, fox, and polecat, and rarely of the elephant and rhinoceros. The bears and hyænas of all these caverns, as well as the elephant, rhinoceros, and hippopotamus, belong to the same extinct species that occur also fossil in the diluvian gravel, whence it follows that the period in which they inhabited these regions was that immediately preceding the formation of this gravel by that transient and universal inundation which has left traces of its ravages, committed at no very distant period, over the surface of the whole globe, and since which, no important or general physical changes appear to have affected it."

Egyptian Antiquities.—The Vatican Library at Rome, has lately received a considerable addition of Egyptian antiquities. Amongst them are ten epitaphs, one of which is of the seventh or eighth century. A more modern and very interesting one of the twelfth, contains a genealogy, probably unique in its kind, of seventeen ancestors of

the deceased in a direct ascending line. The most remarkable works of sculpture, are, 1st, Three large *sarcophagi* of black basalt, bordered with hieroglyphics. This very hard stone is wrought with almost incredible skill, both with respect to the design, and the precision of the chisel. The *sarcophagi* were the outside coverings of three coffins of sycamore wood, in which the bodies of eminent persons were preserved. None of the kind have hitherto been seen at Rome. 2d. The colossal head of a man, cut out of red granite, covered with the usual sacred veil, resembling the Isis of the Capitol, with ornaments in good preservation, painted in different colours. It is part of an entire figure, intended for the lid of a coffin. 3d. The figure of a priest, clothed in a robe, and sitting on the ground, of whitish alabaster. 4th. The torso of an Egyptian divinity, of an unknown and very beautiful kind of marble, the workmanship in a very elegant style, and well preserved. 5th. One of the large entire colossuses which stood at the gate of a temple at Cannae, near Thebes, ornamented with a number of hieroglyphics, eighteen palms high. This is mentioned in the great work of the French Institute upon Egypt.

Roman Eagle.—It is well known to the studious in classical history and antiquities, that at the defeat of the Roman legions in Franconia, in the days of Augustus, one of their ensign bearers, (*Aquilifer*,) buried the eagle that was confided to his charge in a ditch, lest it should fall into the enemy's hands; and that afterwards, when the victors were compelled to resign their trophies, one of the captured eagles could not be procured. Time and chance has at length brought it to light. Count Francis of Erbach, who has a country-seat at Eulbach, and who has formed a magnificent collection of Roman antiquities, has found, in the vicinity of his residence, a Roman Eagle, in a good state of preservation. It was discovered in a ditch, not far from some remains of a Roman entrenchment. It is of bronze, 13 inches in height, and weighs 7 pounds. It is not very easy to say that this is the very eagle formerly missing, but the presumption is strong in its favour, and, therefore, it may now be appropriated to the 22d, or the Britannic Legion, which was stationed in the lines of the Forest of Odenwald.

Theban Sarcophagus.—The alabaster sarcophagus, found in the new tomb at Thebes, has been deposited in the British Museum, by order of Henry Salt, Esq. his Majesty's Consul-General in Egypt, and Mr. Belzoni.

M. Tedenat's Discoveries of Antiquities.—M. Tedenat, son of the French Consul at Alexandria, well known for his discoveries in Upper Egypt, has just landed at Marseilles, with a valuable collection of antiquities from that celebrated region. He ascended to the first cataracts of the Nile, and visited the famous city with a hundred gates. He has caused excavations to be made in the granite mountain, in the vicinity of the ruins of that place, which is situated in the front of the great temple. He found remarkably fine mummies and manuscripts on papyrus of exquisite brightness, and in perfect preservation. It is supposed that finer specimens of the kind are not to be seen in any collection in the world. It was on the mountain of Gournah that he procured the most precious relics. He had the singular good fortune to discover a thick rope (cable) made of the fibrous substance of the palm-tree, which had been used for the purpose of lowering into a pit the bodies of the rich, which were afterwards deposited in catacombs hewn out of the granite side of the

mountain, at the depth of 60 fathoms (brasses.) These pits seemed destined to conceal the tombs in the interior; and now, in order to get at them, it is necessary to hew away at random. The sepulchral chambers of Gournu present a work of the greatest perfection with regard to the hieroglyphic figures, as well as to the bas-reliefs, executed *en saillie*, which cover all the interior walls. M. Tedenat has sent the result of his researches to Paris, and will soon return to Egypt. The Academy of Marseilles has enrolled him among its members.

Antique Figure of Apollo.—There has recently been found at Nismes, in France, among the ruins of the temple of Diana, a figure of Apollo, of Parian marble, in a very mutilated state. This remarkable piece of antiquity is to be removed shortly to the Museum at Paris.

Roman Town.—On the Humby side of the boundary line next Saperton lordship, in a valley about eight miles south-east of Alcaster, have lately been discovered, in removing the earth, for the purposes of agriculture, a considerable number of Roman coins, urns, trinkets, and human bones, with foundations of houses, evidently the remains of an ancient town destroyed ages ago, and apparently by fire.

Roman Bridge, at Gröningen.—The Roman bridge, which was discovered in Holland, in 1818, is now wholly cleared from the turf with which it was surrounded. It is three miles long, and twelve feet broad. It was laid by the fifteenth cohort of Germanicus, over the marshes, in which deep beds of turf have since been formed; and, in all probability, gradually sunk into the marsh by its own weight. The resinous particles which are in the marshy soil have probably contributed to preserve the bridge, which is entirely of wood. At every six feet were posts to support the railing, as may be judged by the holes in which they were fixed. This great work, which consists of a judicious number of beams, appears to have been wrought with very large axes; the workmanship is admirable.

Ancient Coins in the Glasgow Museum.—The Hunterian Museum, at Glasgow, was lately presented by Lady Keith with a gold Sovereign of the reign of Queen Elizabeth; two antique coins found in a temple in the plain of Marathon, in Greece; two antique coins found in the temple of Juno, at Athens; and three ancient coins from the temple of Jupiter Olympus, at Athens.

Remedy for Asthma, &c.—It is said that the seed of the meadow saffron has very recently been found to be a very powerful, if not an effectual, remedy for the cure of asthma, winter and consumptive coughs. This is supposed to be produced by the ligneous acid impregnated with the virtues of the seed.

Circulation of the Blood.—A valuable paper appears in a late number of the "Chinese Gleaner," on the History of Medicine in China, which contains much original and interesting information to medical men. We insert a curious passage relative to the *Circulation of the Blood*, which appears to have been known in China long before it was discovered in Europe. "There is little doubt that as early as the days of Galen, the Chinese believed, and taught, and acted upon the belief, that the blood, and a certain animal spirit, or subtile aura, circulated, or went round and round the human body, without intermission, day or night, as long as life continued. But, up to the present time, I believe, they are ignorant of the manner in which it does perform its

circuit, and of the structure of those canals, the veins and arteries, which convey it.—They denominate what they call *T'un-k'ow*, the *Inch-mouth*, i. e. that part of the wrist where they place the fore-finger in feeling the pulse, the head-quarters of the blood; or, in their style, that part where the court is held, and a report made by the pulse of all that is going on in the little world *Man*, the most distant region of which microcosm they place in the foot.”

Vaccination.—The usual Annual Report, to the Secretary of State for the Home Department, from the National Vaccine Establishment, has been printed, by order of the House of Commons. It is signed by Sir Henry Hallford, President of the Royal College of Physicians; by Sir Everard Home, Master of the Royal College of Surgeons; Sir W. Blizard, and H. Cline, Esq. Governors of the same; and by Doctors Frampton, Hume, Badham, and Lloyd, Censors of the Royal College of Physicians. The Report commences with the declaration that the test of another year's experience has produced an increase in their confidence as to its benefits. They add, that it has been practised more extensively, notwithstanding the influence of exaggerated rumours of the frequent occurrence of the small-pox subsequently, on the minds of some persons, and the obstinate prejudices of others. It appears, however, to be no longer doubtful that the small-pox, in a modified and peculiar form, will, sometimes, take place after vaccination; but the disorder has always run a safe course, being *uniformly* exempt from the secondary fever, in which the patient dies most commonly, when he dies of that disorder. “For the truth of this assertion,” continues the Report, “we appeal to the testimony of the whole medical world. And for a proof that the number of such cases bears no proportion to the thousands who have profited to the fullest extent of security, by its protecting influence, we appeal confidently to all who frequent the theatres and crowded assemblies, to admit that they do not discover in the rising generation any longer that disfigurement of the human face, which was obvious every where some years since.” There is one important observation made by these eminent Professional Gentlemen, in alluding to occasional failures, where Vaccination has been employed. Among the most frequent sources of those which have occurred, it is remarked, and “will for a time continue to occur, is to be numbered that careless facility with which unskilful benevolence undertook to perform Vaccination in the early years of the discovery; for experience has taught us, that a strict inquiry into the state of the patient to be vaccinated, great attention to the state of the matter to be inserted, and a vigilant observation of the progress of the vesicles on the part of the operator, are all essentially necessary to its complete success.”

Cure of the Hooping-cough.—Dr. Archer, an American Physician, states, that the Hooping-cough may be cured by vaccination. “I have vaccinated six or eight patients that had the hooping-cough, and in every case it has succeeded in curing this most distressing disease. I would recommend vaccination the second or third week of the hooping-cough, i. e. when the symptoms of the hooping-cough are fully ascertained, then to vaccinate. Should the convulsive cough be violent, I should immediately vaccinate; being well assured that the distressing symptoms of the hooping-cough are checked by vaccine disease. The termination of the vaccine disease will be the termination of the hooping-cough.”

Iodine in Scrofula.—Dr. Conidet, of Geneva, has met with great

success in the treatment of scrofula by the use of Iodine. In cases of goitre, or scrofulous glands, combined with hydrodate of potash or soda, this remedy appears to have been highly successful, whether administered internally or externally.

Transferring Paintings in Fresco.—M. Stefano Barezzi, of Milan, has discovered a process for transposing paintings in fresco from one wall to another, without injuring them. He covers the picture with a prepared canvass, which detaches the whole of the painting from the wall. The canvass is then applied to another wall, to which the picture attaches without the least trait being lost. M. Barezzi is now engaged in removing a large picture of Marco d'Oggione, in the church della Pace, at Rome, and it is hoped, that by his process he will be able to rescue from the ravages of time the beautiful remains of the *Cæna* of Leonardo da Vinci.

Instrument for Copying Drawings.—An invention has been made by a young man belonging to Mauchline—Mr. Andrew Smith, of the Water of Air Stone Manufactory. This is an instrument for copying drawings, &c. called by the learned who have seen it, an *apograph*. It is so constructed, that drawings of any kind may be copied by it upon paper, copper, or any other substance capable of receiving an impression, upon a scale either extended, reduced, or the same as the original. The art, we understand, furnishes no instance of an instrument resembling this, either in its appearance or operation, save what is called the pantograph, and even from this machine it differs materially. The beam in the former is suspended vertically from an universal joint; whereas the beam of the latter is supported on an horizontal plane. There is also a counterpoise added to the apograph above the centre of motion, which relieves the hand almost entirely of the weight it would otherwise have to sustain when the beam is out of the vertical position.

Canova's Statue of Washington.—This statue represents the President as writing his farewell address. He is seated in an ancient Roman chair, with his right leg drawn up, and his left carelessly extended; holding in one hand a pen, and in the other a scroll: at his feet lie the baton of a Field Marshal, and a sword like that of the ancient Romans. The costume is also Roman, the head and neck bare, a close vest and braccæ, with a girdle round the waist, upon which are displayed Medusa's head and other classical emblems. The statue is of white marble, of the finest kind, as is likewise the pedestal; upon the four sides of which are four bas-reliefs, commemorating important circumstances in the life of the hero.

Printing on Coloured Paper recommended.—Writing or printing, of the same strength and body, on a fair white sheet of paper, is less legible, and the eye sooner fatigued in reading it, than on a sheet grown brown by age. A greater quantity of light being reflected from the white paper, the pupil of the eye contracts so much as to render vision less distinct, and the effort greater. This fact ought to lead to the practice of tinging paper intended to be printed upon with a slight shade of colouring, which would at once render it more pleasing to the reader, and less subject to be discoloured by age or use.

New Society for Encouraging the Fine Arts.—A new Society for the Encouragement of the Fine Arts has been established in Paris, under the name of *Le Cercle des Arts*. The following are among the advantages it presents:—To dispose usefully of the pictures and other

objects of art which may be sent to the Society. To execute, at the expense of the Society, pictures, engravings, &c. the subjects of which are to be decided in the Special Committees and Councils of the *Cercle*. To distribute honorary rewards to those artists, &c. who during the year have exhibited the most useful objects of art and public utility. The *Cercle des Arts* includes among its Members some of the most distinguished artists and amateurs in France.

Statue to the Memory of Burns.—The public will be gratified to learn, that Mr. Flaxman has produced a Model of the Statue about to be erected to the memory of Robert Burns, and which has been approved by the Committee. The Poet is represented in his native costume, in the attitude of contemplative reflection; in his right hand is placed the Mountain Daisy, emblematical of one of his sweetest poems; in his left he holds a roll, on which are engraved the words, "Cotter's Saturday Night," a poem equally remarkable for its genuine piety, and poetical simplicity. The likeness to Burns is very striking, being executed from an original by Nasmyth, procured for the occasion by Mr. Flaxman, from the venerable Widow of the Bard. The Statue, which is to be colossal, and of bronze, will be placed, by the kindness of the Magistrates of Edinburgh, in one of the most appropriate situations in the New Town of that city.

Oak Furniture.—The use of the oak has lately been revived for the purpose of furniture; and among the fashionable and expensive luxuries of the present day, has become not only the rival of some of the beautiful woods of distant countries, but in point of expense at least, has acquired a higher character. A set of dining-tables, of English oak, made by a London cabinet-maker, recently brought the enormous sum of £600!

New Mechanical Society.—An association has been formed in Edinburgh, under the auspices of Dr. Brewster, Professor Pilans, &c. for the purpose of enabling industrious tradesmen to become acquainted with such of the principles of mechanics, chemistry, and other branches of science, as are of practical application in their several trades. It is intended to institute lectures upon practical mechanics and chemistry, and their application to the arts; and to establish a library of books on all branches of natural and physical science, which shall circulate amongst those who shall attend the Lectures, and be lent throughout the whole year. It is also contemplated, if the funds permit, to give instruction in mathematical and architectural drawing.

Pearls.—A number of pearls have been recently found, by the country people, in a particular species of muscle, which abounds in a river contiguous to Omah, in Ireland. A gentleman has procured a considerable quantity of them, some of which are as fine as Oriental pearls. One is as large as a marrowfat pea; another equal in bulk to a small marble; the rest are of a minor size.

Ventilation.—The system of ventilation lately introduced into Liverpool by Dr. Meyler, and which an experience of a few years has proved to be so eminently useful in many of our public institutions, has been lately applied for a purpose not, perhaps, originally contemplated by its author, namely, the ventilation of large tobacco warehouses. It appears that the merchants engaged in this branch of commerce, have annually sustained very considerable losses from the tobacco heating, as they conceive, in consequence of the closeness of the warehouse: and they last year memorialized the Treasury to have it ventilated under Dr. Meyler's direction. This gentleman has been

accordingly sent down from London, and the ventilation of the warehouse is now completed under his superintendence. By alterations made in the windows, originally placed in the roof, they have been made infinitely more effectual in promoting a circulation of air than they formerly were; and a variety of other judicious expedients have been employed to bring air into the building, and to promote its circulation in every part. In fact, the wind, from whatever quarter it may blow, is now made eminently available to effect this measure. The large circular brick pillars, which are placed in the centre of the warehouse, to support the roof and carry off the water, are, in consequence of some alterations, made available to ventilation also, and they bring a large body of air into places not previously adequately supplied with it. We trust, therefore, that the advantages expected by the merchants from the ventilation of the warehouse, will be fully realized, as they certainly cannot now attribute any injury their tobacco may sustain to want of air.

Substitutes for Coffee.—Substitutes for this useful berry have grown so much into use on the continent, that the importation of that article into Europe is reduced from seventy millions of pounds annually, to below thirty.

Consumption of Steam-engine Smoke.—We are happy to learn that some of the most extensive manufacturers in the neighbourhood of Leeds, have begun to adopt measures for consuming smoke in their steam-engines and furnaces. The intention of presenting bills of indictment at the quarter sessions is, therefore, for the present suspended. Christ. Broadbent's method of consuming smoke, at Messrs. Joys' mill, in Swingate, (Leeds) certainly appears to be fully capable of answering the purpose. When the engine is fired, an inconsiderable quantity of smoke is emitted; but as soon as the door is closed, and the smoke which was in the chimney has escaped, nothing more can be seen. The inventor is the engineer at Messrs. Joys'; and we wish his ingenuity may turn to his advantage.

Museum at Göttingen.—Under the title of the Ethnographic Museum, a collection has been formed at Göttingen, which is now very complete, of the dresses, fashions, ornaments, utensils, arms, and idols, of the nations which inhabit the islands and the shores of the Great Ocean. Beginning at the north, these people are the Samoiedes, the Tchoukchis, the Kamtschatchdales, the Kuriles, the Eliuths, the natives of Ounalashka of Zadiak;—Then the inhabitants of China, of Japan, of Tibet; those of the Sandwich Islands, of Otaheite, &c. Even the miserable Patagonians of Terra del Fuego, the most southern points of the globe, have furnished their necklaces of shells to this Museum. The most curious articles contained in it are complete suits of clothing made of New Zealand hemp; overalls against rain, made of fish skin, and the clothing made of fur of Zadiak, and the north-west coast of America; also the implements for tatteeing, and mourning dress of Otaheite; the needles made of fish bones, the thread made of tendons of animals, and the beautiful patterns wrought by the natives of the south-west coast of America, with instruments apparently the most uncouth and clumsy.

Monument of Kosciusko.—Only 17,000 Polish florins are subscribed towards the monument for Kosciusko, yet it seems determined to execute the plan on an extensive scale. The mound, or *tumulus*, is to be so large that the expenses of bringing or casting up the earth are estimated at 40,000 florins. On the top is to be placed a block of

granite of proportionate size, to be hewn from the rocks on the Vistula, and which is to bear no inscription but the name of Kosciusko. It is farther intended to purchase the whole mountain on which the mound is to be raised, with a piece of ground as far as the Vistula, to plant it in an useful and agreeable manner, and to people it with veterans who served under the General. They are to have the land and dwelling as freehold property, and to form a little society, by the name of Kosciusko's Colony. It is also proposed to support two young daughters of Kosciusko's brother, who are orphans, and in narrow circumstances. In order to obtain the means for doing all this, the committee, who direct the subscriptions, have resolved to apply to the admirers of Kosciusko, in foreign countries, and to invite, in France, General Lafayette; in England, Lord Grey; and in North America, the late President Jefferson, all friends of the deceased hero, to collect subscriptions.

Collection of old Masters in the Royal Academy.—The Royal Academicians have liberally determined to form a collection of the finest works of the old masters, which are to be placed in the painting room of the Royal Academy for the improvement of the students.

Encouragement of Science in Hanover.—The operations which have for some time been carrying on, by order of the king of Denmark, for measuring an arc of the meridian in Denmark and Holstein, are to be continued through the kingdom of Hanover. For the purpose of accurately examining and describing the vegetable productions of that kingdom, his Britannic Majesty has been pleased to approve of the appointment of a physiographer for that purpose, and of the nomination of Dr. G. F. W. Meyer, to the office, with the title of Counsellor of Œconomy.

Telegraphic Signals.—We understand that an outline of a plan has been submitted to the Lords of the Admiralty, by Lieutenant Alfred Burton, of the Chatham Division of Royal Marines, for the establishment of a code of *numeral signals*, by which communication may take place between ships of war or commercial vessels, of the same or different nations, in a kind of *universal naval language*. The plan we believe to be something of the following kind; and, by its simplicity, it reminds us of the story of Columbus and his egg. The signal flags made use of may, according to their position, represent certain *numbers*, and these numbers may represent those *sentences* by which the usual communication is generally carried on between ships at sea. Those numbers, therefore, which signify any sentence in the English, will also signify its *meaning* in every other language; and thus a limited communication may take place between vessels totally ignorant of the language of each other. By means of four flags, 64 numbers may be expressed, and, consequently, 64 sentences; five flags are capable of expressing 325 numbers; and six flags 1956. The adoption of this plan cannot but be attended with great convenience and advantage to the maritime world, and we are only astonished that it was never thought of before.

New Islands in the South Seas.—M. Graner, a major in the Swedish service, despatched some time since to explore in the South Seas, a new route for merchant vessels from Chili to the East Indies, has discovered in that ocean, a group of islands hitherto unknown to mariners. To the largest of them he has given the name of Oscar.

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Religious Book and Tract Society, Ireland.—On Monday, April 15th, the Annual Meeting of this Society was held in the Lecture Room of the Dublin Institution, Sackville-street; the Right Hon. Viscount Lorton in the chair. From the Report of the proceedings of the Society, during the past year, we learn that the sales of the Depositary in that period amounted to 3298 books, and 338,949 tracts; and that 26,897 tracts had been issued gratuitously to Gaols, Hospitals, &c. making a total of 365,846; that the receipts of the Society have amounted to £3,943, and its expenditure to £3,807. 19s. 3d. A considerable number of tracts have been published.

Sunday School Society for Ireland.—The Right Hon. the Earl of Roden presided at the Annual Meeting of this Society, which was held on Wednesday, April 17th, at the Lecture Room of the Dublin Institution. From the Report, it appears that the number of schools which the Society has assisted, amounts to 1558, containing 156,255 scholars, being an increase during the past year of 205 schools and 20,655 scholars. The income of the Society during the past year has been £3193. 6s. 6d.—£360 was contributed by Associations in England, and £298 from Scotland. A bequest of £840 was left to the Society by Sir Gilbert King, and another of £200 by Mrs. O'Donnell. The Society has also received a liberal donation of 10,000 Testaments from the British and Foreign Bible Society. They have issued during the same period 1022 Bibles, 17,574 Testaments, 47,842 Spelling-books, a number of Alphabets, &c. During the year the total expenditure has been £2947. 17s. 7d.

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more than the preceding year; and the expenditure £5573. The issues were 8701 Bibles, and 11,964 Testaments. Since the formation of the Society, the amount of both has been 295,695.

Hibernian Church Missionary Society.—On Friday, April 19, was held at the same place, the Annual Meeting of this Society; his Grace the Archbishop of Tuam in the Chair. The Report stated, that the receipts of the last year amounted to £2579, of which more than £2000 were transmitted to the Parent Institution in London.

Wesleyan-Methodist Missionary Society.—The Three Annual Sermons before this Society were preached on the 25th and 26th of April, by the Rev. John James, of Halifax, the Rev. Dr. Adam Clarke, and the Rev. Henry Moore, in the Chapels at Spitalfields, Great Queen-street, and City Road. Sermons were also preached in aid of the Missions, on Sunday, April 28th, in all the Chapels of the Wesleyan Methodists in the London Circuits. The Sunday collections, in almost every Chapel, exceeded those of the last year, although, in most cases, Branch-Societies exist in connection with these Chapels, each of which had previously held its own Annual Meeting, and had remitted, together with subscriptions and donations, the public collection *then* made. The whole of the collections and donations, received in connection with this Anniversary, amount to upwards of Twelve Hundred Pounds, being an increase of Two Hundred Pounds above those of the last year.—On Monday, April 29, the Annual Meeting for business was held at the City Road Chapel; Joseph Butterworth, Esq. M.P. in the chair. The Report took a rapid review of the Missions supported by the Society in France, Gibraltar, Ceylon and Continental India, New South Wales, New Zealand, Western and Southern Africa, the West Indies, British North America, &c.; from all of which the accounts are generally very satisfactory. The number of Missionaries now employed, including several Native Assistant Preachers, but exclusive of mere Catechists and Schoolmasters, was stated to be 149; who occupy 105 stations. The number sent out during the last year was eleven, of whom five are married. The number of Members in the Foreign Missionary Stations, was, when the last year's returns were made up, 28,699; and the returns of the current year, as far as they have yet been received, indicate a very considerable increase, especially in some of the Islands of the West Indies. The receipts of the year ending Dec. 31, 1821, were £26,883. 0s. 1d. The expenditure was £30,925. 2s. 1d.; to which must be added the balance due to the Treasurers, Dec. 31, 1820, viz. £3,526. 3s. 10d.; so that when the last accounts was made up, the Treasurers were in advance for the Society to the large amount of £7,568. 5s. 10d. This balance, however, we understand, has since been somewhat reduced.

Church Missionary Society.—On Monday Evening, April 29, the Annual Sermon for the benefit of this Institution, was preached from John iv. 34—6, at St. Bride's Church, Fleet-street, by the Rev. Marmaduke Thompson, M.A. Chaplain of the Hon. East-India Company on the Madras Establishment; and the following day, at noon, was held, at Freemasons' Hall, the Twenty-second Anniversary of the Institution; the Right Hon. Admiral Lord Gambier in the chair. The Report detailed, at great length, the missionary operations of the Society during the past year, in the various countries to which its missionaries had been sent. Many letters from different friends to the Society, were quoted, giving highly satisfactory accounts of

the rapid progress which the light of the Gospel was making in every quarter it had reached. The statement as to the funds of the Society was extremely gratifying; the receipts of the current year amounting to about £33,000; and the expenses to nearly the same. A Missionary House at Calcutta, similar to that at Madras, has been established under the auspices of the Right Rev. Bishop; and education is advancing with steady steps throughout the East. The accounts from Ceylon, the West Indies, the British settlements in North America, &c. are highly satisfactory. In Sierra Leone, the Gospel is working almost incredible changes; and many of the poor slaves may, without a figure of speech, be said to have become new creatures. Schools, (numerously attended) prayer-meetings, and even a Bible Society, have been established in that improving land, which, not many years ago, was totally buried in mental darkness. The accounts from the Protestant churches of continental Europe, present a beautiful picture of missionary zeal and energy: indeed from the Pyrenées to the mountains of Norway—from the German Ocean to the shores of the Euxine, the same ardour and activity in this best of causes are eminently conspicuous.—The collection at the Church was £221. 19s. 7d. and at the Meeting £167. 7s. 5d.

British and Foreign Bible Society.—Wednesday, May 1, the Anniversary Meeting of this excellent Institution was held at the Freemason's Tavern; Lord Teignmouth in the chair. The Report contained a number of most cheering facts relative to the prosperity of the Institution, from which it appeared that the Auxiliary Societies have increased both in numbers and in the amount of the subscriptions; that the friends of similar institutions in various parts of the world have been prosecuting the same cause with increased energy and success; and many instances were mentioned, in which their exertions have produced a very striking moral and religious benefit. The income of the Society during the past year exceeded that of any former year, and amounted to the astonishing sum of upwards of One hundred and three thousand pounds. The expenditure during the same period, in translating, printing, and circulating the Scriptures in a variety of European, Asiatic, and some African and American languages, as also in assisting the benevolent labours of kindred institutions, exceeds £90,000. So great, however, are the demands, and such the confidence of the Committee on the continued generosity of the Christian public, that the engagements of the Society were calculated at no less a sum than £50,000.

Prayer Book and Homily Society.—The Tenth Annual Meeting of this Society was held on Thursday, May 2, at Stationers' Hall; the Right Hon. Lord Calthorpe in the chair. From the Report, it appeared, that the Society had issued considerably more Prayer Books and Homilies during the last year than in the preceding, (the increase in the issue of the latter amounting to 30,000,) and that its cause was more warmly espoused, and its utility more generally acknowledged, than heretofore. The Book of Homilies, previously to the formation of this Society, was considered, by far too many, as almost antiquated and obsolete; but through their exertions, these valuable compositions have become known to many thousands. Besides those already circulated, measures have been taken to translate more of the Homilies into the French and Italian languages, and *nothing is wanting but enlarged funds for the disseminating of these instructive compositions over the greater part of the Continent, where they are thank-*

fully received, and in some cases highly appreciated. The Morning and Evening Prayers, the Psalter, and the first Homily, have been translated into Chinese, and distributed in various places, not actually in China, but where those who understand the Chinese language reside. In China itself, the Court decides how and what the people shall worship; but in the Chinese Colonies no such opposition is encountered. A Chinese servant resident in this country was presented with a Prayer Book, which had been translated into the Chinese language by Dr. Morrison, whose name was perfectly familiar to him; for upon hearing it, and seeing the book, he exclaimed, "Good man! good book!" This poor heathen had, previous to his receiving the Prayer Book, been in the habit of *burning a piece of paper as an act of worship*.—On the shores of the Mediterranean, the calls for religious information are loud and numerous. In Italy, many prejudices against our English Creed have been removed through the reading of the Prayer Book alone. The version of the Liturgy into pure Biblical Hebrew is recommended for the use of the Jews. Homilies in the Manx language have already been scattered among the people of the Isle of Man.

London Society for Promoting Christianity among the Jews.—On Friday, May 3, the Fourteenth Anniversary of the above Society was held at the Egyptian Hall, Mansion House. The Right Hon. the Lord Mayor, having taken the chair, briefly opened the business of the Meeting by a short, but appropriate address. The Rev. Basil Woodd then introduced to his Lordship and the Company the Jewish Children, who sang the beautiful anthem, "Hosanna to the Son of David," with great solemnity and effect. The Lord Mayor then resigned the chair to Sir Thos. Baring, the President of the Society. The Schools at present contain 38 boys and 44 girls: the number admitted during the last year is seven boys and three girls; and the number apprenticed, four boys and six girls; five boys have been removed by their friends, one of whom has been re-admitted. A converted Jew, father of some of the above children, was baptized at the Episcopal chapel in December last.—Two new tracts have been added to the list of the Society; the sale of the Jewish Expositor has considerably increased; and the Committee are preparing editions of the Prophets in Biblical and in German Hebrew. The opening of a Seminary for Missionaries to the Jews was mentioned in the last Report; eight have been received, of whom two are now employed upon the Continent, and two more are to proceed thither shortly. In Holland, the object of the Society is steadily pursued by Mr. Thelwall, who is the Society's agent there; and at Amsterdam a school has been formed for the poorer Jewish Children. Mr. M'Cauley, his companion, proceeded to Warsaw, where he has been since joined by Mr. Becker, another Christian Missionary. Many of the Jews (who are there very numerous) entered into conversation with them, and thankfully received the tracts, and some New Testaments, in Hebrew. At Frankfort, the Society's Missionary, Mr. Marc, continues steadfast and active, nor are his labours without encouraging success, some whole families having been baptized. In Denmark, at Hamburgh, at Gibraltar, Malta, and even on the coast of Barbary, the labours of the Society have not been without the best effects.

London Hibernian Society.—On Saturday, May 4th, the Annual Meeting of the above Society was held at Freemasons' Hall; his

Royal Highness the Duke of Gloucester in the chair. The Report stated, that the number of the Society's Schools in Ireland had increased in the last year from 534 to 575, and the number of scholars was 53,233; 35 of the Schools were under the superintendence of Catholic Priests, from which it would be seen how entirely the Society was divested of sectarianism. The Society had received 1000 Bibles and 10,000 Testaments from the British and Foreign Bible Society, and had distributed upwards of 80,000 Bibles and Testaments. The progress of the Society had been slow but sure, and extends now to 23 counties out of 32, and they looked with confidence to complete success, as the cause was not that of a party, but truly Catholic. The income of the last year was £5562, and its expenditure £6863, which left a deficiency of £800, which could only be made up by drawing on their capital.—The Meeting closed with a liberal collection at the doors.

Port of London Society.—Monday, May 6, the Members and Friends of this Society assembled at the City of London Tavern, to celebrate their Fourth Anniversary; the Right Hon. Lord Gambier in the chair. The Report informed the Meeting that “at most of the out-ports of the United Kingdom, Seamen have now chapels devoted to their use. Preaching on board of private vessels has also greatly increased; and in various ways the moral and spiritual welfare of this interesting class of men has been promoted.” A letter was quoted, reciting the like measures adopted in the United States of America, particularly at Boston. The unwearied exertions of “the British and Foreign Seamen's Friend Society,” in establishing Devotional Meetings of Seamen under the Bethel Union Flag was then honourably mentioned; and a small Society of the same nature was reported as established at Gibraltar. The Floating Chapel continues to be well attended, and an annual service has been established on the 4th of June, in honour of his late Majesty. The Treasurer read an abstract of the accounts, which, amongst other things, stated the gratifying fact, that £136. 17s. 7d. had been obtained by monthly collections from the sailors and others who went to hear the sermons delivered in the Floating Chapel.

Sunday-School Union.—The Annual Meeting of this Society was held on Tuesday Morning, May 7, at the City of London Tavern; Joseph Butterworth, Esq. M. P. in the chair. The Company assembled to breakfast between five and six o'clock in the morning, and the chair was taken at half-past six. About 1000 persons were present. The Report stated, that the total of Sunday scholars in London and its vicinity was 52,549 children, and 478 adults, taught by 4870 gratuitous teachers, being an increase of 3687 scholars in the past year. Several New Sunday School Unions have been formed during the last year. In three counties in Wales there is a total of Sunday scholars, including children and adults, amounting to one-fifth of the population. The Report exhibited a total of upwards of 600,000 Sunday scholars in Great Britain and Ireland, in addition to which there were many places from which no returns had been communicated. The Report then alluded to the spread of education generally throughout the world, and especially by means of Sunday Schools; 9000 scholars were stated to be in the New-York Sunday-School Union, and 24,000 connected with that of Philadelphia.

Naval and Military Bible Society.—The Annual Meeting of this most interesting Society was held on Tuesday, May 7, in the King's

Concert Room ; Lord Gambier in the chair. The Report commenced by detailing the exertions and progress of the Society in the Army and Navy, where much good has been effected. It next noticed the support it had received from various Auxiliaries, particularly that at Portsmouth; and that it had been farther aided by a liberal donation of £300 from Edinburgh. The receipts and expenditure of the last year amounted to about £2050; but there was a debt owing of £1332. This balance against the Society prevented the Committee from their usual gratuitous distribution of the Scriptures; 8621 copies, however, had been circulated, and the results were truly gratifying. The demands for them were very great. In the West Indies a Bible had been put up for sale, and a sergeant in one of the regiments had bid £1 for it; but a superior officer increased the bidding, and purchased the book. The officers of the regiment afterwards procured another copy, and presented it to the sergeant. The Report concluded by a call from the Committee on the benevolence of the public, to assist them in their important undertaking.

Continental Society.—Tuesday, May 7, the Anniversary Meeting of the Friends and Supporters of this Institution was held at Freemasons' Tavern; Sir T. Baring, Bart. M.P. in the chair. It appeared from the Report, that, during the last three months, 307 New Testaments, 25 Bibles, 356 Gospels and the Epistles, and above 3000 Tracts, had been circulated upon the Continent; that the various agents employed by the Society had been received on their visits to the Continent with kindness, and that the Society was rising in estimation daily. There had been instances where 30 sous had been paid for the New Testament.

Irish Evangelical Society.—This Society held their Annual Meeting on Tuesday Evening, May 7, at the City of London Tavern; Mr. Walker, the treasurer, in the chair. The Report, which commenced with a view of the unhappy state of Ireland in respect of religion, government, and social life, enumerated the 15 stations of the Society, and stated the reception, labours, and success of its agents. Two natives have been encouraged to preach the gospel in their own language. Sunday and week-day Schools, Bible and Tract Associations, Dorcas and benevolent societies of various descriptions, have been established in every practicable situation. At the Society's Academy, in Dublin, four students, having finished their course, have engaged in the work of Evangelists, and their places have been supplied by four others, filling up the number of eight students in the Academy. From the statement of the Society's finances, it appeared that there was only a balance of £13. 5s. 10d. in hand, a sum insufficient to liquidate the expenses already incurred. The net receipts of the Society were considerably increased during the past year; but its expenditure increased in nearly the same proportion.

London Missionary Society.—The Anniversary of this Society commenced, Wednesday, May 8, with a series of devotional services at Surrey Chapel, the Tabernacle, Tottenham-Court Chapel, and Blackfriar's Church, where Sermons were delivered by the Rev. Dr. Hanna, of Belfast, Messrs. East, of Birmingham, Wilkins, of Abingdon, and J. A. Stephenson, M.A. Rector of Lympsham. Previous to these, however, the Rev. Cæsar Malan, of Geneva, preached a Missionary Sermon, in French, at the Poultry Chapel: and subsequently, Sacramental services were held at Zion, Silver-street, Tonbridge, and Orange-street Chapels. Two Sermons were also preached, in

Welsh, at Gate-street Chapel. The following is a correct statement of the sums collected for the Institution, at the various Chapels:

| | | | |
|---|------|----|---|
| Surrey Chapel (Sermon)..... | £367 | 8 | 3 |
| Tabernacle | 202 | 6 | 9 |
| Surrey Chapel (Public Meeting)..... | 392 | 15 | 6 |
| Tottenham-Court Chapel | 153 | 15 | 0 |
| St. Ann's Church, Blackfriars..... | 191 | 4 | 0 |
| Sion Chapel, (Communion) | 100 | 19 | 6 |
| Orange-street Chapel, (Ditto) | 83 | 0 | 0 |
| Silver-street Chapel, (Ditto) | 58 | 7 | 6 |
| Tonbridge Chapel, (Ditto) | 42 | 11 | 6 |
| Poultry Chapel, French Service | 23 | 10 | 0 |
| Gate-street Chapel, Welsh Service | 10 | 8 | 6 |
| Albion Chapel (Morning Lecture)..... | 16 | 0 | 0 |

Total.....£1632 6 6

The Annual Meeting for business was held at Surrey Chapel, on Thursday morning, May 9th; Wm. Alers Hankey, Esq. in the chair. The Report included the following stations: (1.) *The South Sea Islands*, the inhabitants of which have renounced their idols, and embraced Christianity; 6000 at least have learned to read the Scriptures, and Auxiliary Missionary Societies have been formed, whose contributions, in cocoa-nut oil, after all deductions of expense, have amounted to more than £900. (2.) *Ultra Ganges*. At Canton, Drs. Morrison and Milne, having completed the translation of the Scriptures into the Chinese, are actively employed in circulating them. At Malacca, the Society has four Missionaries, eight Schools, and a large printing establishment for tracts in the Malay and Chinese languages. At Pulo Penang, three Missionaries and eight Schools. At Batavia, one Missionary, a Chapel, and two Chinese Schools. At Amboyna, the gospel is preached in Dutch and Malay to large congregations; a press is established; and Native Teachers are trained in the Mission House. (3.) *East Indies*. At Calcutta, the Society has four Missionaries and two Assistants; a large Chapel; a printing establishment; an Auxiliary Society; and a Monthly Magazine. At Madras, there are two Chapels, seventeen Schools, four Missionaries, one Native School, and eleven Native Teachers. The Society has also Schools and Teachers at Chinsurah, Benares, Vizagapatam, Bellary, Belgaum, and Bangalore. (4.) *South Travancore*. At Nagercoil, the Society has 32 Native Schools and a printing press. Between 3000 and 4000 of the natives have renounced idolatry, and put themselves under instruction. A new Mission has been commenced at Quilon. A printing press is established at Surat; and the New Testament, with part of the Old, is translated into the Guzerat language. (5.) *Russia*. At St. Petersburg, a flourishing English congregation, a Missionary and a Charity School. In Siberia, three Missionaries, and two Gospels translated into the Mongolian language. At Sarepta, a Mission to the Calmucs. At Zante and Malta, a Mission to the Greeks, intended to awaken religious inquiries. (6.) *South Africa*. Here the Society has 15 stations, from Cape Town to New Lattakoo, where have been built a Chapel, Mission and Store houses. At Cape Town, Dr. Philip resides as agent of the Society. At the Paarl, about 2000 are under instruction. At Bethelsdorp, there are about 200 Church members, and half as many at Theopolis; but there are 600 or 700 hearers, and 240 in the Schools. At Griqua Town, at

of a population of 5000 about 800 attend the preaching, and there is a school on the British System. (7.) In the *African Islands* of Mauritius, Madagascar, and Joanna, the Society has stations—at Madagascar, three Missionaries and four artisans. (8.) In the *West Indies*, at Demerara, Le Resouvenir, and Berbice, are both Missionaries and Schools, in which are taught nearly 2000 children. The Missionary Seminary at Gosport, under Dr. Bogue, last year sent out six Missionaries to India, and has others prepared to follow. The Treasurer then gave a statement of accounts, by which it appeared that, notwithstanding their increase of income, the expenditure has increased still faster, that of the year past amounting to £40,000, and exceeding the income by £10,500. This has obliged the Society to sell out of the funds £11,000 stock within the last three years. To remedy this evil, there are but two ways—to increase the number of subscribers, and, for those who can afford it, to increase also the amount of their subscriptions.

Royal Universal Dispensary for Children.—Tuesday, Feb. 12, the Governors and Friends of the Institution held their Anniversary Festival, at the City of London Tavern; the Lord Mayor in the chair. From the list of Subscribers, and the amount of the subscriptions, it appeared, that the funds of the Charity were in a state of great improvement.

Society for Educating the Poor in Ireland.—The Annual General Meeting of this Society was held Feb. 22, at the Model School, in Kildare-street, Dublin; George Knox, Esq. V.P. in the chair. The Report of the Committee stated, that, notwithstanding all impediments, the cause of education is still advancing; that during the last year 272 Schools had been assisted by the Society, (which is 27 more than in 1821;) of these, 30 received grants towards building School-houses, 93 for fitting up and furnishing School-rooms already built, and 122 have been supplied with books or stationery. Of the Schools, 132 are new ones, containing 10,183 scholars. The whole number under instruction, in 513 Schools connected with this Society, probably exceeds 40,000. They add, that among the Schools assisted last year, are ten *gaol* schools, which promise to be of great utility. Beside supporting schools, the Society print cheap books and tracts of a religious and moral tendency; of these, 556,522 have been already circulated, many of which have been given for the formation of lending-libraries. In adverting to the pecuniary concerns of the Society, it is stated that the Committee of 1820 had been compelled to borrow £1000, to carry on the Institution, but that during the last year they had received from the Legislature the liberal grant of £10,000 British.

Seamen's Hospital.—The first Anniversary of this Charity was commemorated on Tuesday, March 7, at the London Tavern, by above 100 gentlemen of high respectability. In consequence of the unavoidable absence of Lord Melville, Lord Exmouth presided. The Treasurer's statement held forth a very flattering prospect; the subscriptions amounted to upwards of £700.

Society for the Relief of Asthmas, &c.—On Thursday, March 7, was celebrated the Anniversary Dinner of the Society for the Relief of Persons labouring under Asthma and Complaints of the Lungs; the Lord Mayor in the chair. A considerable sum was collected for this excellent Charity.

Surrey Dispensary.—On Thursday, March 7, the Friends and

Supporters of this Institution met at the London Tavern, Bishopsgate-street; Florence Young, Esq. in the chair. The Report stated, that since the origin of the Institution, in 1777, to the present year, the number of patients admitted were 131,980, out of which only 4586 had died; and during the last year 4195 were admitted, of whom 78 only had died.

St. Giles's Irish Free Schools.—Tuesday, March 12, the Annual Meeting of the friends and benefactors of these Schools, and a public examination of the children instructed therein, took place at the Freemasons' Tavern, Great Queen-street, Lincoln's Inn Fields; his Grace the Duke of Bedford, Patron, in the Chair. In the Report, the operation and effects of the Charity, from its formation, in 1813, were very fully exemplified. Since the formation of this Establishment, four others, precisely on the same principles, have been instituted in the neighbourhood of St. Giles's, by which no less than 3500 children have been admitted and instructed in reading, writing, arithmetic, and in religious principles. At the conclusion of last year's accounts, a balance of £71. 5s. 10d. was over-drawn, for which the Institution was indebted to the Treasurer. The Children then passed in order round the room, after which they were drawn up near the platform, and underwent an examination. The Boys repeated several passages of Scripture from memory; and several questions in arithmetic were put to them, by their master, Mr. Finnegan, which were answered in a manner that highly delighted the auditory.

Jews' Hospital.—On Thursday, March 14, the Friends and Supporters of this Institution assembled at the London Tavern, Bishopsgate-street, for the purpose of celebrating their Anniversary Festival; his R. H. the Duke of Sussex in the Chair, supported by Earl Pomfret, S. Whitbread, Esq. M.P. and other persons of eminence. The Report stated, that only 28 individuals could be provided for at the origin of the Institution, in 1807, but now 80 were protected by it; and it was in a most flourishing condition. A handsome collection was made.

St. Patrick's Schools.—The festival of St. Patrick falling this year on a Sunday, it was celebrated, by anticipation, on Saturday, March 16, at the City of London Tavern, by the friends of St. Patrick's Charity, being their 37th anniversary; the Marquis of Lansdowne in the chair, supported on his right by the Duke of Wellington, the Canadian Chiefs, and Lord Darnley, and on his left by the Marquis of Londonderry and Mr. Canning. After the usual toasts, about 150 of the children were introduced, and walked through the room, whilst the band played "Saint Patrick's Day in the Morning." The subscriptions amounted to £1665, including £300 from the Marchioness of Londonderry, being the produce of the Memoirs of Lady Suffolk, written by the Marchioness.

Irish School Society, Dublin.—The Anniversary of this Society was held on Monday the 18th of March, at the Lecture Room of the Dublin Institution; Lord Viscount Powerscourt in the Chair. The Report was highly gratifying. A considerable increase has taken place in the number of Schools for teaching to read the Irish language. They now amount to 48 Sunday and Daily Schools, containing 2178 scholars, of whom 888 are adults. The number of Schools last year was only 22. An Irish School has been established in the County Gaol of Galway; and the like is recommended in other prisons. About 3000 copies of the Scriptures have been circulated in the Irish lan-

guage; and it appears that there are two millions of the population acquainted only with that tongue.

Asylum for Deaf and Dumb Children.—Wednesday March 20, the Anniversary Dinner of this laudable Institution was held at the London Tavern; the Duke of Gloucester in the Chair. The Report stated, that 500 persons had been instructed to speak, read, and write, and likewise in the use of arithmetic, since the establishment of the Institution; and that 200 were now enjoying the benefits of the Charity. Out of 20 families, consisting of 157 children, that had applied to the Institution, there were no less than 79 deaf and dumb, most of whom were relieved.

London Auxiliary Irish School Society.—Monday, March 25, a General Meeting was held at the Freemasons' Tavern, when an Auxiliary Society in London, in aid of the Society established in Ireland, for promoting the Education of the Native Irish, through the medium of their own language, was formed. The Bishop of Gloucester (one of the Vice-Patrons) took the Chair, and a liberal subscription was entered into.

Marine Society.—Thursday, March 28, the Friends and Supporters of this Institution held their Anniversary Festival at the City of London Tavern, Bishopsgate-street. In the absence of the Duke of Clarence, Lord Viscount Exmouth took the Chair. The Report stated, that from the year 1769 to December 1821, 21,885 boys were fitted out, and sent on board the King's ships; 5113 were also apprenticed to the merchant service, and to the Hon. East-India Company; 518 boys were discharged from the King's service and again fitted out for sea; and 403 were placed to various trades. The total number of boys provided for since the commencement of the establishment, in 1756, amounts to 33,063; and 39,360 landmen, volunteers, have been clothed as seamen, and employed in his Majesty's service; making a total of men and boys, 72,423; 444 boys were on board on the 31st of December, 1820; and on the 31st of December, 1821, 128 remained on board.

OBITUARY.

JAMES PERRY, Esq.—December 4, at Brighton, James Perry, Esq. (or more properly Perie, for so his father wrote his name,) for 33 years Editor and Proprietor of the Morning Chronicle. Mr. Perry was a native of Aberdeen, where he was born on the 31st of October, 1756. He was first sent to the school at the chapel of Gurioch, kept by Mr. Farquhar, father to Sir Walter Farquhar the celebrated Physician, and thence removed to the Grammar school at Aberdeen; and, being intended for the Scottish Bar, he completed his education in the Marischal College of that city. But some unsuccessful speculations of his father, who was a builder, obliged him to relinquish his original destination; and after several vicissitudes, amongst which, was the vocation of a strolling player, performing second-rate characters, (in which his brogue was an insuperable bar to his excelling,) and dancing hornpipes, as interludes between the performances, he obtained a situation as clerk to Mr. Dinwiddie, a manufacturer at Manchester. Coming to London, in 1777, with strong recommendations from the principal houses in the

town in which he had lived for two years, but failing to obtain a situation by their means, what is generally termed an accidental circumstance, threw him upon the profession of a journalist. Being without employment, Mr. Perry amused himself by writing essays and scraps of poetry for the *General Advertiser*, an opposition newspaper then recently established, which he dropped into the letter-box at the printing office; whence they always found their way to the public. Calling one day at the shop of Messrs. Richardson and Urquhart, Booksellers, to whom he had letters of introduction, he found the latter busily engaged in reading, apparently with much enjoyment, an article in the *General Advertiser*. After the paper was laid down, Mr. Perry asked the usual question, whether any situation likely to suit him had been heard of, and received the usual negative. Mr. Urquhart accompanied his answer, however, by holding out the paper he had been reading, saying, as he did so—"If you could write such articles as this, I could give you immediate employment." The reference happened to be made to a humorous essay, written by Mr. Perry himself, as he immediately told Mr. Urquhart, at the same time giving him another article, in the same hand writing, which he had proposed to drop into the letter-box. Great satisfaction was expressed at this discovery; the gentleman to whom it was made, informing Mr. Perry that he was one of the principal proprietors of the paper, for which just such a person was wanted; and as there was to be a meeting of the managers that evening, he promised to propose him as a writer. This was accordingly done; and the next day he was engaged at a salary of a guinea per week, with an additional half guinea for assistance to the *London Evening Post*, then printed by the same person. In the execution of this engagement, Mr. Perry was most assiduous and laborious, and during the memorable trials of Admirals Keppel and Palliser, he for six weeks together, by his individual efforts as a reporter, sent up daily from Portsmouth eight columns of the proceedings, which raised the sale of the paper to several thousands per day. At this time he wrote and published several political pamphlets and poems. In 1782, he formed the plan of the *European Magazine*, and became its first editor; though he held that situation but 12 months, having then been chosen by the proprietors, editor of the *Gazetteer*, into which, by the employment of additional reporters, he introduced a most material improvement in the publication. After continuing to edit this paper, and *Debrett's Parliamentary Debates*, for some years, in a very superior manner, he became joint proprietor with his friend Mr. Gray (who died soon afterwards,) of the *Morning Chronicle*, one of the most respectable journals in London, in the Whig interest, of which indeed it was long the organ. Whatever difference of opinion may prevail as to his political sentiments, and we pretend not to vindicate them, the integrity of his motives was never questioned. Men of all parties, and of the highest rank and talent, contributed to his journal; for it was a well-known remark, that Perry might be trusted with any thing.

He deserves also great credit for his political consistency, from which he had many temptations to deviate. Having been one of the leading speakers at the public Forums in their best days, Mr. Pitt, (who, when a young man, frequented them, though he never spoke there,) had an opportunity of witnessing his talents in debate, especially in reply; and on coming into office, he made a proposal to bring him into Parliament, which would probably have opened his way to a

splendid fortune. This, however, he declined, from his warm attachment to the principles of Mr. Fox, whose eloquence and liberality of sentiment had made so powerful an impression upon his mind, on his first entrance into the gallery of the House of Commons, that it never afterwards could be erased. A similar offer from the Earl of Shelburne, met with a similar refusal. Twice only, during his long career as a newspaper editor, principally in opposition, was Mr. Perry prosecuted by the Attorney General; and on both occasions he was acquitted. His first escape was owing to the eloquence of Lord Erskine as his advocate, and the strenuous stand of one of the jury. On the second trial he defended himself so skilfully, that even Lord Ellenborough summed up in his favour, though the libel, for which he was tried, was upon the King. The house of Lords, however, once committed both him and his printer to Newgate, for a paragraph, which they pronounced a breach of their undefined and undefinable privileges.

He embarked in a speculation of Mr. Booth's, for Polygraphic paintings, which did not answer; and sunk considerable property in some mills at Merton, by which he was much harassed for a considerable period. The Morning Chronicle proved, however, an inexhaustible mine of wealth in all his difficulties, netting for many years from six to eight thousand pounds per annum, which enabled its proprietor to live in a style of the first respectability, and to keep the best company, for which his mind and manners eminently qualified him. In prosperity, Mr. Perry did not forget his poorer relatives; entirely supporting his mother, who died at Richmond a few years since; and furnishing the principal maintenance of a sister, who married the learned but dissipated Porson. He was a great admirer of Black-letter books, his collection of which has recently been sold for a very large sum of money, having long been esteemed one of the most valuable and curious in the metropolis. In his private life, he was too much a man of the world, to entitle him to commendation in our pages. For some time previous to his death, his declining health had prevented his taking any active part in the conduct of his paper; and for the last four months of his life he had resided at a distance from London, principally at Brighton, where his death happened in his 66th year. His remains were interred in his family vault, in Wimbledon Church; his funeral being conducted, according to the directions of his will, in the most private manner.

PROVINCIAL AND MISCELLANEOUS INTELLIGENCE.

Deaths.—Oct. 31, 1821. At Shiraz, in Persia, aged 36, Claudius John Rich, Esq. "Author of the Memoir on Ancient Babylon." He was formerly of Bristol, but latterly resident of the East-India Company at Bagdad, to which situation he was raised before he had completed the 17th year of his age, in consequence of his great literary attainments, and distinguished merits. His ardent genius and intense application enabled him to make an almost unexampled proficiency in the Hebrew, Greek, Persian, Arabic, and Turkish languages, as well

as in several modern tongues. Independent, however, of his extraordinary attainments as a scholar, his loss will be severely felt, as an active and devoted agent of the Bible Society, in promoting the circulation of the Scriptures in Persia, and other parts of the East. His death was occasioned by the *cholera morbus*, which in the short space of five days, swept off, in the city of Shiraz alone, where he had arrived on his way to Bombay, sixteen thousand persons.—*Nov.* 16. During his voyage to New South Wales, Helenus Scott, M.D. lately in the service of the Honourable East-India Company, and first member of the Medical Board at Bombay. He was a native of Dundee, a contemporary of Drs. Ferriar and Rollo, with whom he lived on terms of great intimacy, and a correspondent of Sir Joseph Banks. Dr. Scott was the author of several papers on medical subjects; but more particularly known, by introducing the extensive and very successful exhibition, both externally and internally, of the nitric and nitro-muriatic acids and other analogous agents, in syphilitic, hepatic, and other maladies, in India.—*Dec.* 7, Of a dropsy, Pomare, King of Otaheite. His remains were deposited on the 11th in a new stone tomb, at the upper end of the large chapel he had erected for Christian worship in that island. A Regency, consisting of the principal chiefs, has been formed, the heir to the Crown being only two years of age. The Queen, who is a sensible woman, and a Sunday-School Teacher, is one of the number. She is daughter of a principal Chief of one of the neighbouring islands.—*Feb.* 9, 1822. In the Albany, Piccadilly, John William Stanger, Esq. Rear Admiral of the White.—12, Mr. Henry Baldwyn, of Newgate-street, Bookseller, author of several articles in the Retrospective Review, on the Drama and Early Poetry, 25.—17. G. Storey, Esq. presiding Magistrate at Shadwell Police Office.—*March*, Rev. J. H. Powell, V. of Eccleshall, Stafford, and Dunchurch, Warwick.—Rev. W. V. Ireson, Lecturer of St. Clement's, Eastcheap, and upwards of 40 years Master of the Brewer's Grammar School.—At Baltimore, Hon. W. Pinckney, Senator in the American Congress, from the State of Maryland. In the decease of this eminent jurist, eloquent advocate, and enlightened statesman, America has sustained a loss which will be universally felt and deplored. He was buried in the Capitol at Washington, both houses of Congress attending his funeral.—At Rome, Rev. Stephen George Ram, R. of Ringmere, Devon.—In Dartmouth-street, Rear Admiral Abraham Guyot, 75.—4. In Mile-end Road, aged 64, Donald Stewart, Esq. who during his life had travelled on foot over a large portion of Europe, Asia, and America.—The American Prophet, Joseph Decker, who preached and baptized, some months ago, in the vicinity of the King's Bench prison. He embarked, a fortnight before his death, with one of his disciples, for France, with the view of journeying to Jerusalem. They had proceeded about a hundred miles in France, without any knowledge of the French language, and wandered they knew not where, when the unfortunate prophet was taken ill of the small-pox, and expired after lingering a week. His body was refused, in the first instance, Christian burial; but his friend having explained, through an interpreter, who the deceased was, and the object they both had in view, the corpse was interred with great pomp and ceremony. Decker wore a surtout with a leather girdle, and went without shoes or hat. His beard was red and long, he was six feet high, and from the singularity of his appearance, attracted much notice, and excited much pious feeling. His wearied companion has re-

turned home, not much disposed to go on another pilgrimage.—10. At Merchant Taylors' School, the Rev. Thomas Cherry, B.D. Vicar of Sellinge, Kent, and for 24 years head master of that celebrated school, which situation he resigned in 1819, and was succeeded by his son-in-law the Rev. James William Bellamy, B.D. the present head master. On this occasion he had the gratification of receiving from his scholars a handsome silver urn, with an appropriate inscription. He was interred in the chapel at Poplar, 76.—21. In Tilney-street, Sir H. C. Englefield, Bart. well known to the scientific world, by his various communications to our Philosophical and Literary Journals, 70.—24. At his chambers in the Middle Temple, aged 43, James Boswell, Esq. M.A. Barrister at Law, and Commissioner of Bankrupts. He was the second son of the friend and biographer of Johnson, some of whose talents he seems to have inherited, and brother to Sir Alexander Boswell, killed in the late duel. Mr. Malone selected him as his literary executor, entrusting to his care the publication of an enlarged and amended edition of his Shakspeare, for which he had long been collecting materials, since most judiciously arranged by his executor, who added many valuable notes of his own, together with a vindication of Mr. Malone's reputation, as a critic, against the attacks that had been made upon it, and a memoir of his life, originally printed by Mr. Boswell for private distribution. He was interred in the yard of the Temple church.—30. At his house in Bloomsbury-square, Sir John Sylvester, Bart. D.C.L. F.R.S. F.A.S. Recorder of London. He was found dead in his bed at an early hour on Saturday morning, by his valet. • Sir John had dined with his Royal Highness the Duke of York and several Aldermen, in the Stable-yard, St. James's, and was then observed not to be in his customary health and spirits. He arrived in his carriage at home on Friday night, at twelve o'clock, and was put to bed immediately. He did not appear then to be materially indisposed; but had lately been subject to sudden attacks in the chest; 76. Having been twice married without issue, the baronetcy descends, by patent, granted Feb. 11, 1822, to his heir male, Captain Sir Philip Carteret Sylvester, R.N. C.B.—31. Samuel Yate Benyon, Esq. one of his Majesty's Counsel, Attorney-General of the Chester Great Sessions, Recorder of Chester, King's Serjeant of the Duchy, and Vice-Chancellor of the County Palatine of Lancaster.—April 6. John Langley, Esq. Resident Magistrate of the Thames Police, and Recorder of Rochester.—12. In Portland Place, Sir Nathaniel Conant, Knight, the first suggester of the London and Middlesex Police Establishment, and for eighteen years one of its magistrates. In 1813, he was placed at the head of the office in Bow-street, but resigned his situation in 1820, on account of ill health.—14. Of a decline, at Brompton, Rev. Charles Gerard, Curate of Allhallows, and Lecturer of St. Faith's, London, aged 42.—18. In Newman-street, in his 78th year, Mr. Samuel Varley, a man of extraordinary talents, very extensive acquirements, and sound judgment. Born in humble life, in a village in Yorkshire, he there distinguished himself by his scientific pursuits, and was actually driven thence by the vulgar, under the opprobrious character of a conjuror. In London, he became a public lecturer on Natural and Experimental Philosophy, in which capacity the clearness and simplicity of his demonstrations gained him the attention of many, who have since moved in the highest walks of science. For some years he was the scientific associate of the late Earl Stanhope, and superintended the construction

of most of his mechanical inventions.—29. At the College of Arms, in the 92d year of his age, Sir Isaac Heard, Knight, Garter Principal King of Arms, and for more than 62 years a Member of the College. He had officiated at the interment of six generations of the House of Brunswick.—*May 6.* In Hill-street, Berkeley-square, the Hon. and Most Rev. William Stuart, Archbishop of Armagh, and Primate of all Ireland. His Grace's death was occasioned by an unfortunate mistake, in a quantity of laudanum having been administered to him by his wife, in lieu of a phial of medicine, which the porter had brought in at the same time with the embrocation of laudanum for himself. The latter he sent to his mistress in a hurry, instead of the draught. Medical assistance was immediately obtained, but it was unavailing. His Grace was the fifth, youngest, and last surviving son of John Earl of Bute, Governor and Prime Minister to the late King, by Mary, only daughter of Edward Wortley Montague, Esq. and the celebrated Lady Mary, his wife. He was raised to the episcopal bench in 1793, and translated from the see of St. David's to the Primacy of Ireland in 1800. He has left behind him, by his disconsolate widow, one of the daughters of Thomas Penn, Esq. of Stoke Pogies, Bucks, co-proprietor of Pennsylvania, two sons and two daughters. Of his character we know little, but that he was so zealous for the church, at the head of which he was placed, that in October last he withdrew from the Bible Society, because he could not unite with Dissenters in distributing the pure Word of God without note or comment. He contrived, however, to leave behind him property to the amount of £250,000, in the diocese of Canterbury alone, whilst the people of his own diocese had not bread to eat, but by hundreds and thousands were perishing for want. So did not the Bishops of the Bible, and of the best ages of the Church. It is but justice, however, to his memory, to state, that within the last year of his life he contributed from his own funds £520 for the express purpose of lowering the price of Bibles to the poor of his Diocese, besides his annual subscription of £100 to the Association in aid of the Society for Promoting Christian Knowledge.—7. After a long illness, followed by a stroke of apoplexy, Augustus, reigning Duke of Saxe Gotha. He is succeeded by his brother Prince Frederic.—10. At Paris, Abbé Sicard, Member of the French Academy, and the celebrated Director of the Royal Institute for Deaf and Dumb persons, aged 80.—26. In Great George-street, Euston-square, Robert Barry, Esq. of the Inner Temple, Barrister at Law, aged 56.

Ecclesiastical Preferments.—Rev. Reginald Heber, Preacher at Lincoln's Inn.—Rev. W. Vaux, A. M. Chaplain, and Rev. J. Lonsdale, Domestic Chaplain, to the Archbishop of Canterbury.

New Church.—Tuesday, May 7, St. Pancras New Church, the erection of which has cost £70,000, was consecrated by the Lord Bishop of Landaff, with the usual forms and ceremonies. The Sermon was preached by the Rev. Dr. Moore; Dr. Burroughs read the service; the Bishop of London assisted in the prayers, and pronounced the blessing. A collection was made for the National Schools. It is supposed that there were 10,000 persons within the Church.

BERKSHIRE.

Deaths.—*Feb. 23.* In the Cloisters, Windsor, Rev. George Heath, D. D. Canon of Windsor, and Fellow of Eton College. Dr. Heath's truly select and sumptuous classical library, consisting of 4000

articles, was sold by auction by Mr. Jeffery, in May 1810, and produced £9000. The most marked bibliomaniac frenzy characterized the sale: a copy of the *Editio Principes* of Homer, though by no means a first-rate one, brought £92, and all the Aldine classics produced such an electricity of sensation, that buyers stuck at nothing to procure them. Besides the sale catalogue, printed for Jeffery, another catalogue of this collection was printed by Mr. Constable, of Edinburgh, with the prices and purchasers' names.—27. At Hawthorn Hill, Whitshed Keene, Esq. who sat in Parliament for almost the unprecedented space of half a century. He was father of the House of Commons for some years previous to his retirement at the general election in 1818. In 1780, he was Surveyor General of the Board of Works; and in 1782, one of the Lords of the Admiralty.—June 3. At Englefield Green, Viscount Bulkeley.

Ecclesiastical Preferments.—Hon. and Rev. R. Bagot, a Prebendary of St. George's Chapel, Windsor.—Rev. G. Ernest Howman, Sunning, V.—Rev. Hugh Pearson, D.D. St. Helen's, Abingdon, V. and Radley and Drayton Chapels.—Rev. Mr. Plumptre, senior assistant Master in the Lower School, and Rev. T. Briggs, Fellow of King's College, Fellows of Eton College.

BUCKINGHAMSHIRE.

Ecclesiastical Preferment.—Rev. Mr. Bethell, Burnham, V.

Miscellaneous Intelligence.—We record with much pleasure the following noble sentiments of the present Duke (late Marquis) of Buckingham. After a dinner, lately given at Stowe, to no less than 130 of his Grace's tenantry, he told them that he had directed his steward, at the next Lady-day audit, to make a reduction on that audit of 20 per cent. on their rents; "and I farther pledge myself," said the Duke, "that it is my intention, on Midsummer-day next, to institute a minute inquiry into the situation of all my estates, of every individual farm and farmer, and then I shall make a final arrangement of rent according to the times, whether they shall be better or worse. I trust that this will enable you to live in contentment on your farms. I mean that you should do so. It will be for the benefit of us both. We must stand or fall together."—The Duke's health having been drunk with great enthusiasm, he said, in returning thanks: "What is most satisfactory to me is, that this good understanding exists between me and a body of tenantry holding their farms *at will*. I know there are fanciful itinerant agriculturists, who go about the country speaking exclusively in favour of long leases, as beneficial to tenants, and deny that tenants *at will* are equally benefited. I have not a tenant on lease upon my estates in this country; and yet I could shew those gentlemen, were they in this room, a young man, whose family have been tenants *at will* to my family, upon the same land, *upwards of a hundred years*. A tenancy *at will* shews an honourable confidence in both parties. Up to the present time, I have *no arrears of rent* among my tenants of that description; but I know that those gentlemen, who have granted long leases, cannot say the same of their rents. Every tenant of mine knows that he shall remain in his farm as long as he can live on it. He has the full benefit of his improvements, if he remains upon it; and if he is obliged to leave it, he appoints one referee and I another, and an equivalent for what he loses by leaving his farm before his improvements are fairly worn out, is thrown back to him in

his rent. What can the admirers of long leases want more?" On taking leave, the Duke said: "I hope weshall meet again in happier and better times; they cannot be bad for you and better for me. I cannot live in this house, if you do not live in your farm-houses. The poor, who depend on you, cannot live in their cottages, if you cannot live in your farms. The beauty of the Constitution of this country is, that we are all linked together in one chain; if one link breaks, the whole is disunited. I will live as long as I can in this house: and I declare, that, let the times be what they will, *I will not go abroad and spend your money there.*"

CAMBRIDGESHIRE.

Ecclesiastical Preferments.—Rev. E. Hebgame, Whittlesford, V. —Rev. G. Palmer, Harlton, R.—Rev. W. G. Judgson, St. Michael's, Cambridge, P. C.

University Intelligence.—On Wednesday, May 29, the Members of the Senate assembled to elect a Professor of Mineralogy, in the room of the late Dr. E. D. Clarke; when J. S. Henslow, Esq. M.A. and the Rev. Francis Lunn, M.A. of St. John's College, were nominated by the Heads of Houses. Before the scrutiny commenced, a protest was presented by two Members of the Senate against the mode of election by nomination, and the Rev. T. Jephson, B. D. of St. John's College, was proposed as a third candidate. A large majority of the Members of the Senate are understood to have tendered their votes for his election. At the termination of the poll, the votes so tendered were not read over by the Proctor, and Mr. Henslow was declared duly elected. We understand that a great number of the Members of the Senate have resolved to institute proceedings in one of the higher courts, for the purpose of obtaining a decision on this important question.—A grace has unanimously passed the Senate, "to present copies of all such books, yet remaining in hand, as have been printed at the expense of the University, to the College, called Bishop's College, lately founded at Calcutta."—Rev. John Lodge is appointed Librarian to the University.

CHESHIRE.

Deaths.—*May.* At Nantwich, Rev. Robert Smith, aged 73.—At Chester, Mr. John Hudson, Governor of the County Gaol; an office which he filled for many years with the greatest integrity and humanity.

CORNWALL.

Death.—*March.* At Penryn, Rev. J. B. Wildbore, aged 80.

CUMBERLAND.

Deaths.—*April 29.* Rev. Wm. Curwen, R. of Harrington.—*May.* At Highfield Moor, Mrs. M. Carr, aged 101.—Rev. J. S. Jackson, V. of Holme Caltram.

Ecclesiastical Preferment.—Rev. Robert Collinson, Holme Caltram, V.

DERBYSHIRE.

Death.—*March 20:* Rev. G. Bossley, M.A. V. of Chesterfield, which office he filled during the last forty years, and discharged the several important duties of a Christian Minister with zeal and ability. His loss is universally deplored, and will long continue to be felt by his attached parishioners; aged 68.

Ecclesiastical Preferment.—Rev. T. Hill, Chesterfield, V.

DEVONSHIRE.

Deaths.—*April.* A. Kelly, Esq. of Kelly, Barrister at Law, and a partner in the Portsmouth Bank.—*May.* At South Molton, Rev. J. Haxtable, Master of the Free Grammar School.

Miscellaneous Intelligence.—The Bishop of Exeter, by his admonitory charge to the Clergy of his extensive diocese, at his late visitation, has been the means of causing Resident Curates to be appointed to all the parishes possessed by Pluralists, with full stipends, according to the Act of Parliament.—A man, named James Carter, who exposed a gaming table in the street at Collumpton fair, and tempted persons to play with dice, was lately convicted in the penalty of two hundred pounds; and, for default of payment, has been committed to the county gaol for six months.

DORSETSHIRE.

Ecclesiastical Preferments.—Rev. M. Irving, Sturminster-Marshall, V.—Rev. Henry Brereton, Haslebury, R.

ESSEX.

Deaths.—*March 21.* At Epping Vicarage, Rev. Edward Conyers, V. of Epping and of Walthamstow.—*April.* Rev. W. Wilson, B.D. 26 years R. of Moreton:—17. At Ardleigh, Rev. Mr. Lugar, aged 67.—*May 13.* At Chigwell Wells, Mr. James Basire, engraver to the Royal and Antiquarian Societies.—21. At Dedham, Rev. John Jewett Stevens, B. A. second Master of the Royal Grammar School, Norwich.

Ecclesiastical Preferments.—Rev. J. Thomas, Great Burstead, V.—Rev. W. B. Whitfield, Great Lawford, R.

GLOUCESTERSHIRE.

Deaths.—*April.* Rev. John Burton Watkin, V. of Marshfield.—At Bristol, Rev. J. J. Bird.—11. At Cheltenham, aged 66, Ralph Dodd, Esq. well known as an architect, a civil engineer, and as the projector of several bridges, and other important works. He was so reduced in his circumstances, that when his medical attendants recommended a visit to Cheltenham, to recruit his health, which had been severely injured by the bursting of the Sovereign steam-vessel, at Gloucester, he was obliged to perform his journey on foot; when, finding himself fatigued by his exertions, he deferred sending for medical advice until the morning, when a mortification had taken place in his bowels, which terminated his existence at ten o'clock in the evening. The pittance found upon him after his decease was only £2. 5s. Amongst his publications were: "An Account of the principal Canals in the known World, with Reflections on the utility of Canals," 8vo. 1795; "Reports, with Plans and Sections, on the proposed dry Tunnel from Gravesend to Tilbury; also, on a Canal from Gravesend to Stroud," 4to. 1798; "Letters on the Improvement of the Port of London, demonstrating its Practicability without Wet Docks," 1799; "Observations on Water," 8vo. 1805.

New Church.—Thursday, April 25, the Hon. and Rt. Rev. the Bp. of Gloucester consecrated a third church in the Forest of Dean, capable of holding 1000 persons. On this occasion his Lordship, with much affection and dignity, addressed his auditory in an impressive discourse from Psalm cxxxi. 8—10. The congregation were attentive, and shewed their attachment to the object by contributing at the doors nearly £30 towards the expense of the building, which is a neat

and substantial structure, in the Gothic style, and situated in the midst of an immense forest.

Miscellaneous Intelligence.—A stratum of coal has been found on Tidenham Chase, bordering on the Forest of Dean, which is likely to afford an abundant supply to that district.

HAMPSHIRE.

Deaths.—*March.* At Southampton, Gen. Richardson, 81.—27. At Winchester, Rev. Carew Gauntlett, nephew of the Warden of New College.—*May 12,* at Northwood Rectory, Rev. T. Dalton, B. D. Rector of Carisbrook and Northwood, Isle of Wight, 88.

Ecclesiastical Preferment.—Rev. J. Leggett, East Testid, R.

HEREFORDSHIRE.

Deaths.—*Feb. 1.* At Longworth, Robert Phillips, Esq. Barrister at Law, Recorder of Hereford, and formerly Representative in Parliament for that city.

Ecclesiastical Preferment.—Rev. C. S. Luxmoore, Bromyard, V.

HERTFORDSHIRE.

Death.—*May 12.* Charles Baron, Esq. of Hitchin, 100.

HUNTINGDONSHIRE.

Death.—At the Rectory-house, Hamerton, Rev. R. Pyne, many years R. of that parish.

Ecclesiastical Preferments.—Rev. James H. Monk, B. D. Regius Professor of Greek in the University of Cambridge, Dean of Peterborough.—Rev. R. S. Barton, Alconbury cum Weston, V.—Rev. F. Jefferson, Ellington, V.

KENT.

Ecclesiastical Preferments.—Hon. and Rev. Hugh Percy, a Prebendary of Canterbury, Archdeaconry of that diocese.—Rev. J. Croft, R. of Saltwood, a Prebendary of Canterbury.—Rev. John Page, B. D. Gillingham, V.—Rev. N. Simons, Ickham, V.

LANCASHIRE.

New Church.—*April 23.* The foundation stone of one of the new churches, erecting by the National Commissioners, was laid at Tildesley Banks. It is to be built, from the designs of Mr. Smirke, on the side of a hill, commanding a view of seven counties, and its spire, of 150 feet in height, will be conspicuously visible to the surrounding parts of Cheshire and Lancashire.

LINCOLNSHIRE.

Death.—*March.* Rev. Charles Wakeham, Prebendary of Lichfield and Coventry, and R. of Wickenby.

Ecclesiastical Preferments.—Rev. Howell W. Powell, Heapham, R.—Rev. B. Benson, Heckington, V.—Rev. C. Collier, Ribby, V.—Rev. W. Yeadon, Waddington, R.

MIDDLESEX.

Death.—*April.* Rev. John Williams, Vicar of East Testead, Hants. Mr. W. called at Mr. Adey's, a grocer, at Turnham Green, to wait for the stage to Testead, when he entered into conversation with Mr. A. on a variety of philanthropic topics, in which he felt much interested: such as, the abolition of the Slave Trade; the Peace Society; the

new systems of education of the poor, &c. and expressed his hope, that, by these means, knowledge would universally prevail. When he had uttered this, his last wish, he fell back, and instantly expired. Mr. Williams was Afternoon Lecturer at Chiswick Church for nearly 20 years, and was universally respected for his piety, evangelical principles, and benevolent conduct. But, though an impressive and faithful preacher, he was never popular, owing to an asthmatic complaint under which he laboured. He was attentive to visiting the sick, and enforced a strict observation of the Sabbath.

MONMOUTHSHIRE.

Miscellaneous Intelligence.—A lead mine is discovered on Gallows Hill, about a quarter of a mile S. W. of Chepstow. The miners are now working in the coal and lead works.

NORFOLK.

Deaths.—*Feb.* 8. At Hillington, near Lynn, in the 77th year of his age, and 40th of his incumbency, Rev. W. Atkinson, R.—*March.* At Matlask, Mrs. Leeder, aged 100.—30. After a short, but severe illness, Rev. G. Boldero, of Martin Rainham:—*April.* At Oulton, Rev. Mr. Colebon.—8. Rev. Anthony Barwic, V. of Neatishead and Horning, which livings were presented to him by Bishop Yonge in 1767.—*May* 8. Rev. Edward P. Edwards, son of the Rev. Edward Edwards, R. of St. Edmund's, Lynn.—14. At Lynn, Mrs. Anne Miller, aged 106.

Ecclesiastical Preferments.—Rev. H. C. de Crespigny, Neatishead, V.—Rev. T. Skrimshire, South Creak, V.—Rev. W. Upjohn, Bynham, V.—Rev. Robert Hales, Hillington, R.—Rev. J. Deacon, St. Etheldred, Norwich, Cur.

NORTHAMPTONSHIRE.

Deaths.—*March* 2. Rev. E. Hunt, R. of Benefield and Stoke Doyle.—*April* 1. At Baybroke Rectory, N. B. Harrison, Esq. B. A. son of the Rev. Dr. Harrison, and a student of Christ Church, Oxford.—*May* 19. At Daventry, Rev. W. Fallowfield, A.M.

NOTTINGHAMSHIRE.

Ecclesiastical Preferment.—Rev. J. Footit, Barnby in Willows, V.

OXFORDSHIRE.

Death.—*April* 17. At Weston on the Green, Rev. James Yolden, V. of that parish, and R. of Bucknell.

Ecclesiastical Preferments.—Rev. R. Greaves, Deddington, V.—Rev. J. Clebury, Piddington, P.C.

University Intelligence.—The venerable Charles Goddard, D.D. Archdeacon and Prebendary of Lincoln, is to be Bampton Lecturer for the ensuing year.

SOMERSETSHIRE.

Deaths.—*March.* At Compton Martin, Mrs. Candy, aged 103.—*April* 9. In Sion-place, Bath, aged 66, Caleb H. Parry, M.D. F.R.S. &c. father of Capt. Parry, now commanding the Northern Expedition of Discovery. Dr. Parry was well known to the medical world, by a valuable treatise on *Angina Pectoris*, the Pulse, Hydrophobia, and Tetanus; and by his "Elements of Pathology," published in 1816; in which year a sudden attack of the palsy annihilated at once his faculties and his usefulness. Dr. Parry also published "A Treatise on Wool," in which he demonstrated, from actual experiment, the absurdity of the long prevalent opinion, that the excellence of the

Merino wool was to be attributed to the climate of Spain, having himself brought it in England to a degree of perfection somewhat superior to the original Spanish breed.—17. At Bath, Rev. Edmund Butcher, late of Sidmouth, Devon, author of “Sermons, to which are subjoined suitable Hymns,” 2 Vols. 8vo. 1798, 1806; “Moral Tales,” 12mo. 1801; “An Excursion from Sidmouth to Chester, in 1803,” 2 Vols. 12mo. 1806; “A Sermon before the Supporters of the Unitarian Fund, June 9, 1815,” 12mo.—*May 7.* At Bath, Rev. W. Haverfield, aged 73.

Philanthropic Intelligence.—The new Visiting Magistrates appointed for Ilchester Gaol, at the Wells Sessions, are Gen. Bathurst, of Wookey, (son of the Bishop of Norwich,) and W. Henning, Esq. the late Sheriff, who has not been a visitor of the gaol for the last ten years. On their first visit, the day after Sir F. Burdett left Mr. Hunt, they gave orders for the high walls which surrounded his and the adjoining wards, to be immediately lowered, and the door which was closed, *to be left open*, for the free admission of the sun and air. By the promptness and activity of Mr. Hardy, the governor, this long-protracted nuisance is already removed, and the walls are lowered one half; so that they are now only ten instead of twenty feet high. The sun and air have since penetrated these gloomy recesses, from whence both had been excluded, by the notable contrivances of the late gaoler, for the last twelve years. At the above Sessions, a Committee of Magistrates was appointed to visit all the prisons in the county, with a view to the adoption of such alterations in their management and discipline as may appear desirable.

SUFFOLK.

Deaths.—*April.* Rev. Mr. Tiffen, Curate of Fakenham.—At Worthing, Rev. G. Betts, LL.B. Prebendary of Lichfield, and R. of West Winch and Overstrand, Norfolk.—Mr. Giles Pettitt, of Kertling, who had lived on one farm for the long period of 82 years; indeed, “the farm that he held on his honour’s estate, was the same which his forefathers till’d” as far back as 1650.—At Ipswich, Mrs. Sarah Prime, aged 101. She was followed to the grave by her son, in his 71st year.—17. At Claydon, Rev. Charles Mein Haynes, LL.B. 56 years Vicar of Damerham, Wilts. At his particular request, his remains were conveyed to his native village of Elmset, in this county, and interred in the church-yard of that parish, under a tree which he had specified, having always strongly decried the indecency of interment in churches, truly observing, that the *church* was intended for the *living*, and its *yard* for the *dead*.

Ecclesiastical Preferment.—Rev. J. G. Whaley, Witlesham, R.

SURREY.

Deaths.—*March 1.* At Kew Green, James Montagu, Esq. aged 101.—4. At his residence, Albury, near Guildford, Rev. W. Poshill, many years Rector of that parish, aged 85.

New Church.—On Tuesday, April 23d, the Lord Bishop of Winchester laid the first stone of a New Church at Camberwell, in great pomp and ceremony, attended with music, firing of guns, &c. A number of the Clergy, Parish Officers, &c. moved in procession from the Grove House, and back again.

SUSSEX.

Death.—*March 16.* In Heather’s Buildings, Chichester, Mr. Harry

Smith, well known by the appellation of "the 'Squire." He was a complete sportsman of the old school, skilful in the use of the cross and long bows, and at all athletic exercises; an adept at the single stick and quarter staff, which last he would, until lately, turn with astonishing activity. In 1779, he gave a most convincing proof of his prowess in the last named exercise, when a sergeant in Elliott's Light Horse, reputed one of the best swordsmen of the day, matched his sword against the 'Squire's staff, to draw the first blood; at the expiration of four minutes, the 'Squire gave his adversary the end of his staff on his forehead, which laid him flat on his back, and gained the victory. The staff, which is seven feet ten inches in length, is now preserved, and has thirteen cuts of the sword on it.

Ecclesiastical Preferment.—Rev. H. Plimley, Chancellor of the Diocese of Chichester.

Philanthropic Intelligence.—It gives us much satisfaction to find, that refuge caves are formed, and forming, about the tall cliffs near Beachy Head, in cases of wrecks, for seamen in their distress and danger to have recourse to. These caves are formed by excavating the rock above the reach of the tide, with steps, similarly effected, to approach them. Two of these caves, to the West of Berlingap, are finished, and various others are in process. Had such a thoughtful measure been carried into execution years back, it is impossible to say how many valuable lives would have been preserved by it.

WARWICKSHIRE.

Deaths.—*March.* Aged 111, Joseph Mills, of Hobert's-green, in the parish of Tamworth. He was a labouring man, and had been resident in the parish of Tamworth 80 years.—13. At the Rectory-house, Sutton Colefield, Rev. John Riland, A.M. 52 years Rector of that place, aged 86.

Ecclesiastical Preferments.—Rev. T. C. Adam, Foleshill, V.—Rev. Francis Ellis, Long Compton, V.

WESTMORELAND.

Death.—*April.* At Hollyhall Bowness, George Hutchins Bellasis, Esq. eldest son of the late Major-General John Bellasis, commander of the forces at Bombay, by Anna Maria, daughter of the Rev. John Hutchins, author of the History of Dorsetshire. He published, in 1815, "Six Views in St. Helena."

WORCESTERSHIRE.

Ecclesiastical Preferments.—Rev. C. B. Sumner, a Canon of Worcester Cathedral.—Rev. J. Jones, Cradley, V.

YORKSHIRE.

Deaths.—*March 8.* At his seat, Burtonhall, in the N. R. Rev. Christopher Wyvill, father to the member for York, and long known as a zealous advocate of Parliamentary Reform and Catholic Emancipation, 82.—28. Mrs. Waterhouse, of Hill-end, near Barnsley, 103.—*April.* At Askham, Rev. G. Harrison.

Ecclesiastical Preferment.—Rev. J. Jackson, East Cowton, V.

Philanthropic Intelligence.—Robert Turner, Esq. of Sheffield, many years Town-collector, has bequeathed £1000 to the Boys' and Girls' Charity Schools there.

WALES.

Deaths.—*March.* At Peterstone Court, Brecon, J. H. Powell, Esq.

a Benchor of the Inner Temple.—John Morris, of Neddfrded, Montgomery, a person of extraordinary dimensions, weighing 13 cwt. in his coffin.—30. David Thomas, alias Davydd ddû o Bryri, the celebrated Welch bard. He was found dead in the river Cugin, near Bachy yr Rhiſſir, in the parish of Llanddiniolen.

SCOTLAND.

Death.—March 6. At Dumfries, the Rev. Jas. Kirkpatrick, 77.

IRELAND.

Deaths.—March. At Drogheda, Rev. R. Warren, of Tuam and Cong.—At Magherafelt, aged each 73, James Badger, and Anne, his wife. They were born on the same day, baptized at the same time, married to each other, taken ill and died together, and were buried in the same grave.—At Longmore, Rev. Mr. M'Namara.—At Downpatrick, Rev. T. Waring.—At Galway, Rev. Mr. Langan.—At Kilkenny, Rev. P. Helsham.—At Drogheda, Lieut. Grey, who had lately lost his wife, and it appears that he died of grief for the loss; refusing all sustenance for 21 days previous to his death.—*April 4.* At Houth Castle, in his 70th year, William St. Lawrence, Earl of Houth. He is succeeded in his title, by his eldest son, William Viscount St. Lawrence, now Earl of Houth.—*May 6.* In Rutland-square, Dublin, his Grace the Rt. Hon. and Most Rev. Charles Brodrick, Archbishop of Cashel, Primate of Munster, Bishop of Emly, &c. His Grace was the fourth son of George, third Viscount Middleton, by Albina, sister of Thomas Townshend, first Viscount Sydney. He was consecrated Bishop of Clonfert in 1795, of Kilmore in 1796, and in 1801 was promoted to the Archiepiscopal chair of Cashel, in which he rendered great service to the church and to his country, by strictly enforcing the residence of his clergy, and bestowing vacant preferments on deserving objects, without regard to interest or connection. He has left, by Mary, daughter of Dr. Woodward, Bishop of Cloyne, two sons and four daughters. It is worthy of remark, that he died on the same day with the Archbishop of Armagh.

*Philanthropic Intelligence.—School in Carrickfergus County Gaol.—*The following is an extract of a letter from Dr. Allen, the benevolent founder of this school, to "The Society for promoting the Education of the Poor of Ireland." "The schools seem to have had a wonderful effect on the conduct of the prisoners; and, I hope, an equally good one in other respects. The improvement too of the scholars is very great. I send specimens of writing, which I hope the Society will approve of; and I can assert in truth, that there is equal improvement making in other branches of education. The writing is by men who never made a letter till they began in the Gaol School. There are many too who can read intelligibly, who began their letters there. The gentleman who preceded me as Physician and Inspector, I am told, several times narrowly escaped being murdered; and had actually to go into the gaol with a guard of soldiers. I began the school immediately on succeeding him, and have always a sufficient guard, amongst the prisoners themselves, to protect me against any injury. I have observed that even so much as my pocket handkerchief was not stolen from me.

SUMMARY OF MISSIONARY PROCEEDINGS.

Our Summary for the present quarter will be short, because of most of the Societies we have given an ample notice in the abstract of their annual reports, contained in our Religious and Philanthropic Intelligence.

The venerable SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE is not included there, because we are not aware of the period at which its annual meeting is held; but we are happy, in this place, to lay before our readers the following encouraging view of its operations.

From the Annual Report of this Society, it appears that the amount of books issued last year is as follows:

| | |
|---------------------------------------|---------|
| Bibles (exclusive of Dr. Mant's)..... | 32,199 |
| New Testaments and Psalters..... | 45,682 |
| Common Prayer Books | 85,301 |
| Other bound books..... | 75,550 |
| Tracts half bound | 827,044 |
| Tracts and papers gratuitously..... | 176,316 |

1,242,091

Several fresh books have been added to the Society's publications: Tracts in Greek by St. Athanasius, Chrysostom, Basil, Gregory, and Nazienzen, have been printed for distribution in the Ionian Isles. Supplies of books have been granted to the settlers in South Africa, to the Chatham Garrison, and the King's Bench Prison. The Special Committee for counteracting blasphemous and infidel publications have printed upwards of a million of tracts, of which about 900,000 have been circulated, at an expense of £4000, and the same course of operations has been kept up for another year.

The Society's receipts for the year amounted to - £51,822 3 3

Expenses - - - - - 50,421 18 8

The number of Members has increased to 14,530; and of Diocesan Committees, at home and abroad, to 225.

The total number of Children, reported as receiving assistance in their education from the Society, is 181,946;—16,230 of whom are in the Metropolis. The actual number, however, is much larger; the Diocesan and other returns being very imperfect. Of the foreign proceedings of the Society, we are not in possession of very recent intelligence; but cannot avoid expressing a wish that it would add to its polemical Greek tracts, some of those powerful appeals to the consciences and hearts of men, with which the writings of the Fathers of the Church abound, and which are particularly adapted to the present state of their countrymen.

The MORAVIAN Mission holds no annual meeting; and as the Synodal Committee directing its proceedings is located at Hernhutt, in Germany, we do not receive the most prompt intelligence of its success. Its pecuniary difficulties are, we hope, however, decreasing, as the last year's contribution of the London Association in, aid of its funds, exceeded, by eight hundred pounds, that of the preceding year, and nearly trebled its first contribution four years ago. Including the adult females of the Missions, 170 labourers are now employed by this unassuming Society, which includes in its congrega-

tions 30,000 converts. The Lord add daily to their number of such as shall be saved!

The fruits of faith have already appeared in some of the poor Esquimaux of Labrador, who have made a contribution of seal blubber, producing thirty tons of oil, to the funds of the Bible Society, that, in their own language, more heathens might be presented with that book "so far more precious than any thing else in this world." So sensible are these people, whose feelings and ideas are in general somewhat blunt, of the benefits they have received in the gospel, and so anxious that others should partake them also.

The BAPTIST Mission goes on prospering, and, we doubt not, to prosper, in the East. In the Molunga place of worship, at Calcutta, where the service is conducted in Bengalee, a more lively attention than usual has been evinced by the natives. That at Moonshee Bazar, originally erected at the expense of a pious female servant, is about, at her request, to be removed to a more convenient spot, she herself cheerfully engaging to contribute to the expense incurred. The two other native chapels are pretty well attended. The good effects of education are very visible here. One of the Missionaries of the Society lately asked his Pundit, who had visited every school connected with the Society, to examine its progress, "whether he had witnessed any effects of the instruction now afforded to children." He replied, 'Yes, Sir: the effects are astonishing, both among the Children and the Parents. A few months ago, before your books were introduced, if I had asked a boy at school what was the matter during the late eclipse, he would have replied, that the giant Rahoo was eating the moon; and would have joined in the beating of drums, &c. to frighten him, that he might let go his grasp. But now they all know better: they see such an event without alarm, know it to be produced by the shadow of the earth, and despise the foolish ideas and customs which they formerly entertained and practised. A few months ago, had a snake bitten a person, he would have done nothing but immediately call for a Priest to repeat a muntra' or incantation, 'over him; and if the snake was poisonous, die in the repetition,—but now, as soon as he is bitten, he puts no faith in muntras, but directly ties a bandage over the wound, and gets a hot iron applied, to burn out the poison; and if he gets it done quickly, there is great hope of his recovery, even though the snake were poisonous.' 'The other day,' he continued, 'one of the Hurkarahs' or letter-carriers, 'while all the servants were sitting together in my house, expressed his intention of swinging; as he had made a vow, when he was ill, that if Siva would preserve his life, he would perform this act of holiness to his praise. All the assembly, instead of receiving this declaration of his piety with approbation, and encouraging him to put it into execution, as they would have done some little time ago, now, with one accord, blamed him for his folly, and made him desist from his intention!'" To the disgrace of our government, the brethren of the mission still have to complain of the burning of Hindoo widows, which (can it be believed of Christian rulers?) is always done under the authority of a magistrate's warrant. An act of the British legislature, of but a single page, might in a moment put a stop to the practice; though we blush for our country, when we add,—yet does not? Spite, however, of this shameful indifference to the spread of the gospel, on the part of the European government, idolatry is slowly yet evidently on the decline in Bengal. The temples built by former Rajahs are quietly suffered

by the present one to go to decay, whilst the allowance for their maintenance has dwindled from 25,000 rupees to a few hundreds. At Dinagepour, the Mission has a church of sixty converts, seventeen of whom were recently baptized; and fourteen candidates are speedily expected to be added, by that initiatory rite, to the visible church, in this heathen land. The schools at Seampure are prospering, whilst the college and two houses for professors are roofed in. A Brahman has just been baptized there. In Java, a few of the Malays seem to be awakened to a spirit of inquiry after the God who is preached in these villages by the indefatigable heralds of the cross, though in few instances are any very visible effects produced. Since the restoration of the island to the Dutch, the active agents of this most useful Mission have indeed been subjected to such restrictions in their labours, that, after the failure of an application to the King of the Netherlands by a deputation of the Committee of the Society, Mr. Robinson has been withdrawn from Batavia, to join, at the invitation of Sir Stamford Raffles, the Mission on Sumatra. Received with his wonted kindness by that liberal and enlightened governor, he has commenced preaching in Malay, with success, at the seat of government, which Mr. Evans has left for Padang, and Mr. Burton is about to leave for Nias, a most important post, as we shewed in our last; as are, indeed, more places upon the island; than Missionaries have yet been sent to supply, though we hope they will not long be left destitute; for the Mahomedan priests are very active in making converts, whom their teaching renders ten-fold more the children of Satan than before. The schools, on the whole, are still increasing, and one for girls is about to be opened at Fort Marlborough, in the house of a Malay lady, about eighty years of age, the verandah of the Missionaries being objected to as so distant (though not in fact ten minutes' walk,) that their bigger girls might be stolen, a thing of which they are much afraid, as daughters are valuable property, saleable as wives. The number of schools forming and formed on this island, has excited considerable alarm, and some opposition, principally from the Melims, or chief Mahometan priests; but the strongest party, with the governor of course at its head, is for the schools, and their opponents are pretty quiet now. In the West, as in the Eastern Indies, the Mission of the Society prospers, for in Jamaica, in five years a thousand negroes have been added to the church on earth, several of whom have, in a triumphant death, given good evidence of their being translated to the church of the first-born, written in heaven. The new chapel at Kingston was opened on the 27th of January, upwards of two thousand hearers being within the building, and five hundred upon benches without. The service induced some gentlemen, unknown to the Missionaries, not only to vindicate, but to advocate their cause, and earnestly to solicit support for an institution "so likely to be advantageous to the public welfare."

The LONDON MISSIONARY SOCIETY, like its sister institutions, is making progress, though slowly, in the East. At Chinsurah, a school for girls is established in the government house, and though, from its unfavourable situation, it is attended but by few scholars, their being able to read and write a little, and to commit to memory the whole of Mr. Pearson's catechism, is justly considered an extraordinary acquisition for a Bengalee female, so degraded is the sex in the East. A new school-room is about to be opened, in a populous neighbourhood, after the holidays, connected with the licentious Doorga-

Poojah, or festival of Doorga, are over. The congregations in the chapels are numerous, though too generally indifferent to the great truths which they there hear proclaimed. At Belgaum, the exertions of an association, recently formed for the promotion of evangelical religion, have, in the distribution of the Scriptures, been blessed to the awakening of an evident concern for their immortal interests, in the minds of two Brahmins, and of some other natives, who have put away their idols, and are now serious and anxious inquirers after the truth as it is in Jesus. A wide field of usefulness seems to be opening here, requiring the labour of more than one Missionary, active as he is in the discharge of his important duties. The opening of a Hindoo temple at Bangalore, lately presented a very curious spectacle; for whilst the heathen priest within was burning incense to his idol, the Christian Missionary, by permission of the people, was standing in the porch, reading to the auditory, deeply attentive to what he said, the living oracles of God. At Surat, the Missionaries are diligently employed in printing Tracts in the Gujeratte tongue, together with elementary books for the native schools, which are slowly on the increase there. Mr. Fyrie is also about to print in that language, a small volume of discourses, on the leading doctrines of the Gospel. The Brahmins here seem to be making inquiries after this new way, and some of them to be favourably disposed to its reception. From the West Indies, we have no recent intelligence, except from Berbice, where a new school-room is erecting, towards which the governor and the fiscal have both been contributors, as has also been the case with several respectable planters. In Russia, things wear an encouraging aspect, as the school, established by the emperor at St. Petersburg, under the direction of Mr. Knill, is in a flourishing state, and much concern is awakened amongst the inhabitants, especially those of German origin, relative to eternal things. The latter work has been chiefly effected by the instrumentality of a Roman Catholic priest, "a zealous and heavenly minded man," to use Mr. Knill's own liberal expressions, "who preaches in German frequently, and from house to house, and holds a Missionary Prayer Meeting in his own house on the first Monday of the month. He also distributes copies of the sacred scriptures, &c." The Governor of Siberia has expressed his satisfaction with the conduct of the Missionaries, to whose love, zeal, and promptitude, he declared himself an edified eye-witness, fully persuaded of the purity of their intentions, and particularly interested in their welfare. Prince Rataffe, and the Missionaries and artisans who accompanied him, have, we are rejoiced to learn, arrived in safety at Port Louis, as has Dr. Philip at the Cape, after a three months' tour into the interior of Africa. We are sorry to find that he was much indisposed when he reached home; but are happy to hear, that, when the last accounts left him, he was convalescent.

The CHURCH MISSIONARY SOCIETY has formed a ninth Mission to the North-west Indians on the Red River, with great prospects of usefulness amongst the numerous tribes, to which access may thence be attained. M. Jowett has returned to Malta, in company with some of the Missionaries of the Society destined for India. The new commercial arrangements between the Foulah country, and the colony of Sierra Leone, seem to promise the opening a door of success to the active agents of this Society in Western Africa, a field peculiarly their own, and on which they can produce many

triumphant instances of the blessing of Heaven upon their unwearied exertions in the saving conversion of sinners from the errors of their way to the only living and true God.

To the new METHODIST MISSION chapel at Jaffna in Ceylon, 3000 six-dollars have been subscribed by the inhabitants; and at that station, and all over the island, increasing interest seems to be excited amongst the heathen by the labours of the Missionaries, and increasing alarm among their priests. The Brahmins themselves begin to express some fear that Christianity will one day overthrow their system, and even to predict the time when it will be overthrown; whence they bend all their power and sagacity against it, mocking, abusing, and publicly disputing with its teachers, as occasion offers—a conduct much more promising to their conversion to the gospel, than was their former indifference to it, and to its heralds. The number of these is increasing, by the addition of young men on the island, as local preachers, in Portuguese and Tamul, by whose aid, about sixty public services in a month are held in the Jaffna circuit only, in the school-rooms, rest-houses, bazars, wherever, in short, a company can be assembled together. At Hobarts town, in Van Diemen's land, a religious society has been formed by some pious persons removed thither from New South Wales. So novel a circumstance as preaching and praying in a public assembly, in a country, some of whose European inhabitants had not heard divine service for twenty years, excited very riotous proceedings in the populace; but the threat of appealing for protection to the Lieutenant-Governor, who has evinced a disposition very favourable to Missionary exertions, soon allayed the ferment. A Missionary has indeed been left there, who was on his way for New South Wales, all classes of the people being desirous of a minister amongst them. The field is wide, as the natives are very ignorant and uncivilized, but seem not to have many prejudices to subdue their notions of religion, being, like those of their fellow savages in other parts of the world, extremely simple and obscure,—confined principally to the worship of a good spirit, who rules the day, and the propitiation of an evil one, to whom they attribute the empire of the night. The Mission to New South Wales is in a state of prosperity, encouraged by the Governor, and slowly making converts among the settlers and the natives. Mr. and Mrs. Leigh are proceeding thence to New Zealand, where they intend to fix their settlement, at Mercury Bay, a spot recommended by Mr. Marsden, for the commencement of their labours, and also by its being under the government of Shungee, the chief formerly in London, a number of whose friends and under-chiefs reside there. Other Missionaries were expected at Sydney in time to proceed with them to this place of their destination. In Southern Africa, a new chapel is building at Salem, the most promising of the Albany settlements, where the Missionary is much patronized by the local authorities, and esteemed by the people. In Western Africa, this Society acts as a very useful auxiliary to the Church Mission, with whose labourers its agents live as brethren. Considerable good seems to have been effected by the Wesleyan Missionaries here, especially amongst the recaptured slaves, trophies of British humanity now, as, beneath British preaching, we hope they will soon become trophies of redeeming grace. The Missionaries at St. Mary's have made a settlement at Mandanaree, a native town in the territories of the King of Combo, by whom they are encouraged and protected, though the Mahometan

part of the people did every thing in their power to prevent their establishment, and will, no doubt, do all they can to render their continuance uncomfortable. The King, however, who seems very justly to expect very considerable advantages from the settlement of white men amongst his people, has resolutely declared, that it is at their peril that any of them molest the Missionaries. From the West Indies the intelligence recently received, is for the greater part most encouraging. In Antigua, this is especially the case. The converts lately received on trial are no less than seven hundred in number, and three thousand children are now in the schools upon the island. In Grenada the work proceeds but slowly, and through much discouragement. What indeed can be expected from heathen Negroes, when well-educated Christians set them so miserable an example, that, whilst on a Sabbath morning the church at Grenville contained but six whites, eight mulattoes, and six or seven blacks, five of whom were members of the Methodist Mission church; not fewer than two or three thousand crowded the Sabbath market, held at the same time, at the very foot of the church steps. On the children some impression seems, however, to be making; and of the rising generation, even of Grenada, we have hopes, though small indeed would be those we entertained of the adults, did we not feel assured that all things are possible with God. The little neighbouring isle of Rhonde exhibits more encouraging prospects there, in a little negro flock of simple, sincere, and stedfast followers of the Lord. The Society does not increase in numbers, though we are happy to find that it does in the graces of the Christian profession. In Demerara, the congregations are very large, serious, devout, and attentive; though in the Society at George Town somewhat of a laxity of discipline has crept in, and must be removed when a new Missionary is appointed, the island being now supplied from Barbadoes. There, amidst several discouragements in the country part of the island, the congregations at Bridgetown are largely upon the increase, and generally serious and attentive, several of the most respectable inhabitants attending at least the evening service. The schools present also one of the most promising and pleasing features in the Mission, the children rapidly increasing in numbers, improvement, and good behaviour. In Jamaica, a growing attention is very manifest, both on public and private ordinances, and the congregations have increased considerably both in numbers and serious attention. A prospect of a very important opening in the interior of Trinidad having presented itself, we are happy to find that the governor and commandant of the district (that of Sava Granda) have given every encouragement to the establishment of a Mission there, and prospectively to a second amongst a number of disbanded African soldiers in another direction; whilst a large planter has made an offer of land on his estate, for a Mission settlement, that his adults and slave children may be instructed in the Christian faith. Thus openings for two new Missionaries have been made in an island, whose colonial government but lately prohibited the Missionary exertions of this Society of every kind. In the Bahamas also, several members have been added to the Society, and are walking worthy their vocation. This success is, however, principally confined to the white population, as amongst the blacks comparatively little has been done, or is doing, here; few even of the small number who attend the preaching of the word, appearing to be under any serious concern for their eter-

nal interests. This representation does not, however, apply to Turkialand, where the whites frequent divine worship by handfuls, the blacks are in crowds, and both are serious and attentive. Several of the latter appear to be sincere in their religious profession, and exemplary in their conduct. At this important, though long-neglected station, a chapel is about to be erected, for which a considerable sum has been gathered on the spot. At Newfoundland, the societies and schools are increasing and flourishing; and in the wigwams of the surrounding Indians, the true God is worshipped in simplicity, but in truth.

The EDINBURGH MISSIONARY SOCIETY has, in the course of the last year, received, in subscriptions and donations, £6678. 9s. 1d. whilst its expenditure amounted to £6313. 18s. 9d. By this improved state of the funds, the result of various deputations into England and Scotland, (in the former of which countries nearly a thousand pounds was collected,) the Society has been enabled to discharge part of a debt of £1500 contracted in former years. A Missionary Seminary has also been established, in which six young men are training up as heralds of the Cross, in Tartary, Caucasus and Persia, the regions to which this Society has specially directed its attention.

The GENERAL BAPTIST MISSIONARY SOCIETY, formed in 1817, has sent out their first two Missionaries. Their destination is some part of India as yet without Christian teachers, and the Assam country is particularly recommended, though they have a discretionary power, after taking the advice of the Serampore Particular Baptist Missionaries, in company with one of whom (Mr. Ward) they sailed, to fix in preference in the Punjab country, in the neighbourhood of Aurungabad, or in one of the Eastern islands as yet unoccupied. Another Missionary is engaged in preparatory studies, and an additional student has offered himself, but his services have been reluctantly declined, until an increase of funds shall warrant this infant Society in accepting him.

Most cordially do we rejoice at the pleasing prospects of the MISSIONARY SOCIETY OF BASLE, four of whose Missionaries, (two of them destined for India and two for Sierra Leone,) have been for some time in this country, in order to perfect themselves in the English language, and in the national system of education, whose benefits they purpose carrying with them to foreign lands. These devoted servants of their heavenly Master were ordained to their great work in the Cathedral Church of Stutgard, in the presence of the Royal Family of Würtemberg, (of which country three of them are natives,) and of a congregation of more than 4000 persons. We derive great satisfaction from the open and avowed patronage bestowed upon this institution by the King of Würtemberg, who four times sent for Mr. Blumhardt to his palace, for the express purpose of inquiring into the nature and proceedings of the Society, which he emphatically pronounced a Work of God, and in a letter, signed by his own hand, assured its friends of his taking every opportunity of evincing his heartfelt concern for its success. Missions to the heathen are, indeed, a work of the Lord, and we rejoice to live in days when Kings are becoming its nursing fathers, and Queens its nursing mothers. The King of Prussia, in consequence of a statement of the operations of two of his subjects in Madras, addressed to him by the Rev. Mr. Rhenlei, of that place, and in consideration of the number

of useful Missionaries who have been prepared for their important task in the Berlin seminary, has also signified his intention of becoming a regular subscriber to that Missionary establishment. Three other Basle Missionaries are now in England, two of the four above mentioned having lately embarked for Calcutta.

Turning from Europe to America, we state with pleasure that the AMERICAN COLONIZATION SOCIETY have obtained a grant of land in the Batta country, and will there, we doubt not, form an important central station for the exertions of American and European Missionaries in the surrounding districts. They were accompanied in their visits to the King by the native teachers attached to the Church of England Missionary Society, who brought back with them to Sierra Leone the son of the Bassah King, who would scarcely have been entrusted to them, had not the professions of favouring the Missionaries, which he had made, been sincere.

We are happy also in having to record the successful labours of the AMERICAN BOARD OF FOREIGN MISSIONS, who, though they have been deprived of the labours of Mr. Newell, one of their most active agents in India, and the husband of Mrs. Harriet Newell, whose name is in all the churches, have made considerable progress in this great work. In the neighbourhood of Bombay, one of the Missionaries has preached during a tour taken for the purpose, to many of the natives, who uniformly heard him, and received the tracts with gladness. Messrs. Fish and Parsons, the two Missionaries of this Society to Palestine, have executed their commission with great zeal. They visited five out of the seven apostolic churches of Asia, distributing Testaments and tracts whenever opportunity offered, in their way. These were gladly received by the professors and students of the College of Havaili, since destroyed by the Turks; and by the priests of the Greek churches at Havaili, Tatarucy, Cassebar, Magnisia, and by the Bishop of Elaia, who resides at Havaili. The four apostolic churches of Pergamos, Thyatira, Sardis, and Philadelphia, needed equal assistance, and received it. Scarcely any of them had more than a copy or two of the word of God distributed by former agents of Bible or Missionary Societies; and Sardis contained not a single Christian family, so awfully has the denunciation been fulfilled against her, who had but a name to live, while she was dead. Separating after their return from this visit, which they were prevented by ill health from extending to the other churches, Mr. Parsons went on to the Holy City, whilst his colleague remained in Smyrna, distributing Bibles, Testaments, and tracts, in the modern Greek, in that place and its vicinity; a work of great importance, when it is considered that for many years the priests have daily been reading the services of the church, and the masters teaching the schools, in ancient Greek, of which they confessedly scarce understand a word. The books which they could read were most welcome to all classes and ranks; even the priests of the Greek church gladly purchasing copies of the New Testament for their churches. In Mr. Parson's journey to Jerusalem, touching at the island of Rhodes, the bishop thankfully received a present of tracts for distribution, as did also the Archimandrite and President of the monastery, the latter earnestly imploring blessings on the heads of those through whose benevolence the favour was conferred. At the small island of Castello Rosso, the people eagerly begged for tracts as he passed along the street; and he sold ten Testaments, five

of them to pilgrims on their way to Mecca. The Greek Bishop of Paphos, a city whose 366 churches are dwindled down to four, highly approved of the tracts brought him, and engaged to distribute them, as did also the Bishop of Larnica, who warmly expressed his gratitude for the present. The same course was pursued by the president of the monastery, at Jaffa,—the Joppa of the scriptures. At Jerusalem Mr. Parsons sold two Greek Testaments, and one Persian, one Italian, and one Armenian. The Russian Consul at Jaffa expressed to him an opinion, in whose correctness, were it acted upon, we should rejoice,—that a printing press might, without difficulty, be established at Jerusalem. The gospel was first preached there at the express command of its Divine founder; and delighted would every Christian be, if from Jerusalem, the city of the great King, the word of life should again be dispersed through regions now lying in the shadow of darkness, though thence emanated to all nations the gospel's great and glorious light. During Mr. Parsons's visit to Jerusalem, Mr. Fish took a tour to Ephesus, where he found the candlestick indeed removed out of its place, for now no human being lives where once stood Ephesus; and Aarsuluck, which may be considered as Ephesus under another name, though not precisely on the spot of ground, contains but a few miserable Turkish huts. The fellow labourers afterwards joined company, but it was only for a while; as Mr. Parsons, who had been for some time in a declining state of health, breathed his last at Alexandria on the 10th of February. He rests from his labours, and his works do follow him.

POLITICAL RETROSPECT.

THE Agricultural Distresses of the country has formed the prominent feature of Parliamentary discussion since our last; but, for their relief little has been done, little we are satisfied can be done, by any legislative enactments. Closing the ports to foreign grain until the home price shall have reached 80 shillings a quarter, and then admitting it but on a duty of 12 shillings, whilst that price shall not exceed 70s. is a retrospective proceeding, which the goodness of God, in sending us another promising season, will, we hope, long render inoperative. With all the measures proposed for their assistance, the Agriculturists have indeed been so dissatisfied, that a county Member, in his place, declared, that "as Ministers had deserted the Agriculturists, the Agriculturalists had no alternative but to desert Ministers." On the question of retrenchment, we rejoice that they have deserted them, and that through that desertion the useless office of a joint postmaster-general has been abolished, or at least,—for that is the most important point,—that its salary has been saved to the country. It would, however, be a gross act of injustice not to notice in terms of high commendation, the liberal conduct of his Majesty, in voluntarily directing a reduction of ten per cent. in those departments of the civil list which chiefly respect his personal comfort, and also in the salaries of certain officers paid from it, amounting together to £56,000 per annum.—Some parts of the country have been disturbed by riotous proceedings of a local nature; in Suffolk and Norfolk to

destroy farming machinery; in Wales, to advance the wages of miners; and in Hull, to resist the reduction of those of seamen: but they have been happily subdued by the aid of the military, without bloodshed in the contest, though two or three of the misguided men have since, by a public execution, been made a dreadful, but necessary example to their associates in crime.

We hail with joy the presentation of petitions from almost every part of the country, praying for a revision of our Criminal Code. Surely our legislators will not be deaf for ever to the voice of mercy! That they will not, we are disposed to argue, from Sir James Mackintosh having, by a majority of sixteen, obtained a pledge from the House of Commons to take the subject into consideration at an early period of the next Session.

IRELAND is in a wretched state: famine in some of its most populous districts, having added its horrors to calamities, standing in no need of aggravation. For this pressing want, relief has, however, been provided with a promptitude, that does the highest honour to English benevolence. Subscriptions have every where been opened, and liberally filled; and fifty thousand pounds have been placed by parliament, with the cordial approbation of all parties, at the disposal of the Lord Lieutenant, to be expended in the employment of the labouring poor in the suffering districts, in making roads through those hitherto impervious tracts of mountain and bog, which have for centuries served as the nursery and retreat of insurrection and outrage. This is a measure as politic as it is humane. The promptitude with which the provisions of the Irish Insurrection act have been carried into execution, has greatly contributed to quell the alarming spirit of revolt, but too widely diffused through that unhappy country, which will, we would yet hope, escape the horrors of a rebellion. We would, however, earnestly entreat our legislators to lose no time in redressing the wrongs of her wretched population. Mr. Goulbourn has, we see, launched, in the House of Commons, a scheme of the Irish government for lessening the evils of the tything system; a measure rendered doubly necessary by the imprudent and hard-hearted attempts of some avaricious proctors to introduce the tything of potatoes: into parts of the country hitherto free from that vexation we are not yet in possession of its details. The Insurrection act is to be continued; and an armed police is established throughout the country, or rather power is given to the Lord Lieutenant to establish it wherever he may think fit to do so. These are strong precautionary measures; but if more is not done than Parliament seems disposed to do, for permanently ameliorating the condition of the people for whom they are legislating (to use a vulgar expression) but from hand to mouth, they will have disappointed the expectations of the nation, and, but too probably, ruined the country they pretend, and but pretend, to save. We rejoice, however, to find, that some noblemen, and commoners of large property, are taking measures to prove that they do more than pretend to benefit their wretched country, to which, in the hour of her greatest distress, they have returned to occupy their posts as resident landlords. More we trust will hasten to follow their example. It is with great pleasure also, that we notice the exertions of the venerable and excellent Archbishop of Tuam, who is traversing his diocese, relieving and consoling disease and famine, and determined to share in the dangers and sufferings of his countrymen, which surpass, to use his Grace's own expression, "all power

of description, and of which no picture could be drawn which would not be a faint and feeble representation of their present wants." The patron of every benevolent institution, the friend of every object in distress, this primitive bishop, who devotes his large ecclesiastical revenue (and where it is thus spent, no revenue can well be too large) in doing good, ought to succeed to the primacy on the late vacancy, instead of one whose chief, if not his sole recommendation, is his family connection, and who may probably imitate the example of his predecessor, in leaving near half a million in his coffers, whilst thousands of his flock were perishing for want of food.

IN FRANCE, the zealous exertions of the Missionaries to revive all the superstition and bigotry of the Catholic faith, have led to tumultuary proceedings in Paris and the Provinces, sufficient to evince that the day for such a work is gone by, we hope, for ever. In an electioneering tumult, of rather a serious nature, at Lyons the *Marsellois* hymn was sung, and shouts of "*Vive Napoleon II.*" were raised; indications these of a revolutionary spirit, which would seem but to want a proper leader to bring them into action. Here and there overt acts of rebellion have been committed, and though they exhibit some proofs of a common plan, it is evidently one crude, indigested, and very partially supported. As was the case in England after the death of Cromwell, and the restoration of the second Charles, compared with whom Louis XVIII. is an angel of light, the stability of the present order of things in France seems, indeed, principally to rest upon the want of a popular chief of the malcontents. It is not, however, to be dissembled, that the incendiary conflagrations in some provinces, and the seizure of arms in others, are very awkward proofs of the spirit and temper of the people, and would excite our alarm, did not very similar proceedings rivet our attention nearer home. This state of things is unpleasant, but is yet perhaps productive of some advantages, as it prevents the *Ultras* from attempting to re-establish the reign of bigotry, for whose return some of them are yet living in hope—never, we trust, to be realized. That its realization is not, at all events, nigh at hand, is proved by the prevalence of that spirit of toleration, for which France is indebted to Buonaparte; as, in deference to it, on a representation of the Consistory of the Reformed Church, that the temple for that worship was not sufficiently large for the Protestant Population of Lyons and its vicinity, the King, upon the demand of the Prefect, has granted 3000 francs to build galleries, in which 700 or 800 persons can be accommodated.

SPAIN is still far from quiet, and several of the lower order would seem to wish for the restoration of the old regime with all its unshackled power, in lieu of a constitutional monarchy, which they are too ignorant to understand and appreciate as they ought; and in some districts, armed bodies of insurgents are maintaining a brigandary but unsuccessful warfare with the government troops.

Turning to PORTUGAL, we regret to find, that Rio Janeiro has again been the seat of insurrectionary movements, the precise object and bearing of which we profess not to understand. On the arrival of the orders of the King and Cortes, for the return of the Prince Regent to Lisbon, the people are said to have expressed the utmost unwillingness to part with him; in consequence of which, his Royal Highness promised to lay their request for his continuance before his Royal Father, and to await his answer. The military commandant, however, insisted on the fulfilment of his orders, and drew up the

troops, 1500 in number, to enforce them. The inhabitants, on the contrary, collected to the amount of 6000 or 7000, including native troops, under the sanction of the Prince. This overawed the General, who surrendered, on condition of withdrawing his troops about a league distant, whence they were to sail for Europe so soon as transports could be got ready; thus order was restored, and the shedding of blood prevented. The government at home is evidently apprehensive that the Brazils, like the other South American provinces, will soon throw off the yoke of the mother country, if reinforcements are not sent out to keep the people in subjection. Five thousand troops are accordingly about to sail from Lisbon for Bahia though it is reported that the Transatlantic deputies, have with one accord protested against the armament, as little, if any thing short of a declaration of war, by the King against his colonial subjects.

In NAPLES again all is not quiet yet. Some serious disturbances have taken place in the province of Basilicata, where armed rioters released their companions from prison, and threatened to kill the magistrates, and fire upon the military. The districts where these outrages occurred, have, by a proclamation of the King, been placed under martial law.

The rapid spread of liberal opinions through most of the States of Europe, has, we rejoice to find, been indirectly productive of this good effect on AUSTRIA, that its bigoted and despotic Government has appointed two Protestant Professors of Theology in the University of Vienna, that by this means students may be prevented from flocking to foreign seminaries, where their patriotism might be endangered, or principles instilled not very accordant with the political institutions of their own country. In the Italian states of the Imperial House, the Carbonari seem to be still secretly at work, have assassinated one of their apostate associates, and threaten the same fate to those who shall withdraw themselves from their society. The Director of Police at Modena has also fallen under the stilettos of assassins, employed, no doubt, by those whose professed object should prevent such horrible measures for its attainment.

Though the question of war and peace between RUSSIA and TURKEY is still a doubtful one, we are inclined to believe that the peace of Europe will not be disturbed by the Greek insurrection, to which we have ever wished success. Something at all events will have been gained by it, as the proud and bigoted Mussulman has been taught to shew some respect to the religion of the Cross. This has been evinced by an order issued by the Porte, directing the Tersana-Kiajani, who during the absence of the Capitan Pacha superintends the administration of police in the capital, to take under his special protection the religious festivals of the Greeks during Easter, and making him responsible that neither the Greeks nor the Armenians should receive any disturbance or molestation during the solemnity. The consequence was, that not only in the Greek and Armenian churches, all the religious ceremonies, professions, and observances, were conducted with the most perfect peace and order, but the festivities which followed were enjoyed by the Greeks in their old style, and in the most uninterrupted tranquillity. Their Patriarch has also been graciously received at the palace of the Grand Sultan, who has made another considerable donation towards the repair of the Cathedral Church, damaged by the outrages of the Turkish mob. Though Wallachia and Moldavia have been evacuated, the war seems

to rage between the Greeks and Turks in other parts with all the ferociousness which from its commencement has distinguished their sanguinary contest. Scio, classical Scio, is reduced to ashes, and the ruthless and barbarian Ottomans have plundered and destroyed every thing in its neighbourhood.

It is not often that we have occasion to direct the attention of our readers farther East than to Turkey; but CHINA is at this moment an object of some attention, from the suspension of our trade with its natives. This seems to have been occasioned by some improper proceedings on the part of the crew of one of our ships demanding certainly some concessions and reparation, though of a very different nature to those required in delivering up the offenders, or some one in their stead, that they may be put to death, in atonement for the blood of a Chinese or two accidentally killed. The formal and ridiculously punctilious proceedings of the Court of Peking may render an adjustment of the differences with our traders extremely tedious; but we doubt not, that notwithstanding all the pompous vapourings of Jaow-Kwang, Viceroy of Canton, the payment of a good round sum by the East-India Company, will speedily prevent our being deprived of the luxury of tea, long elevated by habit almost into one of the necessaries of life.

AMERICA, like the rest of the world, is not without its perplexities, distresses, and discontents; and, free as is its boasted system of representation, parliamentary reform of some kind would seem to be needed there as well as in England; for, after a Session of 156 days, costing the country, in the travelling expenses and allowance of its legislators, 321,484 dollars, about £72,000, grievous complaints are made by the opposition journalists, of the numberless propositions, much talking, and many reports, of Congress, whilst little or nothing was done there to advance the interests, or promote the prosperity of the country.

THE INVESTIGATOR.

OCTOBER, 1822.

Memoirs of the Life of the Rev. John Cotton, formerly of Boston, in New England.

[Concluded from Vol. V. p. 21.]

PLINY accounted those happy men, who either did things worthy to be written, or wrote things worthy to be read.* Christians account those teachers blessed, and blessings, who teach both by their light, and life, in sincerity. Those which best knew his goings out and comings in, cannot but give a large testimony to his piety. A saint (above many of the saints) manifestly declared in the consciences of the godly amongst whom he walked, to be the *epistle of Christ, known and read of all men*. In his house he walked with a perfect heart: he was an example to the flock, clothed with love and humility amongst his brethren. One of a thousand in respect to his worth; but (as it is reported of Dr. *Whitaker*,) as one of the multitude in respect of his facile and companion-like behaviour. Both ability and modesty in such a degree, are not ordinarily to be found in the same man: others with much affection beheld the beauty of his face, whilst himself was one who knew not that his face shined. He was a father, friend, and brother to his fellow-elders, and a shining light before men.

As the being of man, so the well-being of humane affairs depends not a little upon domestick government, whence are the seminaries and first societies of mankind. He well knew a bishop ought not to be defective in so momentous a duty, incumbent upon all heads of families: he must be one that ruleth well his own house.† In conscience whereof, he himself rising betimes in the morning, as soon as he was ready, called his family together (which was also his practice in the evening) to the solemn worship of God; reading, and expounding, and occasionally applying the Scripture unto them, always beginning and ending with prayer. In case of sin committed by child or servant, he would call them aside privately (the matter so requiring), lay the Scripture before them, causing them to read that which bare

* *Equidem beatos puto, quibus Deorum munere datum est aut facere scribenda, aut scribere legenda.* C. Pli. Tacit. vol. 1.

† *Bene non regis, si bene non regeris.* Bern. epist. 189.

witness against such offence; seldom or never correcting in anger, that the dispensation of godly discipline might not be impured, or become less effectual, through the inter-mixing of humane passion.

He began the Sabbath at evening; therefore then performed family duty after supper, being larger then ordinary in exposition, after which he catechised his children and servants, and then returned into his study. The morning following, family-worship being ended, he retired into his study, until the bell called him away. Upon his return from meeting, he returned again into his study (the place of his labour and prayer) unto his private devotion; where (having a small repast carried him up for his dinner) he continued till the tolling of the bell. The publick service being over, he withdrew for a space to his prementioned oratory for his sacred addresses unto God, as in the forenoon; then came down, repeated the sermon in the family, prayed, after supper sung a psalm, and towards bed-time betaking himself again to his study, he closed the day with prayer. Thus he spent the Sabbath continually.

In his study, he neither sate down unto nor arose from his meditations without prayer; whilst his eyes were upon his book, his expectation was from God. He had learned to study, because he had learned to pray: An able student, a gospel-student, because unable to study without Jesus Christ. The barrenness of his meditation at some times, yea, though his endeavour were most intense upon a good matter, convinced him whence it was, that his heart musing upon the same subject at another time, his tongue became as the pen of a ready writer. As he was not (comparatively) wanting in parts, learning, or industry, so was he more careful not to trust in them, but to fix his dependence totally upon God. Herein not unlike unto *Bradford*, of whom we read, that he studied kneeling. Another *Synesius*, who was wont to divide his life between prayer, and his book.* Like unto *Paul*, not sufficient of himself to think any thing as of himself, and professing all his sufficiency to be of God. *But we will give our selves continually to prayer, and to the ministry of the word.* Men of labour, and men of prayer.

As any weighty cause presented it self either in the church, commonwealth, or family, he would set days apart to seek the face of God in secret; such were the bowels of this spiritual father, the horsemen and chariots of this Israel. He

* *Μερίζειν τὸν βίον εὐχῇ καὶ βιβλῳ.* Syn. ep. 57.

might say with *Paul*, he was in fastings often. His conversation upon earth, was a trading in heaven; a demonstration of the praises of him who had called him: a practical and exemplary ministry of grace unto the hearer and beholder: a temperature of that holiness, sweetness, and love, which continually gained upon the hearts of many spectators. The habitual gracious scope of his heart in his whole ministry, is not illegible in that usual subscription of his at the end of all his sermons, *Tibi, Domine*, unto thy honor, O Lord!*

As disputation is well called the sieve of truth,† so in his polemical labors he was a seeker thereof in love, his scope was the glory of God, unity of the churches, and the edification of men, not the ostentation of wit. It was his holy ambition not to seem to be learned, but indeed to be bettered: a sincere seeker of light, not of victory. Witness his brotherly acceptance of Dr. *Twisse* his examination of Mr. *Cotton's* treatise of predestination; from whom he acknowledged that he received light thereby, and was ready to attest the great abilities of the Doctor, that star (if any of this age) of the first magnitude. 'Tis true, Mr. *Cotton's* mind was then exercised concerning the point of reprobation: touching the point of election, 'tis sufficiently known he was not only orthodox, but also clear. As there were of old that pretended the predestinarian heresie to have had its rise from *Austin*; and *Grevinchovius* of late, blushed not to say of the famous Dr. *Ames*, that *Arminianorum malleus, Amesius Pelagianizat, Ames Pelagianizeth*. So the wonder is less, if this sound and judicious divine hath not escaped the imputation of Arminianism from some, notwithstanding the redundant testimony of his doctrine, and generally of all that knew him, to the contrary; yea, that occasionally he hath been heard to say by testimony yet alive, and above exception; that he looked at Arminianism as another gospel, and directly contrary to the tenor of the covenant of grace. What *Melancthon* (our ordinary parallel) sometimes said of himself to *Eccius*, may here be truly applied to him: Mr. *Cotton* in his disputations sought not his glory, but

* We here omit two Poems, entitled, "A thankful Acknowledgment of God's Providence," and "Another Poem made by Mr. Cotton (as it seemeth) upon his removal from Boston to this Wilderness," and we do it because, as a versifier, if we may judge from these specimens, it may truly be said of Mr. Cotton, that

"Sternhold himself he out-Sternholded." EDIT.

† *Cribrum veritatis*.

God's truth.* So able an opponent was rare ; so candid an opponent more rare. He that fell into his hands was likely to fall soft enough ordinarily (except through his own default) not likely to lose any thing besides his error.

A man's wisdom maketh his face to shine. He had a happy, a quick, comprehensive, and benign understanding, as having received the manifestation of the Spirit, for the service and profit of others. To discover the mind of God, and therewith the sentence of judgment, in matters too hard for inferior judges, was no small part both of the worth and usefulness of him that was to minister before the Lord. The Queen of *Shiba* proved *Solomon* with hard questions. There is scarce any gift that more approximates the receiver unto that which the learned call a divine, then an ability in some measure to send away religious casuists, as the wise-man did that renowned questionist, which communed with him of all that was in her heart, 'And *Solomon* told her all her questions ; there was not any thing hid from the king that he told her not.' It seemed good unto the Father of lights to make this happy instrument, not only to excell his brethren, but in many respects, upon this account to excell himself : a grace so far acknowledged in him, as that all sorts, both the magistrate and private persons, learned and unlearned, exercised with their respective cases of conscience, waited under God in special manner upon his lips for knowledge, and sought the law at his mouth. Hear to this purpose the testimony of Mr. *Davenport*, that eminent and reverend man of God, the faithful pastor of the church at *New-Haven*, (a witness above many) in his own words, as followeth :

" His forced flight from *Boston* to *London* for his safety,
 " from pursuit of the pursevents sent to apprehend him, I
 " well remember ; and admire the special providence of
 " God towards myself and some others in it, amongst whom
 " safe retirement and hiding places were provided for him,
 " in and about *London*. For some of us agreed together to
 " improve that opportunity for a conference with him, about
 " the grounds of his judgment and practice, whereby the
 " Church was in danger to be deprived of him, and of the
 " benefit of his precious gifts, hoping that God might blesse
 " the same, for the communicating of further light, either
 " to him or to us. Two points were the principal subject
 " of our discourse. 1. Touching the limitation of church-

† *Mi Doctor, non quæro meam gloriam in hoc negotio, sed veritatem.*

“ power, to matters commanded, not to things different.
 “ 2. Touching the office of bishops, whether the scrip-
 “ ture-bishops be appointed to rule a diocese, or a particu-
 “ lar congregation. The discussing of these caused much
 “ debate between us, about the meaning and extent of the
 “ second commandment, both in the negative and the affir-
 “ mative part of it, and a diligent examination of what had
 “ been printed in defence of conformity to the ceremonies
 “ imposed, viz. Mr. *Wheatlies* arguments in his *Care-cloth*,
 “ Mr. *Byfeld’s* on 1 *Pet.* 2. 13. and others, with such arguments
 “ as were either produced, or invented, and urged by any
 “ of our selves: unto all which he answered with great evi-
 “ dence of Scripture light, composedness of mind, mildness
 “ of spirit, constant adhering to his principles, and keep-
 “ ing them unshaken, and himself from varying from them
 “ by any thing spoken *ad oppositum*. When I observed, that
 “ all this he did not in speech only, but also in sundry writ-
 “ ings (the copies whereof I have) without the help of any
 “ book but the Scriptures, wherein he was mighty; and yet
 “ matters that required variety of reading, whether for con-
 “ firmation of the truth, or confutation of the contrary, fell
 “ frequently into discourse *inter partes*; I admired God’s
 “ presence with him, and assistance of him, quickening his
 “ apprehension and invention, strengthening his memory,
 “ composing his mind, and governing his spirit far beyond
 “ what I had taken notice of any man before him. The
 “ reason of our desire to confer with him rather than any
 “ other touching these weighty points, was our former
 “ knowledge of his approved godliness, excellent learn-
 “ ing, sound judgment, eminent gravity, candor, and sweet
 “ temper of spirit, whereby he could placidly bear those
 “ that differed from him in their apprehensions. All which
 “ and much more we found, and glorified God, in him, and
 “ for him.”

So equal a contention between learning and meekness is seldom visible in any one person. Of *Moses* we thus read, Now the man *Moses* was very meek, above all the men that were upon the face of the earth. The consciences of those that knew him appealed to, he will be acknowledged amongst the meekest of the earth in his days. I am forced here to make a pause: so conspicuous was this grace in him, that multitudes beheld it, not without making extraordinary mention thereof. ’Tis true, he had an advantage above many in his natural constitution, and its influence from his education, heightned intellectuals, and moralities, was

not inconsiderable, but that which gave the being of meekness, which sanctified and perfected all, was the grace of Christ. He was of an acute apprehension, therefore easily sensible of; but so little in his own spirit, that he was not easily provoked by an injury. Sensibleness of dishonor done to God by sin, or of what the offender had done unto himself by sinning, left such impressions upon him, as that his taking notice of any injury done unto himself, was not usually taken notice of. He had well learned that lesson of *Gregory*, It is better oftentimes to flie from an injury by silence, then to overcome it by replying.* It was *Gryneus* manner to revenge wrongs with Christian taciturnity. *Melanthon* overcomes *Luther's* anger, and his own grief, with mildness, patience, and prayer. The non-resistance and softness of the wooll breaks the force of the cannon, and so saveth both the bullet and it self. If inferiors expostulated unnecessarily with him, he would patiently hear them, and give them a brotherly account, pacifying their minds with a gentle, grave, and respective answer. Take one instance of that kind instead of many, unto one of his hearers then sick of singularities, and less able to bear sound doctrine, following him home after his public labors in the assembly, and instead of better encouragement, telling him that his ministry was become either dark, or flat; he gently answered, *Both, brother!* without further opening his mouth in his defence, choosing rather to own the imputation, then to expostulate with the imputer.

Disputations are great trials of the spirits of intelligent men. *Hooper* and *Ridley* were patient martyrs, yet somewhat impatient disputers. The synod held at *Cambridge*, as matters were then circumstanced, was unto this good man an hour of temptation, above what ordinarily had befallen him in his pilgrimage; yet such was his eminent behaviour throughout, as argued in the conscience of the spectators singular patience, and left him a mirror for the temperament, mildness, and government of his spirit. Pious meekness fits for church-society. It was he, than whom was not a meeker man upon earth, who continued Israel in church-communion, and continued in communion with Israel, notwithstanding their manners in the wilderness. To institute, and preserve instrumentally church-communion, gospel-fellowship, society, and purity, in the exercises that accompany

* *Gloriosus est injuriam tacendo fugere, quàm respondendo superare.*

the removal of (as it were) a nation out of a nation, change of ecclesiastical government, with the many temptations of this desert, called for another *Moses*: neither the spirit of separation nor pollution can attain it. To hold communion with men that are sinners, without having communion with their sin, is the only sociable spirit. To extend communion where the rule commands, and to deny communion where the rule forbids, qualifyeth us to live with God and man. They that are strong, ought to bear the infirmities of the weak. Pillars must be bearers, else the building falls. The infirmities of the weak brethren, are the trials and burdens of those which are strong. It fareth ill with the little one, when the frowardness of the child exceeds the patience of the nurse. Those things in nature which cannot suffer, cannot mixe. Timber that will not endure cutting, is unfit for jointing. The sword that is good metal will bow to the hilts, and yet come strait again. No metal more solid then gold, no metal more yielding under the hammer. The same heaven hath the name of firmament for its stability, and of the expanse for its being stretch'd out like a curtain, and compassing about the residue of the creation. The sinews which are the members of most strength, are also members flexible every way, for the better motion of the whole body. Denial of regular communion, is injurious to the body. Rigor is schismatical, indulgence is defiling; both are scandalous and destructive. Piety and meekness preserve the unity of the spirit in the bond of peace. *Eccius* sometimes acknowledged unto *Melancthon* that his mildness, and *Pontanus* his good language, had been very beneficial to the Protestant cause. Yet though he was so gentle, meek, and flexible, that men might perswade him above what could be usually expected from men of his worth; in the things of God he was stedfast and unmoveable. *Moses*, the meekest of men, in the cause of God, would not yield in the least: *Our cattel also shall go with us, there shall not an hoof be left behind.* *Paul*, who pleaseth all men in all things, in a matter fundamental giveth not place, no not for an hour. Charity so endureth all things, as that the church of *Ephesus* is commended because she cannot suffer those that do evil. *Melancthon's* milde nature, when spiritualized and quickned by grace, drew forth the commendation of an enemy; but being left unto it self, gave occasion to his friend to complain. And here, saith Mr. *Brightman*, (relating to the springing and spreading gangrene of consubstantiation,) I find thee

wanting, O holy *Philip!** *Luther* at times is too angry; *Melancthon* sometimes is too remiss. The anger of the old-man is a sin; the anger of the new-man is a duty. *Jacob* curseth the anger of the patriarchs; God blesseth the zeal of *Phineas*. The sanctuary cannot want the fire which is from heaven, neither may it be touched with the fire which is from hell. Gentleness of disposition, when actuated by Christ, makes us so much the more acceptable and profitable unto man; but if the Spirit withdraweth his assistance, we fall short of reaching God's ends, and the seasonable suppression of exorbitance. In which respect, if this good man had always had that voice sounding in his heart, which one wished that mild Lantgrave of *Hessen* might have heard from the smith's forge, (*Duresce, duresce, utinam & Lantgravius durescat!*) haply there are that think some disorders, disturbances, and irregularities, might have been prevented by God's blessing.

But ordinarily, and in matters of greatest weight, the Lord was with him. Though his forbearance was both observable and very imitable in the things that concerned himself, yet he could not forbear them whom he knew to be evil. An experience whereof we saw concerning some heterodox spirits, who by their specious discourses of free-grace, and subdolous concealings of their principles, so far deceived him into a better opinion of them than there was cause, as that notwithstanding they fathered their errors upon him in general, and abused his doctrine to the countenancing of their denial of inherent grace in particular; yet he was slow to believe these things of them, and slower to bear witness against them. But so soon as the truth herein appeared to him, hear his own words taken out of his letter written to *Mr. Davenport*. "The truth is (saith he) the body of the
 " island is bent to backsliding into error and delusions: The
 " Lord pity and pardon them, and me also, who have been
 " so slow to see their windings, and subtile contrivances,
 " and insinuations in all their transactions, whilst they pro-
 " pagated their opinions under my expressions, diverted to
 " their constructions." Yea, such was his ingenuity and piety, as that his soul was not satisfied without often breaking forth into affectionate bewailing of his infirmity herein, in the publick assembly, sometimes in his prayer, sometimes in his sermon, and that with tears.

* *Quinetiam tuam fidem & diligentiam, sancte Philippe, desidero.*
 —Brightman in Apoc. cap. 3.

He was a man of an ingenuous and pious candor, rejoicing (as opportunity served) to take notice of, and testify unto the gifts of God in his brethren, thereby drawing the hearts of them to him, and of others to them, both to their encouragement, and the edification of many. He did not think himself a loser by putting honor upon his fellow-elders, but was willing they should communicate with him in the esteem and love of the people. He was not only a son of peace, enjoying the continual feast of a good conscience with serenity and tranquillity of affections at home; but also a peacemaker, qualified by the graces forementioned to be a choice instrument in the hand of the Prince of peace, amongst the churches. Where, if any differences arose, he was ready (being called thereunto) to afford his help for the composing of them; and had a singular faculty and ability therein, by that excellent wisdom, and moderation of spirit, which God in Christ had given him, whose blessing also did ordinarily crown his endeavours with good success.

He was one, the reality of whose profession gave cause unto many to bless the Author of Christian religion, for the kindness of the Lord, shewed unto all sorts by him: his portion in the things of this life, exempted him from being an object of envy in that behalf. But yet behold *quantum ex quantillo*, so much communicated out of so little, we may not here be altogether silent, concerning the grace of God bestowed upon him, whereby to his power, yea above his power, he was beneficent unto others, but especially to those of the household of faith. The gospel opened his heart, his lips, and the doors of his house. A bishop then must be given to hospitality, apt to teach: as we have seen him didactical, so you shall find him hospital. He well remembered, that there is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty: *The liberal soul shall be made fat*. Among others, his fellow-laborers in the ministry were entertained with peculiar contentment. To remind all instances, would take up time; by some of many, take his spirit in the rest. So it was: a minister (to spare his name) which had gotten into the fellowship of that eminent man, Mr. *Arthur Hildersham*, and many other godly preachers, being acquainted with their secrets, betrayed him into the prelate's hands; who coming to *Boston*, and meeting with Mr. *Cotton*, this *Gaius* had not the heart to speak to him, nor to invite him unto his house; which he said, he never did to his knowledg unto any stranger before, much

less to any of his own order. It was the modesty of others, not from any deficiency in him, why the proverb occasioned by that Corinthian, was not applicable also unto his dwelling: *There is always some body at Cydon's house; Semper aliquis in Cydonis domo.* Some years since there was brought unto *Boston* a report of the necessity of the poor saints at *Sigatæa*, a little church (whereof the reverend Mr. *White* then was, and yet is their faithful pastor) which suffered much extremity by reason of the persecution of their then prevailing adversaries, forcing them from *Bermudas* into the desert-continent. The sound of whose distress was no sooner heard of, but you might have heard the sounding of his bowels, with many others, applying themselves unto a speedy collection, and transporting it to them on purpose, for their seasonable relief; when after the example of the churches in *Galatia*, *Macedonia*, *Corinth*, and *Rome*, sending their liberalities unto *Jerusalem* in the days of the famine foretold by *Agabus*, the same grace abounding in the churches of these parts, they supplied them to the value of about seven hundred pounds; two hundred pounds whereof were gathered in the church of *Boston*, no man in the contribution exceeding, and but one equalling the bounty of their then teacher. It is here remarkable, that this collection arrived there the very day (or thereabouts) after those poor people were brought to a personal division of that little meal then remaining in the barrel, and not seeing, according to man, but that after the eating thereof they must die a lingering death for want of food; and the same day that their pastor preached to them (it being the Lord's day) out of *Psal.* 23. 1. *The Lord is my shepherd, I shall not want.* At such a time the good hand of the Lord brought this succor to them from afar. To give quickly, doubleth, but to give to the saints in a time of need, trebleth the gift.

Whilst he was in *England*, his eminent piety, success of his labors, interest in the hearts of both superiors, inferiors, and equals, drew much envy upon him; and his non-conformity added thereunto, delivered him in a great degree unto the will of his adversaries; whose hour and the power of darkness being come, spared not to shoot at him, and grieve him; not giving over until they had bereaved him of much of his livelihood, his liberty, country, and therewith of the sweet society of lovers, friends, and many ways endeared acquaintance, much more precious to him than life it self. Yet the measure of the afflictions of Christ in this kind,

appointed to be suffered by him in the flesh, was not fulfilled. But lo, in the time of his exile, some brethren, (we do not say they were not of us, being willing to hope better things,) provoked by the censure of authority, though justly, and not without tears inflicted upon them, single out him as a chief object of their displeasure; who though above other men declining irregular and unnecessary interesting of himself in the actions of the magistrate, and (while opportunity lasted) endeavouring their healing, yet must now be requited evil for good, and that by some of them, who were formerly companions with him in the tribulations of this *Patmos*. Respecters of him had taken sweet counsel together, and walked in the house of God as friends. Hence is he with pen and tongue blasphemed by them, for whom he formerly intreated, and for whom he both then and afterwards wept and put on sackcloth. Such buffetings of Satan, though sharp, are medicinal at times to the excellent upon earth, who by reason of the body of death indwelling, must be kept weak, that they may be made strong. Since this time also some reverend, learned, and godly men (haply in zeal against the Congregational-way) sharpened their style against him. Which if it be the truth, as we believe it is, their speaking so much *ad hominem*, especially to such a man, whose love to any good men much exceeded their displeasure to him, argueth too much of man. Howsoever, he was then a sufferer for the truth. In which respect the pious and ingenuous spirit of learned Mr. *Rutherford*, though in pursuance of the truth he disputes *ad idem*, and with strength, which is his praise and acceptable, yet he professedly carrieth it as to a brother, not to an adversary. There is an excess in too much salt, and not a little to be complained of in personal and causeless aspersions from good men. That smarts, these defile; that makes less comfortable, these tend to make us unprofitable. Roses are not without their pricks. The archers have sorely grieved him, and shot at him, and were displeased with him; but his bowe abode in strength, and the arms of his hands were made strong by the hands of the mighty God of *Jacob*. From thence is the shepherd, and the stone of Israel. An honest-minded man (saith *Xenophon*) gets by enmity; and *Plutarch* writes a treatise concerning benefiting by our enemies,* adorning his discourse with that of *Jason of Thessaly*, whose enemy stabbing him, and intending his death, only opened an ulcer otherwise incurable, and so saved his life. If men without God

* *Plutarch de capienda ex hostibus utilitate libellus.*

in the world having only star-light, and scarce so much as seeing men walk like trees, only feeling after the Lord, have thus spoken ; we see the greater encouragement why Christians, who are made light by the Father of light, and know Him that is love, may (through grace) not only speak better, but also practise accordingly. *Job* can turn the book written against him by his adversaries, into a crown. *Joseph*, feeling the benefit of the patriarchs' unkindness, is the more readily disposed to forgive that wrong, whereby he finds himself made a great gainer. He was a good accomptant, who esteemed the reproaches of Christ greater riches than the treasures of Egypt. *Paul* takes pleasure in reproaches for Christ's sake. The best and most peaceable spirits cannot hope to fulfill their course in a pacifique sea. The way of the most excellent lieth through evil report and good report, through honor and dishonor. To avoid the fouler part of the passage, is not in the power of man : to walk clean through it, to do well, and approve himself as a minister of Christ in suffering ill, is all that can be expected from a man of God. *Erasmus* acknowledging some men to do well in some things, will have *Hierom* to excell in all.* It was a great encomium which the German *Phenix* sometimes gave to *Luther* : I (saith he, speaking of himself) am a logician, *Pemeranus* is a grammarian, *Justus Jonas* is an orator ; but *Luther* is all. Let it suffice to be said of Mr. Cotton, that he was a famous light in his generation, a glory to both *Englands* ; and such an one, in whom was so much of what is desireable in man, as is rarely to be seen in one person.

As concerning any tenet wherein he may seem singular, remember, he was a man, and therefore to be heard and read with judgment, and haply sometimes with favour. *Hierom* makes a difference between reading the writings of the apostles, and the tractates of other authors :† They (saith he) always spake the truth ; these, as men, in some things erre. Let him but receive with some proportion to the measure that gave, and he will be found no debtor upon that account : no man did more placidly bear a dissentient. The Jews unto their own question, Why *Asa* and

* In hoc uno συλλήβδην ut aiunt, conjunctum fuit, eximium fuit, quicquid in aliis per partes miramur.—*Erasm. epist. nuncupat. præfixa tom. 3. epist. Hieron.*

† Scio me aliter habere apostolos aliter reliquas tractatores, &c.—*Hier. ep. to. 2. ep. tua.*

Iehoshaphat removing the idols in high places took not also away the brazen serpent, give this answer: *The fathers left a place for Hezekiah to exercise his zeal.* That great conqueror, Alexander, vainly feared, that his father *Philip's* victories would deprive the son of an opportunity to improve his magnanimity. Much of the wisdom of God, both in the Scripture and creature, is still unseen; and it hath been judged but meet, that each age should contribute somewhat toward the fuller discovery of truth. But this cannot be, except men of a larger acumen, and greater industry, may be permitted to communicate their notions; especially whilst (as *Austin* in his time) they use this liberty by way of disquisition, not of position; rather as indagators of scripture-light, then as dictators of private opinions.* A prophet may be heard, whilst he speaks with a spirit subject to the prophets.

These are the times that passed over him: we are now approaching to his *novissima verba*, his last words: which the antients, out of an opinion that the soul became more divine towards its dissolution, looked at as oraculous. The motions of nature are more intense, as they draw neer towards the centre. *Xenophon* personates *Cyrus* as inspired, whilst he bequeathes his fatherly and farewell counsels to his people, friends, and sons.† *David's* last words have their emphasis, because his last:—now these are the last words of *David*.

Being called to preach at a neighbor-church, he took wet in his passage over the ferry, and not many hours after he felt the effect, being seized upon with an extreme illness in the sermon. This providence, when others bewailing the sad event, which according to second causes seemed so easily evitable, spake variously of, he comforted himself from—In that he was found so doing. *Decet imperatorem stantem cadere*; It is the honor of a commander to fall standing. It was *Austin's* usual wish, that Christ when he came might find him *aut precantem, aut predicantem*, either praying, or preaching. *Calvin* returns this answer unto his friends, dissuading him from his labor of dictating and writing, when his sickness prevailed upon him; What (saith he) would you that the Lord should find me idle?‡ After a short time he

* Non tanquam affirmator, sed tanquam scrutator.—Aug. Psal. 85.

† ου σκευάζε ε Kύρε, ἡδὴ γὰρ ἐς θεός εἰμι, &c.—Xen. lib. 8.

‡ Quid ergo (inquirebat) vultis me otiosum à domino deprehendi?—In vit. Cal.

complained of an inflammation of the lungs, and thereupon found himself asthmatical, afterwards scorbutical, (which both meeting in a complicated disease, ended his days) inso-much that he was forced to give over those comforting drinks which his stomach could not want: If he stil used them, the inflammation grew insufferable, and threatned a more sharp and speedy death: If he left them, his stomach forthwith ceased to perform its office, leaving him without hope of life. By these messengers he received the sentence of death, yet in the use of means attending the pleasure of him in whose hand our times are, his labors continued whilst his strength failed. *November 18.* He took in course for his text the four last verses of the 2d epistle to *Timothy*, *Salute Prisca and Aquila, &c.* giving the reason of speaking to so many verses together, because otherwise, he said, he should not live to make an end of that epistle. He chiefly insisted upon those words, *Grace be with you all*, so ending that epistle and his lectures together. For upon the Lord's day following, he preached his last sermon upon *John 1. 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, as of the only begotten Son of the Father,) full of grace and peace.*

Now, he gave himself wholly to prepare for his dissolution, making his will, and setting his house in order. When he could no more be seen abroad, all sorts, magistrates, ministers, neighbors, and friends far off, and those neer at hand, especially his own people, resorted unto him daily, as to a publique father. When the neighbor ministers visited him (in which duty they were frequent) he thanked them affectionately for their love, exhorting them also, as an elder and a witness of the sufferings of Christ, to feed the flock; encouraging them, that when the chief shepherd shal appeare, they should receive a crown of glory, that fadeth not away. Finding himself to grow weake, according to that of *James*, he sent for the elders of the church of *Boston* to pray over him: which last solemne duty being performed not without much affection, and many tears; then (as *Policarp* a little before his death said, he had served Christ fourscore and six years, neither had he ever offended him in any thing*) so he told them, (through grace he had now served God forty years, it being so long since his conversion: throughout which time, he had ever found him faithful to

* *Octoginta sex annos illi servio, nec me quilla in re læsit unquam.*
—Euseb. lib. 4. cap. 15.

him; thereupon taking occasion to exhort them unto like effect that *Paul* sometimes did the elders of *Ephesus*, a little before they were to see his face no more: *Take heed therefore unto yourselves and to all the flock, over which the Lord hath made you overseers, to feed the church of God, which he hath purchased with his own blood.* Particularly he lamented the love of many, yea, and some of their own congregation growing cold to the ordinances; calling upon them so much the more for their watchfulness in that respect. Which done, he thanked them for their brotherly and loving assistance to him in their holy fellowship, and commended them to the blessing of God.

It remains that we now behold his pious consort, with those olive-plants that sate lately about his table, gathered together about the bed of a departing husband, and dying father. This was his ultimate solemn transaction with man in this world; silver and gold (though he wanted not) he had not much to give them, but the benediction of a righteous parent they are to expect. *Aeneas* words to his *Ascanius* are fitted to his lips,

Disce puer virtutem ex me, verumque laborem.
Fortunam ex aliis.*————

“Sons, piety and industry learn of me; the way to greatness in this world is to be learned of others.”——Antiquity treasured up the counsels of dying parents, as so many oracles. *Isaac* is solicitous to blesse, and his son desirous to be blessed before his death. The father of the faithful his commanding of his children after him to keep the way of the Lord, is a means whereby God brings upon *Abraham* that which he had spoken of him. *Solomon*, who remembers the prophesie that his mother taught him, surely hears that charge of his father still sounding in his ears, *And thou, Solomon, my son, &c.* I know his children whom he instrumentally blessed, shall be blessed in their relation, in these charges, commands, counsels, blessings, whilst they walk in the way of their father, and keep the memory of his example, and his endeavors relating to them, in the repository of a pure conscience.

Audit paræis, ergo nil beatius;
In patre vivit gnatus, in gnato pater.

What family more happy then his, whilst the father liveth in the children, as the children live in their father.

* *Aeneid.* 12.

That reverend and godly man Mr. *Wilson*, (who excelleth in love, as Mr. *Cotton* did in light,) the faithful pastor of the church, taking his leave of him, and most ardently praying unto God, that he would lift up the light of his countenance upon him, and shed his love into his soul; he presently answered him in these words: *He hath done it already, brother.*

His work now finished with all men, perceiving his departure to be at hand, and having nothing to do, only that great work of dying in the Lord, he totally composed and set himself for his dissolution, desiring that he might be permitted to improve the little remnant of his life without any considerable impediment to his private devotions, and divine soliloquies between God and his soul. For that end he caused the curtains to be drawn: and a gentleman and brother of the congregation that was much with him, and ministred unto him in his sickness, to promise him, that the chamber should be kept private. But a while after, hearing the whispering of some brethren in the room, he called for that gentleman, saying, Why do you break your word with me? An expression so circumstanced, as that the impression thereof abideth unto this day, in the heart of that godly man, whose omission gave him occasion so to speak. Not long after (mindful no doubt of that great helpfulness which he received from that forementioned brother throughout his visitation) he left him with this farewell: *The God that made you, and bought you with a great price, redeem your body and soul unto himself.* These words were his ἐλὼδια ῥήματα, his last words, after which he was not heard to speak, but lying some hours speechless, quietly breathed out his spirit into the hands of him that gave it, *December 23, 1652.* between eleven and twelve (after the bell had called to the lecture, thus preventing the assembly in going to see, what they were but going to hear) being entred into the sixty and eighth year of his age. So ceased this silver-trumpet, waiting for the sound of the last trump. The eyes of his dead body were soon closed; but before that, the eye of his ever-living soul beholds the face of Jesus Christ.

Upon the 29th day the body was interred within a tomb of brick, a numerous confluence of all degrees, from all parts, as the season would permit, orderly accompanying the corpse, borne upon the shoulders of his fellow-ministers, unto the chambers of death; not only with sighs and tears, and funeral-poems, all in abundance, but with the solemnity of sorrow of heart itself, alas! too manifest in the carriage

and countenance of those, whose visage was as the visage of them which are bereaved of the breath of their nostrils. The inhabitants of the land might have said, *This was a great mourning.* Such were *New-England's* tears for the man of their desires; of whom they (and especially his own congregation) cannot speak without lamentation unto this day,—

—Fuimus Troes, fuit Ilium :

New-England was, and flourished.

Now our candlesticks cannot but lament in darkness, when their lights are gone; and the thrones of *David* mourn, that so many of our late worthies can be seen there no more: our desirable men that remain, remove from us, and few they are who return again. And as for those that rise up amongst ourselves, such is the portion of this Jerusalem, (that though for her time she hath not been an unfruitful mother, yet) they are but few that will guide her amongst all the sons which she hath brought forth, yea, very few that take her by the hand of all the sons which she hath brought up. Thus are our trials increased, and our strength decreased, that we might learn to trust in God. What the counsel of the Lord is concerning the bereaved churches of *New-England*, is a solemn and awful meditation.

The non-considering that the righteous are taken away from the evil to come, was a symptomatical and threatening incogitancie in *Isaiah's* days. Sure we are that *Iosiah* was gathered unto his fathers, that he might not see the evil that was to come upon Jerusalem. *Augustine* is taken out of the world, before *Hippo* is taken by the *Vandals*. *Paræus* is gotten to his better country, before *Heidelbergh* and the *Palatinate* are delivered into the power of the enemies. Whatsoever it be, we may not here silence that monitory* apparition in the heavens that appeared about fourteen days before, and according to the report of some observers thereof was not seen here, after this man of God was taken from amongst us. It was a profane jest of *Vespasian*, who seeing a bearded comet, said, This prodigie belongs to the king of *Parthia* that wears long hair; meaning, it did not belong unto himself, who wore short hair: But soon after followed the death, not of the king of *Parthia*, but of *Vespasian*. It was a christian and imitable speech of *Lodowick* the First, who unto his astronomer, seeing him observing the comet, and (to prevent an ominous

* O quantum dilæcte Deo, cui militat æther.

and afflicting construction in the emperor's heart) alledging those words in the prophet, *Be not dismayed at the signs of heaven*, thus replied, *Timeamus Conditorem hujus comete*, Let us fear the Creator of this comet, not the comet itself; and let us praise his clemencie, who vouchsafeth to admonish our sluggishness with such signs.

Many instances we have in history of dissention in religion, and heresies following upon these meteors: A comet preceded the furies of the enthusiasts in *Germany*, 1533, the genuine offspring of whom is that generation commonly known by the name of *Quakers*. Comets are signal, though not causal: they are signal as to changes of divine providence which befall men, though they have no causal influence upon the minds of men. And be it so, that in themselves simply considered, future events, whether good or evil, are illegible; yet when they are placed in conjunction with scripture-predictions concerning the iniquities of men, ripening for the execution of divine vengeance, being interpreted according to the word of their Creator, they are not without instruction.

Mr. *Cotton* (upon his enquiry after the motion of this comet) being asked what he himself conceived of it, answered, That he thought it portended great changes in the churches. But that which further calleth upon us, not to be unmindful of sadder vicissitudes probably impending, is the formidable apostacie both from the order and faith of the gospel, appearing and threatening us in this age. Christ mentions prodigious tenets of false prophets, and false Christs arising, as (sometimes at the least) signal of publick calamities.* As the concurrence of multitude of heresies and mutability in religion, which gave occasion to that opprobrious and horrid proverb, *Fides menstrua*, was a means to bring in antichrist: so the present vexation of consciences, and of the civil estates with uncertainty and manifold heresie in matter of faith, hath no small tendencie to bring back the infallible chair. People will accept of a quiet harbor, though upon hard conditions, rather than be afflicted with continual tossings in stormy seas. 'Tis natural to man to covet any quiet land, rather than to dwell with the terror of a continual earthquake.

Heu pietas, heu prisca fides!

It was no despicable stratagem of the old serpent, knowing the time of the passion of Christ, and of the baptism of

* Matth. 24.

the apostles, with the baptism wherewith he was to be baptized then approaching; to indispose the minds of the disciples thereunto, by possessing them with a pleasing, but false expectation of a glorious and temporal kingdom of Christ in this world to be at hand. Persecution doubtless had been a more suitable meditation for *Iames* then to seek great things for himself; who notwithstanding his dream of a kingdom, was not long after killed by the sword of *Herod*. Time will shew, whether we have more cause to fear the death of the witnesses yet to come, or to conclude the time of their sackcloth to be over. His advertisement seemeth weighty that telleth us: *A credulous security of their death as past, if yet to come, is a more perillous error, than the expectation of it as to come, though already past.** An awful waiting for a calamity conduceth more to piety, then a secure putting from us the thoughts of the evil day. The disciples not minding the prediction of Christ's sufferings, but over-minding an external state of glory, meeting with the cross, were so offended, as that they were not free from sad misgivings of heart concerning their Saviour: *But we trusted that it had been he that should have redeemed Israel.* Whereas on the other hand the poor *Albigenses* fighting the battles of Christ Jesus in defence of the gospel against *Simon Montfort*, though overcome by him with a great slaughter, and upon that advantage of providence taken, solicited by the bishop of *Tholouse*, (then interceding for them) that now God having by the event of war, determined for the Romanists against them, they would return from their heresie unto the Catholick faith: they (at such a time) having seasonably in their hearts that prophecie, *And it was given unto them to make war with the saints, and to overcome them;†* answered, that they were the people of God appointed to be overcome. Thus they strengthened their faith, by being overthrown; they overcame the temptation, by being overcome; and so not accepting of deliverance, were all slain to a man. Poor *Albigenses* looking seasonably at calamities to come, overcome; the disciples looking unseasonably at kingdom to come, are overcome.

Times are in the hands of God, and to discern the times is the gift of God. Being designed to suffer is not so great an evil, as grace to suffer for the designer's sake, is good:

* Plus siquidem ad pietatem valet calamitatis futuræ expectatio, quam credula nimis de ea quasi jam transacta securitas. Mead Com. Apoc. cap. 11.

† Revel. 13. 7.

the condition of the witnesses is higher in the promises of the great God, then it is low in the street of the great city. Their ascension into heaven after three days and a half, is legible long before their death. *Athanasius* seeth through the storm, and comforteth his fellow-sufferers, that *Julian's* persecution is but a little cloud, and will quickly be over.* That motto, somewhat altered by them of *Geneva*, is in this sense as true, and as truly alterable concerning every confessor; *After darkness we look for light.*† Whether it be an astonishment of heart, or the dictate of the Spirit, *Luther* leaveth the cause of religion howsoever unto Christ; I (saith he) am not much troubled: yea, I hope as concerning the event, above what I hoped. God is able to raise up the dead: God is able to preserve his cause, though falling; to raise it up again, though false; to promote when standing; if we be not worthy, let it be done by others.‡ *Jacob* foretelling the predetermined and afflicting vicissitudes concerning the tribes of *Israel*, comforts himself in a safe issue of all, as to religion, and the sincere professors thereof, thus: *I have waited for thy salvation, O God!* Salvation is a full remedy: and then is opportunity for the salvation of God, when the church's tribulation is such, as, that out of it, none but God can save.

The fixing of a beleever's eye aright, hath a vivifical and marvellous influence upon his heart. Christ beholding the joy that was set before him, endured the cross, despising the shame. A Christian runneth cheerfully and undefiledly, over the foulest part of the race set before him, looking unto *Jesus*. The council looking on *Stephen* saw his face as it had been the face of an angel: the reason is, *Stephen* looked stedfastly into heaven, and seeth the Son of man standing at the right hand of God. The best of the servants of God have lived in the worst times. *Noah* was not so unhappy that he lived in an unrighteous generation, as he was happy in being righteous in that generation. Though the captivity took up so much of *Daniel's* life, yet when he shall stand in his lot at the end of days, it shall be no griefe of heart unto him, that he was both to spend and end his days in *Babylon*. It will be as well with those at that day who fulfilled their course upon earth, prophesying in sackcloth, as with those who are reserved to live in the glorious times

* Nubecula est, citò præteribit. † Post tenebras lux.

‡ Stupor ne sit an Spiritus viderit Christus non valde turbatus sum. &c.—Mel. Adam. in vita Lutheri.

of the gospel. It is not material in what age we live ; but that we live as we ought, in that age wherein we live.

Moriar ego morte justorum, et sit finis meus sicut illius.

Collected out of the writings and information of the Reverend Mr. *John Davenport*, Pastor of the Church at *New-Haven*; the Reverend Mr. *Samuel Whiting*, Pastor of the Church at *Linne* ; the pious Widow of the Deceased, and others.

And compiled by his unworthy Successor,

Qui—

A longè sequitur vestigia semper adorans.

Boston, Novemb. 6, 1657.

An Essay on the Agriculture of the Israelites.

PART IV.

Their sheep descended from one common pair,—observations on the objection of Mr. Lawrence, and others, to the scriptural testimony on the subject,—their flocks—their breed—milk.

“Be thou diligent to know the state of thy flocks, and look well to thy herds.”
Prov. xxvii. 23.

IN considering the live-stock of the Israelites, a difficulty, or rather an unpleasant circumstance, for there seems to be no *difficulty* in the business, meets us at the outset—that of having to controvert the opinions of some of the ablest naturalists as to the origin of the various breeds ; but, with the Bible in our hand, we must not be awed even by the names of Buffon, Blumenbach, Lawrence, or Bingley. It is not to be wondered at, indeed, that those who derive the origination of mankind, from a savage race, living in woods, and feeding upon acorns, should have recourse to the argali or mouflon as the progenitor of the sheep, and the bison of the ox. The Heathens, indeed, (the Romans, for instance,) who knew not the real history of man, and had known instances of his existing in such a state, might be excused for such a conclusion ; but that a Christian should prefer the authority of Ovid, to the testimony of Moses, derived from the very Creator of man and beast, is a depravation

of judgment almost equal to what is witnessed in the creatures in those respective states.

Mr. Lawrence, in his "Lectures on Physiology, Zoology, and the Natural History of Man," will not allow that the Mosaic account of the creation is of authority to determine whether the varieties of mankind are all derived from one common progenitor; yet, by his examination and reasonings, he comes to the conclusion that they are all of the same species; no bad presumption, indeed, in favour of the Mosaic account, no bad testimony to its truth, as Mr. L. himself seems to admit it, in some measure, to be. (p. 254.)* In respect to animals, he says,

"The state of domestication, or the artificial mode of

* Mr. Lawrence is not the first who has started the idea that there were more than one pair of the human race originally created. This was done, as long ago as the year 1800, by Mr. King, in the second part of his *Morsels of Criticism*, (section vi.); but with his usual diffidence, humility, piety, and learning. Mr. Lawrence's reasoning, however, is too long to give, even an abstract of it, here. To his objections raised from Scripture itself, it may be proper to devote a few words. He says, (p. 248, note.) "We are told, indeed, that 'ADAM called his wife's name EVE, because she was the mother of all living.' But, in the first chapter of Genesis, we learn that God created male and female; and this seems to have been previously to the formation of Eve, which did not take place until after the Garden of Eden had been prepared." To this it may be replied, that the second chapter of Genesis is not an account of what took place *after* the sixth day of the creation, (except in what it says of the seventh day); but a more particular detail of some things which took place *on* the sixth day, the creation of Adam, namely, God's placing Adam in the Garden of Eden, his bringing the animals to him, there being male and female of them, but no help-meet for him, and God's making one for him.

Mr. Lawrence says, "Again we learn in the fifth chapter of Genesis, that 'In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name ADAM, in the day that they were created.'" But the term *Adam*, or *red earth*, is not used here, I apprehend, to signify a number of *pairs*, or a *race*, created at the same time; but the whole human species descended from him, and at that time virtually contained in his loins. (See Hebrews vii. 5, 10.)

Mr. Lawrence continues, "We find also that CAIN, after slaying his brother, was married, although no daughters of EVE are mentioned before this time. 'CAIN went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And CAIN knew his wife, and she conceived, and bare ENOCH.' Indeed it is said, (ch. v. 4.) that 'the days of ADAM, after he had begotten SETH, were eight hundred years, and he begat sons and daughters.' This, it should seem, took place after the birth of SETH, and consequently long after CAIN had his wife; for SETH was not born till after the death of ABEL. If CAIN had sisters prior to that period, from amongst whom he might have taken a wife, MOSES has not noticed them."

life, which they lead under the influence of man, is the most powerful cause of varieties in the animal kingdom. Wild animals, using always the same kind of food, being exposed to the action of the climate without artificial protection, choose, each of them, according to its nature, their

This is very true; but it seems to me more reasonable to suppose, by implication, that Adam and Eve had other children, of whose birth no particular mention is made, than that there were more pairs created at first, and of whom Eve therefore was *not* the mother, though it is particularly said of her, that "she was the mother of all living."

Mr. Lawrence again says, "The representations of all animals being brought before ADAM in the first instance," (Gen. ii. 19, 20.) "and subsequently of their being all collected in the ark," (Gen. vi. 19, 20.) "if we are to understand them as applied to the living inhabitants of the whole world, are zoologically impossible. The collection of living beings in one central point, and their gradual diffusion over the whole globe, may not be greatly inconsistent with what we know of our own species, and of the few more common quadrupeds, which accompany us in our various migrations, and are able to sustain with us great varieties of climate, food, situation, and all external influences. But when we extend our survey to the rest of the mammalia, we find at all points abundant proofs of animals being confined to particular situations, and being so completely adapted by their structure and functions, by their whole organization, economy, and habits, to the local peculiarities of temperature, soil, food, &c. that they cannot subsist where these are no longer found. In the proportion as our knowledge of species becomes more exact, the proofs of this locality are rendered stronger, and the examples of admirable conformity, between the organic capabilities of animals and the circumstances of the regions which they inhabit, are multiplied and strengthened, &c." (p. 249, 250.) If all the difficulties connected with the facts just recited, and with the numerous analogous ones which every department of natural history could furnish, were removed, insurmountable obstacles would still be found to this hypothesis of the whole globe having received its supply of animals from one quarter. How could all living beings have been assembled in one climate, when many, as the white fox (*isatis*), the polar bear, the walons, the *manati*, can exist only in the cold of the polar regions, while to others the warmth of the tropics is essential? How could all have been supplied with food in one spot, since many live entirely on vegetables produced only in certain districts? How could many have passed from the point of assemblage to their actual abode, over mountains, through deserts, and even across the seas? How could the polar bear, to whom the ice of the frozen regions is necessary, have traversed the torrid zone? If we are to believe that the original creation comprehended only a male and female of each species, or that one pair only was rescued from an universal deluge, the contradictions are again increased. The carnivorous animals must have soon perished with hunger, or have annihilated most of the other species." (p. 253, 254.)

Here are some facts and questions, which certainly contain some difficulties, but none which are greater than that of not admitting the

zone and country. Instead of migrating and extending, like man, they continue in those places which are the most friendly to their constitutions. Hence, their nature undergoes no change; their figure, colour, size, proportions, and properties, are unaltered; and, consequently, there is no

truth of the Mosaic account, and the authenticity of the sacred scriptures, after considering the testimony in favour of them. If the Scriptures be not authentic, they deserve no notice. I must, therefore, first examine into their claims; and, having once established them, they are deserving of all regard, and whatever *difficulties* may arise, I may see and acknowledge them to be *such*, but I cannot allow them to invalidate the divine testimony. Moses, by the inspiration of God, says that God, at the first formed one man and one woman, from whom all the rest of mankind are descended. No difference, therefore, of form, or colour, or intellect, among the different varieties at present existing, will lead me to believe the contrary. Moses says, that all the animals were brought by the Creator to Adam. The circumstance, that many of these are not *now* to be found, and would not exist in the climate in which he was placed, certainly forms a *difficulty*, but not a sufficient one to make me doubt the testimony of one inspired by God. The creation of the world, when all was miracle, was a period of which we can form no competent notion now. The climates might be different, the nature of the animals different too. So, likewise, at the flood, all again was miracle. He who created man and beast could collect the animals from the remotest place, and lead them to Noah, as he had before done to Adam. He could suspend their savage and carnivorous natures, as he did afterwards by the ravens, in the case of Elijah, and by the lions, in the case of Daniel. We are expressly told, that there shall come a time, when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah xi. 6—9.) He who has created all things, and has them at his command, can effect this at any time, and can conduct them over deserts and over mountains, and even over seas, by miraculous or by second causes, as he sees fit. Some further solutions of these difficulties may be seen in Stackhouse's History of the Bible, in Catcott's Treatise on the Deluge, and Wood's Mosaic Account of the Creation.

Though this note is already extended to a very great length, yet I cannot forbear adding to it an extract from the 15th of Mr. Newton's Letters, published under the signatures of Omicron and Vigil, which is most admirable, and pertinent to this subject. The title of the Letter is, *A Plan of a compendious Christian Library*, which is to consist of only four, but those very comprehensive volumes. The first is the Bible, the second the Book of Creation; upon this he says, "The lines of this book, though very beautiful and expressive in themselves, are not immediately legible by fallen man. The

difficulty in determining their species. Nothing can form a stronger contrast to this uniformity of specific character than the numerous and marked varieties in those kinds which have been reduced by man. To trace back our domestic animals to their wild originals is in all cases difficult, in some impossible: long slavery has so degraded their nature, that the primitive animal may be said to be lost, and a degenerated being, running into endless varieties, is substituted in its place. The wild original of the sheep, is even yet uncertain. BUFFON conceived that he discovered it in the mouflon or *argali* (*ovis ammon*): and PALLAS, who had an opportunity of studying the latter animal, adds the weight of his highly respectable authority to the opinion of the French naturalist. Yet BLUMENBACH re-

works of creation may be compared to a fair character in cipher, of which the Bible is the key; and without this key they cannot be understood. This book was always open to the heathens; but they could not read it, nor discern the proofs of his eternal power and godhead which it affords. "They became vain in their own imaginations, and worshipped the creature more than the Creator." The case is much the same at this day with many reputed wise, whose hearts are not subject to the authority of the Bible. The study of the works of God, independent of his word, though dignified with the name of *philosophy*, is no better than an elaborate trifling and waste of time. It is to be feared none are more remote from the true knowledge of God, than many of those who value themselves most upon their supposed knowledge of his creatures. They may speak in general terms of his wisdom; but they live without him in the world; and their philosophy cannot teach them either to love or serve, to fear or trust him. They who know God in his word, may find both pleasure and profit in tracing his wisdom in his works, if their inquiries are kept within due bounds, and in a proper subservience to things of greater importance; but they are comparatively few who have leisure, capacity, or opportunity, for these inquiries. But the book of creation is designed for the instruction of all believers. If they are not qualified to be astronomers or anatomists, yet from a view of the heavens, the work of God's fingers, the moon and stars which he hath created, they learn to conceive of his condescension, power, and faithfulness. Though they are unacquainted with the theory of light and colours, they can see in the rainbow a token of God's covenant-love. Perhaps they have no idea of the magnitude or distance of the sun; but it reminds them of Jesus the sun of righteousness, the source of light and life to their souls. The Lord has established a wonderful analogy between the natural and the spiritual world. This is a secret only known to them that fear him; but they contemplate it with pleasure; and almost every object they see, when they are in a right frame of mind, either leads their thoughts to Jesus, or tends to illustrate some scriptural truth or promise. This is the best method of studying the book of Nature; and for this purpose it is always open and plain to those who love the Bible, so that he who runs may read."

gards the *argali* as a distinct species. Should we allow the latter to be the parent of our sheep, and consequently admit that the differences are explicable by degeneration, no difficulty can any longer exist about the unity of the human species. An incomplete horn of the *argali*, in the Academical Museum at Gottingen, weighs nine pounds.*

“Let us compare,” says BUFFON, “our pitiful sheep with the mouflon, from which they derive their origin. The mouflon is a large animal. He is fleet as a stag, armed with horns and thick hoofs, covered with coarse hair, and dreads neither the inclemency of the sky, nor the voracity of the wolf. He not only escapes from his enemies by the swiftness of his course, and scaling, with truly wonderful leaps, the most frightful precipices; but he resists them by the strength of his body, and the solidity of the arms with which his head and feet are fortified. How different from our sheep, which subsist with difficulty in flocks, who are unable to defend themselves by their numbers, who cannot endure the cold of our winters without shelter, and who would all perish if man withdrew his protection! So completely are the frame and capabilities of this animal degraded by his association with us, that it is no longer able to subsist in a wild state, if turned loose, as the goat, pig, and cattle are. In the warm climates of Asia and Africa, the mouflon, who is the common parent of all the races of this species, appears to be less degenerated than in any other region. Though reduced to a domestic state, he has preserved his stature and his hair; but the size of his horns is diminished. Of all domestic sheep, those of Senegal and India are the largest, and their nature has suffered least degradation. The sheep of Barbary, Egypt, Arabia, Persia, Tartary, &c. have undergone greater changes. In relation to man, they are improved in some articles, and vitiated in others; but with regard to nature, improvement and degeneration are the same thing; for they both imply an alteration of original constitution. Their coarse hair is changed into fine wool. Their tail, loaded with a mass of fat, and sometimes reaching the weight of forty pounds, has acquired a magnitude so incommodious, that the animals trail it with pain. While swollen with superfluous matter, and adorned with a beautiful fleece, their strength, agility, magnitude, and arms, are diminished. These long-tailed sheep are half the size only of the mouflon. They can neither fly from danger, nor resist the enemy. To

* BLUMENBACH, *Handbuch des Naturgeschichte*, p. iii, note.

preserve and multiply the species, they require the constant care and support of man. The degeneration of the original species is still greater in our climates. Of all the qualities of the mouflon, our ewes and rams have retained nothing but a small portion of vivacity, which yields to the crook of the shepherd. Timidity, weakness, resignation, and stupidity, are the only melancholy remains of their degraded nature.”*—(Lawrence, pp. 510—12.)

This account of the mouflon, and the varying opinions of Buffon and Pallas, sufficiently convince me, independently of the Mosaic history, that our sheep is not derived from the mouflon. I should rather suppose that the mouflon was the sheep grown wild and degenerated from it; for I can no more see why a sheep in a state of domestication should be said to be degenerated, than that man in a state of society and civilization should be said to be degenerated from the savages who subsist by hunting and warfare. Mr. Lawrence has shewn (p. 226.) that man was formed for society, and is, in that state, in his state of nature, his most perfect state; and why should it not be so with domesticated animals? Nor do I see that it can be justly said, that they are in a state of degradation and slavery. Domestic animals, well used, probably enjoy a much greater portion of happiness than in a wild state. They are provided regularly with food, shelter, and protection from violence by man and beast. We make use of them, it is true, and at last kill them. But they must die, and better that it should be in full health, than from accident, disease, or old age. They have no moral responsibility, no fear of death and of a future state of punishment; and the blow which deprives them of life is momentary, and infinitely less distressing than from the chase by man or beast, and being worried and torn to pieces.

There appears, therefore, much less difficulty in taking our rudiments of natural history from the Bible. In the fourth chapter of Genesis (v. 2.) we are told, that “Abel was a keeper of sheep,” and offered them in sacrifice; and his death is placed at about the hundred and thirtieth year after the creation; but he had probably then followed the shepherd’s life for some years. In the third chapter of Genesis (v. 21.) we are told, that “unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them.” These coats or clothes of skins, it is supposed by

* Buffon by Wood, vol. iv. p. 7. See likewise Goldsmith’s *Animated Nature*, (Ed. York, 1804.) vol. ii. p. 56, 58, 59. 61.

some of the best commentators, were made from the skins of animals offered in sacrifice, which was ordained by God immediately upon the fall, and the expulsion of our first parents from paradise, as a type of the great sacrifice, which was, in the fulness of time, to be made for the sins of Adam and his posterity, by the immaculate "Lamb slain from the foundation of the world." (Rev. xiii. 8.) If so, Adam had probably his *flock* and his *herd* from the earliest of his sojourn upon earth; which, while there was only Adam and his wife, and then a few children, ere hunting and cruelty to animals had begun, lived around them more in a state of friendly society than of servitude.* When Noah entered into the ark, and the animals, by divine direction, came to him, we find that there was a distinction of them into *clean* and *unclean*; (Gen. vii. 2.) probably the same as that which was afterwards appointed, in Lev. xi. and Deut. xiv. This distinction also had very likely been ordained on Adam's expulsion from paradise. Even in the Garden of Eden it is probable that the animals were to have been subservient to the use of Adam in some way, though we are not told, nor can well conjecture, what.

Bishop Horne, in his very interesting sermon on *The Garden of Eden*, speaking of the situation of Adam there, says, "We are not certain with regard to the time allowed him to make his observations upon the different objects with which he found himself surrounded; but it should seem, either that sufficient time was allowed him for that end, or that he was enabled, in some extraordinary manner, to pervade their essences, and discover their properties. For we are informed, that God brought the creatures to him, that he might impose upon them suitable names; a work which, in the opinion of Plato,† must be ascribed to God himself.

* I am happy to find these ideas supported by the Christian Minstrel of *The World before the Flood*.

"Yet long on Eden's fair and fertile plain,
A righteous nation dwelt, that knew not Cain;
There fruits and flowers, in genial light and dew,
Luxuriant vines, and golden harvests, grew;
By fresh'ning waters flocks and cattle stray'd,
While youth and childhood watch'd them from the shade;
Age at his fig-tree rested from his toil,
And manly vigour till'd th' unfailing soil;
Green sprang the turf, by holy footsteps trod,
Round the pure altars of the living God."

Canto I.

† Τα πρῶτα αἱ θεοὶ ἰδίσαν.—In Cratylus.

The use and intent of names is to express the natures of the things named; and in the knowledge of those natures, at the beginning, God, who made them, must have been man's instructor. It is not likely, that, without such an instructor, men could ever have formed a language at all; since it is a task which requires much thought; and the great masters of reason seem to be agreed, that without language we cannot think to any purpose. However that may be, from the original imposition of names by our first parent, we cannot but infer, that his knowledge of things natural must have been very eminent and extensive; not inferior, we may suppose, to that of his descendant king Solomon, who "spake of trees, from the cedar to the hyssop, and of beasts, and fowl, and creeping things, and fishes." It is therefore probable, that Plato asserted no more than the truth, when he maintained, according to the traditions he had gleaned up in Egypt and the East, that the first man was of all men *Φιλοσοφωτατος*, the greatest philosopher."

In respect to what is said before, that Adam probably had his flock and his *herd*, it may perhaps be objected, that we are told, (Gen. iv. 20.) that Jabal "was the father of such as dwelt in tents, and of such as have cattle." But I do not apprehend that this is meant to intimate that he was the first who possessed and made use of cattle, or the larger animals, (though the word is sometimes used to denote the smaller and tame ones likewise, Gen. i. 25. xxx. 43.) but that he was the first who possessed them to a great extent; living with them in a moveable habitation, or tent, and removing with them from place to place for the sake of fresh pasture: and in this sense I see that I agree with Patrick on the place. So, likewise, I do not understand, by his dwelling in a *tent*, that he was the first who dwelled under *shelter*, for he who afterwards instructed Noah how to build the ark, and Moses and Solomon how to construct the Tabernacle and the Temple, probably, on turning Adam into the world, subject to "the penalty of Adam, the seasons' difference,"* directed him how to make a bower, or hut, or house; but that Jabal was the first who dwelt in a moveable tent, wandering about with his flocks and herds.

When Abraham left his country, his kindred, and his father's house, and travelled about with Lot till the famine drove them into Egypt, "he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses,

* As you like it: act ii. s. 1.

and camels." (Gen. xii. 16.) And, when they "went up out of Egypt," Lot also had "flocks, and herds, and tents. And the land was not able to bear them that they might dwell together: for their substance was great." (xiii. 5, 6.) and they separated in that friendly and conciliating manner, on the part of Abraham, so beautifully set forth by the sacred historian.

When Jacob, on his journey to his uncle Laban, "came into the land of the people of the east," "he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks," and presently Rachel, the *shepherdess*, came with Laban's flock. (Gen. xxix.) In this we, afterwards, find that there was a variety in the colour, some being "speckled and spotted and brown." (xxx. 32.) The numbers of the flocks of Laban, or of Jacob, when he left him, are not mentioned; but it is said of Job, who is supposed by some to have been cotemporary with him, as the Rabbis say that Dinah, Jacob's daughter, after the massacre of the Shechemites, became Job's wife, that "his substance was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses;" (Job i. 3.) and after his losses, and his restoration from his "captivity," his substance was doubled, (xlii. 12.) In the provision of Solomon for his establishment, for one day, the number of *sheep* was *an hundred*, (1 Kings iv. 23.) And we are told, 2 Kings iii. 4. "Mesha king of Moab was a sheep-master, and rendered" as tribute "unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool."

Some idea of the immense produce and consumption of sheep among the Israelites may be obtained, by considering, besides the foregoing particulars, that, "At the public charge, there were annually offered to God at the tabernacles and at the temple, 1101 lambs, 132 bullocks, 72 rams, 21 kids, 15 goats. All these were independently of trespass offerings and voluntary vows, which, if they could be computed, must amount to an immense number. It is said that the number of lambs sacrificed annually at the passover, amounted in one year to the number of 255,600 slain at the temple, which was the answer that Cestius the Roman General received, when he asked the priests *how many persons* had come to Jerusalem at their annual festivals: the priests, numbering the people by the lambs that had been slain,

said, "twenty-five myriads, 5000 and 600."* (Jones's Scripture Antiquities, p. 91.)

The modern Turkmans, who live in companies, and lead a wandering life, are said sometimes to have as many as 400,000 camels, horses, asses, oxen, and cows; and 3,000,000 of sheep and goats, belonging to one class of them; and their principal families are distinguished by their white or black sheep. In their migrations from one pasture to another, they are three or four days in passing by a place. (See Brown, art. *Flock*.) In some parts of Europe, noblemen do not let out their estates to tenants, but keep them in their own hands; and have immense flocks and herds. An officer who has been in Alsace informs me, that he knew a nobleman there who had 10,000 sheep.

In a very interesting article on *sheep* in the Encyclopædia Britannica, (vol. xix. pt. i. p. 222.) in an account of the Spanish sheep, it is said "ten thousand sheep form a flock, which is divided into ten tribes, under the management of one person, who has absolute dominion over fifty shepherds and fifty dogs." An extract is afterwards given from Arthur Young's Annals of Agriculture, (Vol. viii. p. 195.) concerning the Pyrenean or Catalonian sheep; too long to be inserted here, though it would reflect great light upon our subject; but an extract will be given in its proper place respecting the *dogs*, and I shall here insert a short paragraph which speaks much for the humane treatment which the sheep receive: "A circumstance which cannot be too much commended, and deserves universal imitation, is the extreme docility they accustom them to. When I desired the shepherd to catch one of his rams, I supposed he would do it with his crook, or probably not be able to do it at all; but he walked into the flock, and singling out a ram and a goat, bid them follow him, which they did immediately; and he talked to them while they were obeying him, holding out his hand as if to give them something. By this method he brought me the ram, which I caught, and held without difficulty." (p. 223.)

But to return to the sheep of the Israelites: Amidst the varieties of sheep, and in the length of time since the Israelites inhabited Canaan, and in the vicissitudes which the country and its produce has undergone, it is impossible, in the agricultural language of the present day, to ascertain

* See Dr. Clarke's Com. on Numb. xxix. 12.—Universal Hist. vol. iv. p. 268, fol. ed.—Josephus de Bell. Jud. lib. vii. 11, &c.—Harmer's Observations, vol. i. p. 401, 5th ed.

the *breed* which they possessed : of this, however, we may be assured, that it was *the best*, and God's *blessing* was promised upon them, (Deut. xxviii. 4.) if the Israelites would "hearken unto the voice of the Lord."

Brown, in his Dictionary of the Bible, says, that "in Mesopotamia, Italy, &c. the ewes bring forth their lambs twice a year;" as does Orton, likewise, in his exposition upon Gen. xxx. 42. The same property is attributed to our Dorsetshire sheep by Mr. Bingley: "The ewes are very prolific; are remarkable for yearning early, and, not unfrequently, twice in the season." (British Quadrupeds, p. 384.) I see, however, no direct proof of this in the scripture, nor of their bearing commonly more than two at a time, as it is said of some of our breeds, that they will bear three, four, and even five at a birth. (See British Quadrupeds, p. 373 and Bewick's Quadrupeds, p. 53 and 61.) But, in the Song of Solomon, (iv. 2.) the bridegroom compares the teeth of the bride to "a flock of sheep that are even shorn, which came up from the washing; whereof every one *bears twins*, and none is barren among them." (See also vi. 6.) This is, in the agricultural phrase, the ewe having, or being, *double couples*; that is, *a ewe and a lamb* being called *a couple*, a ewe with *two* lambs is counted over *twice*, with each of the lambs, making the *double couple*. This is by no means an uncommon thing with our South-downs. "The period of gestation" is said by Mr. Bingley, (Brit. Quadr. p. 366.) to be "twenty-three weeks." The author of the Complete Grazier says "five months, or twenty weeks," (p. 72.) as does Dr. Willich, in his Domestic Encyclopædia. My farming man, who is intelligent, and an accurate observer, tells me that it is twenty-one weeks. The real case probably is, that the time varies a few days or a week, according to the age and condition of the animal, the season, and other circumstances, as is the case with cows, as will be mentioned in treating of them.

The *milk* of ewes was certainly used by the Israelites, as appears from 1 Cor. ix. 7, "who feedeth a flock, and eateth not of the milk of the flock?" Mr. Bingley, in his Animal Biography, on the authority of Mr. Pennant, in his British Zoology, i. 32, says, speaking of sheep, "the milk is thicker than that of cows, and consequently yields a greater quantity of butter and cheese; and in some places it is even so rich, as not to produce the cheese without a mixture of water to make it part from the whey." In his Brit. Quadr., however, he says, "though not deficient in thickness," it

“is said to yield but little cream; and that cream gives butter of a quality greatly inferior to what is obtained from the milk of cows. But it is to be remarked, that the same measure of ewe’s milk will yield double the quantity of curd that our cows’ milk affords.” (p. 365.) The writer of this essay has lately (April 4, 1822) tasted ewe’s milk, and thought it particularly rich and soft, more like cream than milk, as did all those who tasted it at the same time; it had not so fine a flavour as that of the best cow’s milk, (the flavour like the smell of the cow’s breath,) but it was free from any strong or muttoney flavour, which he had rather apprehended. The quantity brought him in the evening, was a glass, which held somewhat less than half a pint; and less than a quarter of it was set by till the next morning, when there was no appearance through the glass of a separation of cream on the top, nor yet upon skimming the spoon over it. On putting it into tea, it gave a particular softness to it, and was decidedly better than the cream from the cows which was sent up for breakfast, though it was not indeed the best cream, that being kept to make butter with, but the second skimming. The cows were fed on good hay, but the ewe on fresh grass. There was no opportunity of trying the ewe’s milk for butter or cheese. The Israelites had probably no *wether* sheep, as it is said that “the Jews never castrated any of their animals, nor do the Mahometans to this day properly do so.” (Brown’s Diet. art. *Bull.*) The author of the Experienced Butcher says, on the subject of castration, “If animals be given for our use, and the great law be *protection* and *kind usage*, while we keep them alive, if their utility to man shall be greater, and their own happiness, *upon the whole*, as great, if castrated, there does not seem any good reason, why it may not be practised.” (p. 115.) The proportion of rams to ewes was much greater with the Israelites than with us. “While the former are young,” says the author of the Complete Grazier, (p. 73.) “fifty or sixty should be the utmost extent; and, as they advance in years, the numbers may be gradually increased; without these precautions, the lambs would not only be deficient in number, but also in point of strength.” But in Jacob’s present to his brother Esau, (Genesis xxxii. 14.) the proportion was one to ten, “two hundred she-goats, and twenty he-goats, two hundred ewes and twenty rams.”

P.

Address on the Institution of the Agricultural Society of Sumatra. By the President, the Hon. Sir T. Stamford Raffles, Lieutenant-Governor of Fort Marlborough.

THE establishment of a society for the express purpose of encouraging the agricultural Industry of Sumatra is an event of no common interest. Agriculture is the only sure and solid foundation of national prosperity, and in the early stages of society in particular, such as we find on this island, it constitutes and comprises nearly all that is valuable and interesting. What is the state of agriculture, and what can be done to improve it, are questions of high importance; and before we descend to particulars, it may be as well to consider the state of agriculture in Sumatra generally; the condition and character of those who cultivate the soil; and the points of comparison or contrast which these afford with other countries. We shall then be better prepared to carry our inquiries into the details of our more immediate neighbourhood, and to define the most proper and useful sphere for our operations. The field as it now opens to us is so wide, so novel, and so fraught with interest, that unless we separate the general from the particular objects of the Institution, and chalk out for ourselves the limits in which we may be practically useful, I fear we may too often be led into speculative reasoning, and calculate on distant and uncertain data.

The state of agriculture, and the condition of society, have been so happily and so justly pictured in Mr. Marsden's History of Sumatra, that we have only to refer to this interesting and valuable volume for an accurate and philosophic view of both. My own experience, and the result of all the information I have obtained from others, have only served to confirm what is there stated; and although the recent discovery of new and interesting tracts of country, and a more intimate acquaintance with the people, may lead me to form a higher estimate of the resources of this island than were perhaps contemplated in the time of that able historian, I cannot do better than recommend the adoption, generally, of the data which he has furnished on these points. Wretched as may be the state of cultivation near the sea coast, to which the observations of Mr. Marsden principally apply, in the interior I can affirm that agriculture is much more advanced, and that the country of Menangkabau in particular may in this respect vie with the

best parts of Java. The soil of the interior is for the most part rich and productive; no country is better watered; and the population of the whole island cannot well fall short of three millions, by far the largest portion of which is devoted to agricultural pursuits.

From the hand of Nature, Sumatra has perhaps received higher advantages and capabilities than Java, but no two countries form a more decided contrast in the use which has been made of them by man. While Sumatra still remains in great part covered with its primeval forests, and exhibiting but scattered traces of human industry, Java has become the granary and garden of the East. In the former we find man inactive, sullen, and partaking of the gloom which pervades the forests which surround him; while in the latter he is active, social, and cheerful. They are supposed to be from the same original stock, and the strait which separates the two islands is not twenty miles wide. How then are we to account for this difference?

It would be foreign to my present purpose to enter on any very extensive inquiry upon this subject, but some of the more striking causes cannot escape observation. The greater size of Sumatra rendering the communication with the interior and between its different parts more difficult, may have hitherto proved an obstacle to its advancing with the same rapidity as Java, which, less extensive, at an early period concentrated its population, and rose to national importance. Whatever may have been the origin and early history of Menangkabau, and the degree of power it may have exercised over the more civilized states of the island, the communication between them was principally carried on by sea, and down the navigable rivers on the eastern side of the island. The produce in gold, for which Sumatra has always been famed, may have contributed in no small degree to excite a spirit of speculation, and by affording the means of a ready exchange for foreign commodities, to render them less dependent on the produce of agriculture. The Malays of Menangkabau, and of the interior of Sumatra in general, have always been as much distinguished for their maritime and commercial character as the Javans have been for their agricultural; and it is probable, that had not the arrival of Europeans in these seas destroyed their commerce, the increasing stimulus it would have afforded to the industry of the former, would in time, though at a distant date, have ensured their rise and prosperity. The Javans being more exclusively an agricultural people did not feel

this interference in the same degree, and perhaps only received an additional stimulus from what effected the ruin of their neighbours. Mohamedanism, the introduction of which took place at an earlier period in Sumatra, produced its usual effect in dividing and dismembering an empire but weakly established, and proved a further obstacle to the progress of its civilization. This effect was counteracted in Java, where Mohamedanism was more recent, by the efforts of the Dutch against their independence, which only served the more effectually to unite them in one common cause, and to prevent the subdivision which would otherwise have naturally ensued.

I allude to these probable causes, to account, in some measure, for the striking contrast which we now lament, and in order to shew that it is not to the want of capabilities in the island of Sumatra that it is attributable, but rather to foreign circumstances, and to the effort at civilization once made at Menangkabau not having been equal to its object, or sufficiently persevered in. It is true that Java, being more exclusively a volcanic country, has in general the advantage in point of soil; but the greater inequality in this respect, which is found in different parts of Sumatra, may be considered as compensated by the greater variety of produce both of its mines and forests. Were Sumatra peopled in the same proportion, it would undoubtedly surpass Java in value and importance. When that day may arrive is uncertain; and it is to be apprehended, that until some superior power interfere in its general administration, its progress towards civilization, as a whole, must be slow and imperceptible. All that can be done in the present state of things is to improve its parts; and this brings me to the more immediate objects of this Society, and the state of agriculture in the immediate vicinity of our settlement of Bencoolen.

The condition of society among the native inhabitants is necessarily connected with the state of agriculture; and that I may not detain you at the present moment, or mislead you by a hasty or imperfect view, I take this occasion to submit to you the substance of a Report made to me some time since by a Committee appointed to investigate this important subject. I most fully concur in the views taken in this Report; and if the conclusions which it contains are admitted by the society at large, it will not be necessary again to recur to many of the points which it discusses.

Having thus divested the subject of extraneous matter,

I come more immediately to the particular objects for which we have met. The first point for consideration is the limits we should prescribe to ourselves for our future operations. On this, I would recommend that we should on no account extend them beyond the immediate vicinity of Bencoolen, or beyond the reach of our personal observation. However ill-judged may have been the selection of Bencoolen for our principal settlement, and however arduous the task of improvement, let us recollect it is the place where we can be most practically useful; and that the greater the difficulties, the greater will be the credit of overcoming them. You have already done wonders in the introduction and establishment of the spice cultivation, and have succeeded against almost every possible obstacle that has been opposed to you. This will be sufficient to prove what can be done by the zeal and perseverance of a few individuals, and should encourage your future exertions. I think there is much to condemn in the choice you have made of the soil, and in the mode of manuring; but I trust your intelligence, when concentrated by the means of this society, will lead to the correction of these errors, and render the returns of the gardens more adequate to the capital, zeal, and industry, bestowed upon them. I cannot help thinking, that had you selected an alluvial soil, instead of the barren and unproductive hills on which your plantations now stand, you would have saved yourselves much unnecessary expense and labour, and succeeded more effectually in spreading the plants over the country. It is not too late to attend to this object now, and I shall be much mistaken if you do not find an almost immediate and certain advantage. The recent orders issued by Government will go some way towards the improvement of your plantations, by directing your attention to the necessity of supplying your people and cattle with food; and I should hope it would not be long before each plantation has its farm, and raises its own supplies within itself. I am more anxious, however, to impress on your minds the greater importance of the grain cultivation of the country, as generally carried on by the native inhabitants. It is on this that every thing must depend, for until a sufficient quantity of rice is raised for the consumption of the country, it would be idle to talk of prosperity. All our efforts must be directed to the attainment of this one great object; and this once attained, the others will, I trust, follow easily. We must quit the high lands, and abandon the forest cultivation; we must

descend into the plains, and form sawahs, or irrigated rice fields ; we must assist the population by our superior intelligence, and endeavour to prove to them their true interests. We must make ourselves more intimately acquainted with their character and feelings ; rouse them to exertion ; and point out the means by which their happiness and prosperity may be best augmented. We must go hand in hand with Government in the introduction of order and regulation, as far as our influence extends ; and finally determine upon success, and persevere in our exertions until we attain it. I recommend to you to abandon all former opinions on the incorrigible laziness of the people, and unproductiveness of the soil ; and to allow time for the complete operation of the change of system which has taken place, before you form a judgment on these important points.

In conclusion, I propose that the society should come to some general resolution, expressive of its sentiments and opinions, at the period of its formation, and which may serve as a record of our proceedings, and of the principles and objects which we have in view.

Substance of a Report on the Condition of Society among the Native Population of Bencoolen, and its immediate subordinates on the West Coast of Sumatra, made to the Hon. the Lieut.-Governor of Fort Marlborough, by a Committee appointed to inquire into the subject.

[Communicated by the Hon. Sir T. S. Raffles, Knt. Lieut.-Gov. of Fort Marlborough.]

WE shall commence with the general questions relating to population, and the actual condition of the people. It is necessary, however, to premise, that our present observations are confined to the districts subordinate to Bencoolen which lie to the south of Padang, and do not include Nattal and Tappanooly. To these the distance has not allowed us the time to extend our inquiries ; and the difference of their people and customs is such, as to require a distinct and separate consideration.

We are not prepared on the present occasion to lay before you the detailed returns of the population of the districts above mentioned ; but it will be proper to make some general observations on the subject. The total population of the Company's districts immediately under Bencoolen, extending from Indrapore on the north, to Croee on

the south, may be roughly estimated at sixty thousand. This, dispersed along a line of coast of about three hundred miles, will give nearly the proportion of ten to the square mile, which we believe will be found to exceed, rather than fall short of the reality. Of this, about ten thousand comprises the population of Bencoolen and its environs; the rest may be considered as scattered along the banks of the different rivers, there being no place, in any of the other districts, which can merit the name of a town, or whose inhabitants exceed a few hundred souls. Of the ten thousand included in Bencoolen, more than one fourth belong to the European establishment, being military, convicts, Coffrees, and Bengalese of different descriptions, settled under their protection. The Chinese may be estimated at five hundred; and there are besides a considerable number of people from the island of Nias, some Javanese, and a few Malays. In the other districts there are no Chinese or foreign settlers whatever. The whole line of coast, with the exception of Bencoolen and Croee, is inaccessible to shipping, owing to the heavy surf, and the rivers are entirely blocked up by impassable bars. No roads have ever been constructed across the country, and the only communication is along the beach to the mouths of the different rivers, at which the European residencies have been established for the convenience of collecting the pepper brought down them. Boats of a particular construction sometimes attempt to cross the surf at Moco-Moco and Manna, but only at particular times, and always at great hazard, inso-much that of late years, the whole of the pepper from the districts to the southward as far as Croee, has been transported to Marlbro' by land, often from a distance of more than a hundred miles. We have not found any exact census of the population, taken at any former period, which can enable us to state exactly its increase or decrease in a given time; but from the means we have had of forming a general opinion on the subject, from a reference to the returns of pepper planters, who have always constituted the majority of the people, and from the inquiries we have made, it appears to have been on the decline for a considerable period. Of late years the decrease has been more rapid; principally, it is believed, owing to the ravages of the small-pox. It appears, that on an average of marriageable persons of both sexes, no less than one fourth, and often more, are in a state of celibacy, of which the majority are females. The excess of unmarried females is chiefly owing to the

emigration of young men, who, wanting the means of marrying in their own country, pass into the neighbouring ones, where the difficulty of obtaining wives is less. In estimating the comparative prosperity of any people, the progress of the population is one of the most certain criterions by which it can be judged, and a more important inquiry cannot present itself than into the causes which have produced its decrease. We are acquainted with the state of population in our Indian continental possessions; we have lately had occasion to know that of the neighbouring island of Java, where it has been regularly progressive; and more recent inquiries give us reason to believe that Palembang, the nearest independent state on Sumatra, has also advanced. The natural capabilities of the Company's districts on this coast would have led us to expect, at least, an equal improvement, as the quantity of new and available land much exceeds that of the above-mentioned countries, and nearly the whole of the population is devoted to agriculture. What then are the causes that have produced a contrary result?

Before submitting our own reflections on this important subject, we cannot avoid adverting to some opinions which have been advanced, but do not appear to be borne out by facts; and which it is necessary to refute, as they tend to ascribe the effect to physical and insurmountable obstacles. It has been said, that the women are by nature unprolific, an opinion which we cannot admit, and which would be at variance with every analogy drawn from experience in similar situations. Among the lower classes, where the women are subjected to much hard labour, the number of children may often fall short of the usual proportion; but among those whose rank or situation admits of their enjoying more ease and comfort, we find nothing that can authorize the supposition of a greater degree of sterility than in other similar climates, under the same circumstances. Poverty and hardship may diminish their productive powers, but there is no evidence whatever that nature has been unkind. The late age at which marriages frequently take place, may have a further effect in diminishing the number of children. Another opinion is, that the climate is as destructive to the native constitution as to the European. Of this we entertain considerable doubts, and, with regard to the interior districts in particular, have reason to believe them peculiarly favourable to health. We have not been able to learn that epidemic distempers have been prevalent; inequality

of surface may, near the sea-coast, by occasioning water to stagnate, render particular situations less healthy than others, but no general mortality appears ever to have been produced by local causes. The small-pox has been the greatest scourge of the country, and has frequently made great ravages. It has also been said, that the soil is unproductive; but we have no ground to believe this to be the case, and recent evidence assures us, that even if on the sea-coast it may not be equally good, in the interior it is not surpassed by the richest parts of Java, whose uncommon fertility is well known. The source of the population of the Company's districts is without a doubt from the more elevated and populous provinces of the interior. In those countries, such as Passummah, whence the population of Manna has been derived, the people are of a more robust and healthy frame, are more industrious in their habits, and from their little communication with strangers, are, perhaps, less addicted to the use of opium and other debilitating practices which prevail on the coast. The comparative tranquillity of the Company's districts has afforded an inducement to many to leave their own country, when private feuds or poverty have rendered that measure advisable for their personal security, or immediate interests.

As we cannot admit the causes above mentioned to be sufficient to account for a diminution of population, we must seek another solution of the question; and we shall find several circumstances concurring to the effect. The first, and perhaps the principal one, appears to be poverty and want of industry among the people. In no part of our Indian possessions, we believe, shall we find them so far back as here, in this respect. The first step in civilization has scarcely been passed, that in which a fixed property in the soil is claimed and maintained. They are not wandering pastoral tribes, in as much as they are all settled in villages, to which they have even a superstitious attachment; but their agricultural system is yet so imperfect, that, with some trifling exceptions scarcely worth mentioning, a regular division of the land has not been thought of. At a certain season of the year, each family selects, and clears for itself, a certain portion of forest land, by cutting down and burning the trees, and as much rice is then sown as is considered adequate to their consumption. This new soil, rich with the accumulated vegetation of centuries, yields with little trouble an abundant return; and after two or three crops are taken from it, it is again abandoned to nature, and another

spot is selected to undergo the same process. These temporary fields are called Ladangs. Of manufactures they have very few, and those only of such coarse articles as are immediately necessary to their own wants. As the Ladangs require but little labour, it is obvious that a great portion of their time is unemployed by the people to any useful purpose, and habits of indolence and vice are the natural result. Accordingly we find them addicted to cock-fighting, and involved in perpetual quarrels and disputes. Almost the only species of regular cultivation to be found amongst them is that of pepper, which hitherto has been entirely compulsory. It is important to inquire how far this spirit of indolence and vice is the effect of circumstances, or of inherent character; and on this it will be necessary to enter into some detail, as on its determination must every plan of improvement and amelioration be founded, and it is one on which considerable diversity of opinion may, and does exist.

Every nation must, at some period or another, have been at the stage of advancement at which we find the Sumatrans, and as we have few instances of any having remained long stationary at that point, we must endeavour to discover what circumstances may have impeded their advance, and kept them so long in their present state. There is no reason to believe that any class of men have been created with different passions or powers from others, or that the diversities we find among mankind are not the effect of different circumstances acting on a nature actually the same in all, but plastic enough to receive a different bent or direction according to the relative situation in which it is placed. A principle of activity is generally admitted to exist in our natures, which impels us to pursue our proper benefit; and whenever the prospect of advantage has been held out, and men have found their interests connected with exertion, there has seldom been wanting a sufficiency for the occasion. It is only among the very lowest savages that the operation of these motives can be questioned. Let us then examine whether there is any thing in the character of this people opposed to these principles.

They are admitted, on all hands, to have attained a considerable rank in the scale of civilization, and the faults which have been attributed to them seem to proceed more from a perversion, than a deficiency of talent. They have been described as indolent, revengeful, and perverse. Of their indolence we shall presently speak; but in their re-

venge, there appears more of a quick high sense of insult or injury, and the want of efficient authority in the government to take the law out of the hands of individuals, than of native ferocity. At all times and among all people, before government became regularly organized, the custom of private revenge existed, and is certainly an indication of qualities of a higher order than the listless patience under wrongs, which characterizes people who have long groaned under despotic and arbitrary authority. We think, however, that this character of revenge is more applicable to the Malays than to the natives of this coast, amongst whom, particularly where the Company's authority prevails, it is more frequent to find them seeking compensation for injuries through the medium of the courts.

For their indolence, to which as a parent may be traced most of their vices and faults, we are led to find causes in the peculiarity of their situation. We shall, for the sake of illustration, suppose that at the first settlement of the British in this quarter, the people were much in the same condition as at the present moment, and it will subsequently appear that they could not have been lower, and were probably higher. What then would have been the consequence, had they been left to themselves, to pursue their own course to improvement? The valuable productions of their country would, in that case, either have furnished the inhabitants themselves with the means of commerce and of acquiring wealth, on which all the natural consequences would have attended—improvement in the arts of life, a taste for its luxuries, and a more regular and organized system of things: or another effect might have been produced; the people continuing divided into small societies, without much power or means of resistance, would have tempted the rapacity of some enterprising individual, the country would have been subdued, and order established by the strong arm of power. The people would have united and assimilated, and a spirit of enterprise would have led the way to ultimate improvement and increase of resources: many temporary disorders would have taken place, but the progress of events, though slow, would have been sure. Different from either of these has been the effect of British influence. We appeared on their shores in the character of traders, not of conquerors; of traders, however, possessed of power much superior to that of the people whose productions we desired. Our first contracts were made with the chiefs, for the delivery of a stipulated quan-

tity of produce; but as their power was yet inconsiderable, irregularity in the fulfilment would be likely to occur from a variety of causes. Wars and disputes among the people would further tend to the interruption of our commerce; and a certain interference in the affairs of the country, to preserve tranquillity and enforce the existing agreements, would appear not only for our own interest, but for that of all parties. When a powerful nation once interferes in the concerns of a weaker, it is impossible to fix the limits to its authority. Every such interposition would operate to weaken the power of the native chiefs; and as it fell, the greater would be the difficulties, and the more the irregularity in the fulfilment of their contracts. To prevent evasion under false pretences, the presence of an agent in each district would be found advisable; a closer inspection would bring to light the petty oppressions exercised by the chiefs; and it would at length appear a salutary measure to interpose our authority in favour of the people, and thereby secure more fully our commercial advantages. The necessary results of this interference merit particular attention.

The tranquillity which would be thus maintained would take away one of the means in which the superfluous activity of the people might have been employed; and the small and independent districts being, as it were, arrested by a mightier arm in their temporary state of division, and there fixed, neither to enlarge themselves nor be diminished from without, could never be consolidated into one larger mass, in which the native energies would have room to expand. The commerce of the Company also, being conducted on the system of monopoly and exclusive privilege, no competition being permitted, and the necessary quantity of labour being obtained by compulsion at a rate much below par, all stimulus and motive to industry was removed. All trade, as well import as export, being concentrated in the hands of a few individuals, in possession also of capital, power, and influence, no outlet was left for the enterprise of the people; and feeling themselves thus compressed by a superior power, those very energies would be extinguished, and an equality of indigence and apathy would ere long prevail. At first, while some portion of the original spirit remained, these evils would not be so apparent; and the exemption which the Company's interference would give from many little vexations and oppressions on the part of the chiefs, would appear, and be considered a real benefit. The ultimate results would not however be less certain, and are such as must

naturally flow from artificial restraints on industry, and all attempts to divert it from its proper channels. Further, the interference of the agents of the Company in their internal administration, and the restriction so imposed on the authority of the native chiefs, struck at the root of civil society, and had a direct tendency to loosen its bonds. It had the natural effect of diminishing the respect of the people for their own chiefs, while it substituted no other effective check in its room, as the Company professed to interpose no farther than as related to the supply and provision of their own investment. The chiefs losing their influence, and looking principally to what they received from the Company for support, sunk into mere pensioners, with little more than a nominal authority; and the people, debarred from all legitimate object of exertion, condemned to a species of servitude in the supply of the article of pepper, and released in a great measure from control in every thing else, could not but degenerate and retrograde in civilization.

Such, in an abstract view of the subject, would be the inevitable result; and unhappily the actual state of the people in these districts, as presented to our observation, and the course of events since our establishment here, are but too exactly in accordance with it. It has already been shewn how the first steps must have appeared, at the time, either the effect of necessity, or tending to produce beneficial consequences; and we shall subsequently have occasion to bring forward circumstances which made those gradual changes not only suit with the immediate interests of all parties, but tend to perpetuate the system, and to produce difficulties, and an aversion to any reform. The result is palpable, the cause is less so; and though all will agree in the necessity of improvement, there will be less unanimity in the means to be adopted. The habits and character of a hundred years are not to be overcome in a day; but we have little hesitation in believing that no permanent good can be attained under such a system as we have described; that its effects must go on from worse to worse, and that the first step to any beneficial change must be a change in its very principle. This has already been effected, and we cannot deny ourselves the satisfaction of observing, that the alteration even in the short period which has yet elapsed, appears considerably for the better. We have entered into this detail with a view to shew that the poverty of the people, from which most of their defects may be considered to spring, has been in no inconsiderable degree produced and

maintained by events over which they themselves possessed no control, and that it would be unjust to ascribe their indolence to inherent vices of character, while that character was never suffered to expand and develop itself. They may be allowed at least the excuse of the Roman poet. "*Haud facile emergunt quorum virtutibus obstat, Res angusta domi.*"

Many of the native civil institutions and customs have tended to make this very poverty prove a greater check than it would otherwise be, to population, and none more so than those which relate to marriage. The principle on which these are founded, is, that the daughters form a part of the property of the father, who is therefore entitled to compensation on agreeing to part with them. The price so paid is called the *Jujur*, and its amount differs in different parts of the country. At Bencoolen this sum was one hundred and twenty dollars, which much exceeds the ability of the mass of the people; and the gradual introduction of two other more irregular kinds of marriage proves the difficulty which attended these contracts. The proofs of the obstacle which this custom, combined with their poverty, presented to marriage, are obvious in every village throughout the country, where the number of *gadises*, or virgins, many of whom are bending under the weight of years, is not a little remarkable.

Another effect of the same poverty has been to diminish the fecundity of those who are fortunate enough to obtain husbands, as a great portion of the heavy labour, particularly of the fields and pepper gardens, falls upon the women. A further evil arose out of the system of pepper cultivation: by the Company's regulations, every unmarried man was compelled to cultivate five hundred vines, but no sooner was he married, than double that number was required. As this labour fell chiefly upon the women, it of course rendered them averse to the marriage state, particularly as before it they enjoyed an almost entire exemption from labour, and were allowed every indulgence which their situation admitted, in order to enhance their value. It is also to be observed, that the immediate transition from a life of ease to one of labour and exposure, materially affected their fertility, while it diminished also the attention they would otherwise have been able to pay to their children.

Having offered these observations on the more striking causes which have prevented the increase of the population, we proceed to trace an outline of the actual condition of the people, and the general aspect they now present to us. It

would be tedious to enumerate all the independent native authorities that exist under the Company's sway; suffice it to mention, that the districts in the immediate neighbourhood of Bencoolen are under three distinct chiefs, and that in general every river is under a separate and independent head. The people are dispersed through the country in small dusuns, or villages, consisting of from 10 to 40 families. In each village of any size is a Proattin, a Pamangkoo or deputy, and the Orang Tuah, or Elders. The Proattin is elected by the inhabitants of the village, but his authority is very trifling. He receives no contributions or payments from the people, and the sole advantage he derives from his office is a share of the fines which may happen to be imposed, and of the duties on pepper during the time of the Company's monopoly. There is no community of agricultural labour in the village, nor are any trades separately exercised. Every man, from the Proattin to the lowest individual, raises his own rice by his own labour and that of his family. Little cultivation is to be seen round the villages. In the labouring time, the whole population is dispersed in the woods, which they cut down and burn. When a sufficient space is thus partially cleared, the rice is sown, without any previous preparation of the soil; and the attention of the people is then directed to keeping away the elephants, hogs, and other wild animals. They erect temporary huts, or eyries, elevated on posts, for the purpose of watching their fields, and for security against the tigers, which annually carry off numbers of the people. The clearing begins in June, and the harvest is generally reaped in March, after which they give themselves up to idleness.

The chiefs of districts are called Pangerans and Kalippas, and possess also a very limited authority. Every thing is administered according to what is considered the Adat, or Custom, of the country, of which there are no written records, but which is generally settled by the united opinion of the Chiefs and Proattins. There can scarcely be said to be any regular administration of justice, unless where the weight of the Company's influence is thrown into the scale. The decisions among the natives themselves have more resemblance to arbitrations; the matter in question is discussed at great length, and they endeavour to arrive at some conclusion which shall in part satisfy both parties. As the people have abundance of leisure, they are extremely fond of these Becharas, or consultations; all are ambitious of excelling in the species of eloquence adapted to these repub-

lian assemblies, and they never determine on any business or affair, however trifling, without recourse to this species of council. This practice tends to nurse a litigious and contentious spirit, which proves the curse and bane of their whole society. It will presently be seen how their customs afford abundant food for this disposition, and how constantly it involves them in disputes and differences.

In such a state of things, we perceive abundant obstacles to improvement. Whenever men are scattered over an extensive country, with little communication with or dependence on each other, little advance will be made in civilization. It is only where men are crowded together, when they are assembled in large towns or in populous and well-cultivated districts, that we can hope for any degree of perfection in civil institutions. We almost invariably find the most populous countries make the most rapid advances in improvement. What then can be expected from a people thinly scattered over such a country as that under consideration, dispersed through extensive forests and jungles, in which they find a subsistence by the rudest means, and whose rule they can scarcely be said to divide with the tigers and wild beasts. Accordingly, their laws and customs will be found only applicable to a very simple and barbarous state of society, in which there is little property, little difference of wealth or rank, among the components. Capital punishments are almost unknown, the power of the Magistrate being probably unequal to it, and pecuniary compensation is in almost all cases substituted. With the principle of criminal justice they seem to be unacquainted, crimes being considered and punished as civil injuries. It will appear rather singular that the most complicated part of their code should be what relates to marriage-contracts and debts. In the former, the principle adopted is that the daughters form part of the father's property, and that he is in consequence entitled to receive their value on parting with them. This value, or the sum payable to the family of the woman called the *Jujur*, has become fixed by custom at different rates in different districts. It is not easy to discover when that standard was fixed, but if it was originally framed on an estimate of the ability of the majority of the people, or, in other words, if it ever was a true expression of the market price of the commodity, it argues a greater degree of wealth than is at present to be found among them; as now it so far exceeds the usual means of the men, that there is not perhaps to be found an instance in which a great

part of the price does not remain as a debt. Our information does not yet enable us to state whether the price has been increased or not, and as this is a point of considerable interest, we reserve for our detailed report the further observations to which it gives rise. These debts are hereditary, and it is nothing uncommon to find a man suing for his grandmother's *Jujur*. As these transactions are seldom committed to writing, but confided to witnesses, it may be readily conceived what an endless source of litigation is here opened. Every man may be said to be born to it, as a great part of the nominal wealth of a family often consists in such claims and debts, and the vain hope of realizing them often operates to check industry.

Another curious part of their civil code is that which relates to the recovery of debts. Here the principle is not an unfair one, that a man unable to pay what he owes, must give his labour to the creditor, and become what is called *mengiring*. In a country where there is little inequality of condition, or division of employments, and where the chief occupation is rearing a certain quantity of agricultural produce, this, under proper regulation, is perhaps sufficiently applicable to their situation. Unfortunately, however, the advantages of it have been by custom thrown all to the side of the creditor. The first misapplication of the principle appears to have proceeded from the want of precise ideas of the value of labour. The creditor seems not to have conceived, that in receiving the personal services of his debtor, he was receiving an equivalent for money, but took them in lieu of the interest of the debt, and as a means of enforcing payment, while the original amount continued undiminished by any length of service on the part of the debtor. Nothing could free him from this state of servitude and bondage, but the payment of the original sum, the means of which were obviously taken away by the forfeiture of his services. This species of slavery, for it can be regarded in no other light, becomes thus perpetuated; and to this first and capital error most of the evils of the system are to be attributed. There are other regulations, which in the detail increase the hardship of the law; such as, the privilege which is allowed the creditor of refusing to receive any sum less than the total amount, in part payment of the debt,—by which the difficulty of clearing it off is materially increased. At the time when this custom was originally instituted, it might not perhaps have been productive of much inconvenience, as the general poverty of the people would prevent

any considerable abuse of it, but from the moment that a portion of capital was introduced into the country, that an attention to the cultivation of articles of commerce tended to raise the value of labour, it would be discovered that capital might be employed in the purchase of this species of slaves more advantageously, in fact, than in what may be called real or absolute slaves. An illustration of this will be found in the great number of mengiring debtors in the neighbourhood of Bencoolen, compared with the few that are met with in the remoter districts, where capital has not been introduced; and here we cannot help noticing the consequent prejudicial effects which are of daily occurrence in all our transactions with the natives, and which have added to the general impression which has been entertained of the incurable indolence of the people. Of the coolies and workmen whom we daily hire at Bencoolen, scarcely an individual is a free agent, but the mengiring of another, who receives the benefit of his wages, and affords him nothing more than a bare subsistence. The price of labour is thus kept up at an exorbitant rate, for the benefit of a few capitalists, without any advantage whatever to the labourer, who having no interest in exerting himself, avoids it as much as possible, and of course remains in that state of indolence and torpor which is so much a subject of general complaint.

We might here enter upon the subject of absolute or real slavery, as it is found to exist on this coast, and to which you have so particularly directed our attention, were we not anxious to make this part of our report more complete by a fuller consideration of the state of those countries whence the supplies of slaves have principally been obtained, which are Pulo Neas, and the districts inhabited by the Battas, both situated to the northward, and beyond the reach of our immediate inquiry. The condition of actual slavery is fully recognized by the native usages and customs, and by the regulations of all the courts at which the European authorities have presided. The entertainment, until very lately, by Government, of a gang of African slaves of about two hundred and fifty in number, is sufficient evidence of its recognition; and the effects of slavery, as far as it has extended, have, to the best of our observation, been the same as have always attended it wherever sanctioned by European authority. It may be satisfactory, however, to observe, that the number of these unfortunate people within the Company's limits is not considerable, and that by following up

the spirit of the measures already adopted in prohibiting importation, the emancipation of those belonging to the Company, and the general discouragement and abhorrence which you, Sir, have personally shewn to the practice, its eventual abolition at no distant period may be confidently expected. The Company has certainly not been a hard taskmaster to its slaves, and this circumstance may have given rise to an opinion, that the condition of the Coffrees alluded to, was rather enviable than otherwise. That they had no care, is true,—and that their labour was comparatively light, may be admitted,—but that they were happy, we are not disposed to allow, unless a state of indolence, promiscuous intercourse, and drunkenness be supposed to entitle them to be so considered.

In the sketch it is our purpose at present to offer, it is not necessary to go into the minuter details of this part of our subject, and we proceed to consider the nature and effects of the influence which has been exerted on society by their connection with Europeans. That influence has been so powerful, and has existed so long, as to have become interwoven in its very texture, and it becomes impossible to give a just picture of the state of the native population without attention to it. It is to be viewed in two lights, as it has affected and disposed of the resources of the country, and as it has altered or modified the native character, customs, and institutions.

The sole object of the Company's establishment on this coast has been the pepper trade, of which they have exercised the exclusive monopoly. The earliest engagements with the Sumatran chiefs were directed to this end. They agreed to oblige their people to cultivate pepper, and to deliver it exclusively to the Company at a fixed rate, who in return gave them salaries under the name of Customs upon Pepper. Residents were appointed to the principal stations, to receive the pepper, and insure the regular provision of the investment. As the rate fixed for pepper was very low, a labour which afforded scarcely a subsistence, and which held out no competition or hope of gain, would of course be evaded whenever possible. Coercive measures became every day more necessary to keep up the supply, and the residents were soon obliged to exercise their power in favour of the Company's interests. They no longer looked to the chiefs as responsible for the stipulated deliveries, but received it directly from the cultivators, and took the control of these people into their own hands. In

proof of this, we have only to look into the regulations made for the pepper planters, all tending to uphold and promote the Company's interests with reference to that article. Of some of these regulations, the ultimate effects on the people and society have been most important, and merit particular attention. The first we shall notice is that which prohibits any pepper planter from being taken as a mengiring on account of debts. Its intent is obvious, to prevent the loss or neglect of the pepper gardens by the services of the planter being at any time forfeited to another. To the planters it appeared a privilege or immunity, and, as such, acted as an inducement to cultivate pepper on account of the Company on any terms. They found a further convenience in the advances they received on account of their gardens, which were to be gradually liquidated out of the pepper delivered. As the cultivation of pepper was compulsory on all, it is obvious, that being in arrears to the Company imposed no new obligation, while it gave them a complete exemption from the consequences of all other debts. To be in the situation of the Company's mengiring or slave, therefore, suited the immediate interests of the people; and of this we cannot give a better illustration than a case which occurred lately, in the Pangeran's court of Bencoolen, where a man from the interior pleaded his non-liability to a long-standing debt of ten dollars to the head of his village, because he had subsequently received an advance of twenty dollars from the Company. This advance had been made on account of the free gardens; he had not the slightest idea of ever paying the Company, but prayed he might continue to be considered their mengiring or debtor, although he had the option of being released from it. It may thus be accounted for why, on the late abolition of the free-garden establishment at Bencoolen, there appeared so little anxiety on the part of the people to be relieved from their outstanding debts. Nor was this all; whoever was thus indebted to the Company, and become its mengiring, was thereby placed directly under its power, and subject to no other. This however amounted to a virtual release from all civil government, on the condition of cultivating a certain number of pepper vines, as the civil administration still continued nominally in the hands of the native chiefs. The natural connection between them and their people was thus broken, without substituting any thing in its room. The power of the chiefs was diminished, and the people purchased these privileges with the sacrifice of their indepen-

dence, as the means by which they acquired them was that of becoming a species of slave to the Company, and foregoing for ever the hope of deriving the full advantage of their industry. A state of comparative indigence was made to appear the interest of the majority of the people, and indolence and all its evils followed in the train. Of this system it was unfortunate that the evils, though certain, were remote, while the apparent advantages were specious and immediate. The people not only did not complain, but would have been averse to any change; for after being used to look to the Company for subsistence in return for the least possible portion of compulsory labour, they would have considered the discontinuance of those payments, and the return of the impulses and restraints of well-organized society, as a real hardship.

Another regulation, which, even if it was agreeable to the ancient usages of the people, has certainly been countenanced and extended by British influence from similar motives, is that by which no man was permitted for any cause of discontent or otherwise to leave the district of the chief he belonged to, for that of another. Even when he was allowed to change his *dusun* or village, it was only to another under the same chief. The object of this in maintaining the pepper plantations is too obvious to require explanation; but its policy even on that ground may be questioned. The true interests of the Company would probably have been better consulted by endeavouring to concentrate the population under its immediate protection, than by keeping them dispersed, as this regulation tended to do. Its effects in a general view are still less doubtful, as it placed an obstacle to one of the first steps to improvements, that of bringing the people close together, and reclaiming them from the narrow and unsocial habits they acquire in their present state of dispersion.

The results of the whole have been most important: the chiefs, debarred from all schemes of ambition or legitimate object of enterprise, have sunk into mere pensioners of the Company; and the people, at the same time that they have made no advances to improvement or independence, disregard more and more their fallen authority. The natural course of improvement has been stopped, and not only have the people been prevented from advancing one step beyond the point of barbarism, at which we found them, but, as must naturally result from the privation of object and stimu-

lus, they have retrograded into a state of indigence, apathy, and immorality.

To all the evils of the general system as adopted by the Company, have been added many minor ones arising out of the private interests of individuals. The residents, who were the Company's agents for the supply of pepper, were also merchants on their own account in every other article; and with the ample powers they possessed from their situations, it could not be expected that they would omit to avail themselves of them. It is obvious, that in a state of things so vague and undefined as what we have described, where usage took the place of law, and power and expediency often the place of both, great scope would be afforded for the exertion of influence by those in possession of authority, and that the character and tendency of this influence would mainly depend on the personal character of those who held it. Mr. Marsden informs us, in his *History of Sumatra*, that the influence so exercised had in his time been beneficial; and a greater eulogium could not perhaps be passed on those employed, than that under such a system, and with such temptations, their power and influence should have been uprightly and usefully exerted. We cannot, however, entirely pass over in silence some facts which have been brought to our notice, not so much as abuses, as privileges and advantages of these situations, which have lost the character of abuses in the prescription of custom. Of this nature is the practice of purchasing the services of mengiring debtors. When a man was brought into court, and a decree given against him, or a fine imposed which he was unable to pay, it was usual for the resident to advance the amount, and, obliging the person to find security for the repayment, to take him as a mengiring. The resident paid the amount, not in money, but in goods of which he had the monopoly, at a rate seldom less than one hundred per cent. on the prime cost, and further made an addition to the debt, in consideration of the risk of non-recovery. It thus sometimes happened, that for the nominal sum of ten dollars paid in goods worth five, a resident appropriated to himself the whole services of a man and his family for an indefinite time, and ultimately obtained the repayment of the original sum with an addition on account of risk. The debts or fines of pepper planters were generally paid in the same way, on the security of the pepper deliverable. Another custom established at the out resi-

dencies was, the compulsory supply from the district of certain articles for the resident's use, at fixed rates below the market prices. These, however, are points of minor importance, nor is it necessary to remark on the monopoly of all articles of import, as opium, salt, cloths, &c. by the resident, in which, and not in money, it was usual to make almost all the disbursements on account of pepper. They all naturally flow, and may be easily inferred, from the general tendency of the whole system.

It will now be necessary to notice the alterations and modifications which the former system has undergone since 1801, when the original establishment of Fort Marlborough was reduced, and it became a dependency on Bengal. The evils that had resulted have been acknowledged and pointed out by each successive resident, but the attempt to overturn the system from its base, seems to have appeared too arduous and dangerous, and partial corrective measures were alone adopted, many of which completely failed in their object. Among these measures, there was none perhaps which struck so deep a blow at the commercial interests of Bencoolen, as the seizure by the commissioner Mr. Ewer, of nearly the whole of the native trading vessels, on the plea of their being connected with an enemy's port. The private trade of Bencoolen, anterior to this period, was, as is well known, carried on by the Governor and Council, and the servants of the Company, almost entirely on the Company's capital, and to an extent which rendered the port respectable, and certainly contributed to the improvement of the settlement. This trade consisted in the importation of opium, piece-goods, and other articles from Western India, of which a small portion was sold on the spot, but the principal part was for export to the Java market. The restrictive policy of the Dutch government, and the corruption of their servants, had given rise to an extensive contraband trade, of which a large portion, particularly in the two articles mentioned, was carried on through the medium of Bencoolen. The native traders, above alluded to, conveyed the opium and piece-goods to the different parts of Java, and brought specie in return, which was remitted to Bengal at a most favourable rate of exchange in Company's bills.

The demand for opium in Java at this period did not amount to less than a thousand chests a year, and the usual payments for piece-goods in the same time seldom fell short of a million of dollars. In this, by the means above stated,

Bencoolen participated according to the extent of its capital, independently of the immediate resources of Sumatra, and the sale of the Company's outward bound investment. By the seizure, however, of the native boats on the plea above mentioned, confidence was destroyed, and the effect produced was so great that no part of that trade has since been recovered : subsequent events, the rise of Prince of Wales' Island, the entrepôt formed on the island of Bali, and the final subjugation of Java by the British arms, have operated to prevent its recurring to its former channel. The expensive expeditions fitted out, and the liberal disbursements in every department during Mr. Ewer's administration, in some measure compensated for the immediate loss that was sustained ; and as he himself, we believe, latterly engaged in extensive speculations, a considerable commerce still centered in Bencoolen. But from the period of the arrival of Mr. Parr, when a more strictly economical and pure system of administration was enforced, and the support of the Company's capital, and the influence of the chief authority, was withdrawn, this commerce sunk into an insignificance, from which it has never emerged. It has since consisted in the importation of about thirty or forty chests of opium, and a small quantity of piece-goods, which, with the imports on account of the Company, has not exceeded two or three lacs of dollars per annum : such as it is, the private trade has continued chiefly in the hands of the Company's servants, but, with the exception of a recent and unfortunate instance, it does not appear that the Company's funds have been made available to their speculations : some advantage has still been enjoyed in the favourable rate of exchange granted by the Company for bills on Bengal, in consequence of the receipt of inferior coins into the treasury, and however just in principle, and necessary to the public interests, the recent arrangements on this subject may be, they will naturally affect the profits of the trader by a further reduction in the rate of his remittance. The port having thus lost all its artificial advantages, must henceforth depend on its own native resources.

We have already stated, that from the year 1801, a change was conceived to be necessary in the internal management of the country, particularly with reference to the pepper monopoly. The first and most important innovation on the old system which has attracted our attention, is the establishment of what are called the free gardens. Previ-

only to this period, the inhabitants of the districts immediately inland of Bencoolen, had not been compelled to cultivate pepper, and it was represented to Mr. Ewer, that by making advances to individuals, and offering a higher price for the article, it might soon be cultivated in them on a system of voluntary contract. Several lacs of dollars were accordingly disbursed for this object, and the system ultimately extended to the out-residencies, where it was expected that it would, in a few years, supersede the former objectionable mode. It is generally believed, that of the advances directed to be made in the interior of Bencoolen a portion only reached the hands of the actual cultivators, and that principally in goods; but the amount thus disbursed certainly contributed to add temporarily to the comforts of the people, who, regardless of the nature of the service in which they thus enlisted themselves, immediately expended it in the purchase of wives, and in the dissipation of a Bimbang. To ensure the concurrence and support of the chiefs, a commission upon the estimated produce at the end of a certain number of years was allowed them, and for some time, while an efficient establishment was maintained, and the obligation was recent, the cultivation made some progress. On the results of the plan, we need only observe, that it entirely failed in its object; the pepper calculated on was never received, and the advances were never recovered. An expensive establishment for the superintendence of the gardens, and the recovery of these balances, was long maintained with little or no return; and in the out-residencies, the higher price granted for pepper said to be from the free gardens, seems only to have been an inducement to fraud and deception. The principle, however, on which these gardens have been maintained, requires explanation. In consequence of the advances made by the Company, the people receiving them became mengiring debtors, and as such the Government claimed an unlimited right to their services. The only means which the people possessed of paying their debts was by the delivery of pepper, its cultivation was therefore enforced by the authority of Government, and they were thus reduced to a state of servitude even more dependent than in the out-residencies. This compulsion induced many to emigrate, death carried off more, and in the course of fifteen years the number of those who originally received advances was reduced to a very few. The native custom, however, which makes the debt of one member of a family binding upon the whole, and

even upon the village, was resorted to, and made the burden fall more unjustly and oppressively upon nearly the whole population.

All idea of recovering the out-standing balances, or of persevering in a system so opposite in character to its denomination of free, has now, we believe, been abandoned; but we cannot dismiss the subject without adverting to the fallacy of the principle on which it proceeded, by which we think it must have been obvious, that the advantages could only have been secured by resorting to the same compulsory measures as were adopted under that which it was intended to supersede. The prospect of obtaining an immediate supply of money was sufficient to stimulate the avarice of the people, but it appears extremely questionable, whether the desire to cultivate pepper on any terms, however advantageous, originated with them, or was not rather a scheme of the commissioner's, into which they were inadvertently allured. Had the commissioner reflected on the mode in which the balances were to be recovered in event of failure, we think he could hardly have expected that he was really emancipating the people, or introducing what could, with any degree of propriety, be called a free system.

It is farther necessary that we should advert to the orders of the Court of Directors in 1801, for withdrawing the out-residencies, a measure which was never carried into effect; but in place of which, a system of contracts was introduced. The orders of the Court required, that the establishments of the out-residencies should be discontinued, but that the pepper should still be received for the Company. This article was produced exclusively in the out-residencies, and without some establishment it was impossible to depend on its collection. The commissioner therefore seems to have compromised the difficulty by entering into contracts with the different residents for the supply of the pepper of their districts at a high rate, in some instances, we believe, as high as 17 dollars per cwt. which was to cover all expenses of the establishment, the residents being left to keep up what they thought proper, without interference on the part of Government. By this singular expedient, the orders of the Court were literally obeyed, the establishments being reduced, but while the expense of those establishments was transferred to the price of the pepper, it is not easy to see what saving was effected. But the evil did not stop here; the independence thus conferred on the contractors,

of course weakened the control of the superior authority at Bencoolen, which was never very strong, while the districts were in a manner abandoned to the absolute sway of these representatives of the Company, as they still considered themselves. That the supply of pepper under this system was abundant, is not surprising, when we consider how much it was the interest of the contractor that it should be so, and what were the means which he possessed of securing his interests in this respect. The whole population of the district was placed at his unlimited control. he was the sole trader in it, and by the existing engagements with the people, they were bound to deliver to him, at three dollars per cwt. as much pepper as they could cultivate, which he again delivered to Government at seventeen. Nor was this all, for pepper was at this time purchaseable in the general market at six and seven dollars per pecul; and it was no uncommon thing for whole cargoes to be purchased at the northern ports, and at Pinang, at that rate, and delivered at Bencoolen at the contract price.

The rates of these contracts were subsequently reduced on the death of the parties, and as circumstances permitted, until during the administration of the late resident, as we have been informed, they were in general brought so low as to be a losing concern, and recourse was again had to the old system of resident agents, to collect the pepper on account of the Company. We are not aware that the agents thus established were placed on a different footing in any respect from what the former residents had been, except that they enjoyed much higher salaries; they possessed the same privileges and the same advantages in trade, and their denomination was, we believe, merely changed in order to give them a lower rank than the chief authority at Bencoolen, himself called Resident. Mr. Ewer's measure of declaring the internal trade of the country free, was at once rendered null by his own system of contracts, and no further steps appear ever to have been taken to this effect. We shall conclude this review of the changes effected since 1801, by stating, that the quantity of pepper, since the abolition of the contracts, has gradually decreased, until the whole districts collectively do not furnish half a cargo in the year. This diminution may be considered to be the natural result of the system that had been pursued for upwards of a hundred years, and the effect has probably been accelerated by an over-strain of their means during the period of the contract system. Other more immediately

apparent causes contributed to the effect; we shall only mention two.

The first is, the greater difficulty which attends the delivery of the pepper on account of the greater remoteness of the gardens from the villages and depôts. A pepper garden is calculated to last but a limited number of years, and a new one is generally commenced upon newly cleared land. It is obvious, therefore, that the gardens which a century ago were situated in the immediate neighbourhood of the villages and rivers, must now be removed to a considerable distance into the interior of the country; by which, independently of the greater difficulty of superintending them, the expense of transportation is proportionably increased. It may even be questioned, whether the sum paid for the pepper was an adequate compensation for the latter, and we have proof that in many instances, the people, though forced to keep up their gardens, did not think the price a sufficient inducement to collect their produce. The following extract of a letter from the late resident of Laye, which you have communicated to us, is in support of this assertion, and is illustrative of the state of the gardens previous to the late change of system:—"On every survey, from one
" hundred and fifty to two hundred planters are pronounced
" faulty in consequence of neglect of their pepper gardens,
" and the greatest number of these are confined until their
" gardens are reported to be in a proper state. On a return
" to their dusun they seldom take any notice of their gar-
" dens till orders for another survey are issued, when some
" from fear comply with the order for weeding, &c. but the
" greater part neglect it; the gardens consequently become
" so choked with weeds as to be nearly destroyed; and
" after two or three repetitions of this kind, are so impover-
" ished as to require renewing even before they have
" arrived at an age to produce fruit. There are upon an
" average nearly two-thirds of the gardens in this state,
" and which at the aforementioned period require renewal;
" but the proprietors, to avoid confinement, generally have
" them clean on the survey taking place; thus not more
" than one-third of the vines ever produce pepper. The
" cause of this neglect and indifference on the part of the
" planters, is the idea they entertain of not receiving an
" adequate remuneration for the labour required in the cul-
" tivation; and I have known instances, and heard of many
" more, that even when gardens have arrived at an age for
" producing fruit, the proprietors of them would not be at

“ the trouble of collecting it, from the additional inconvenience they would subject themselves to in bringing the produce to the scales.”

The second point relates to the disturbed state of the southern districts, from the incursions and disagreements with the people of Passummah. We have already stated, that it is from these people that the districts of Manna principally derive their population, whence it may be inferred that a frequent intercourse subsisted between them, and we have reason to believe that the differences which arose, and which at length were conceived to assume so serious an aspect, had their origin in outstanding debts, and old family feuds. While the old system was enforced in its full extent, the inhabitants of the Company's districts were protected from all demands of this kind, but when the personal interests of the contractors, and the economy of the subsequent arrangements, left them without efficient protection, they were of course open to molestation; reprisals ensued, and the want of due attention to the interests of the Passummahs in the decisions of the courts under the Company's authority, left them no alternative but to obtain by force and stratagem, what perhaps they would have been found entitled to in justice, at least as far as related to debts. It would be difficult, without entering into a more detailed account of the usages of the people of this coast than our present limits admit, to convey an adequate idea to a person uninformed upon them, of the manner in which the ensuing warfare (as it was called) was carried on. Suffice it to say, that it was rather by individuals than by the mass of the people; one dispute gave rise to another, and the law of retaliation prolonged it *ad infinitum*. A regular account was kept on both sides, of each individual killed; and when peace was agreed on, the balance was struck, the losing party paying the *bangun* or compensation money on the surplus heads.

We are informed, we know not how correctly, that a balance of this kind was struck when the Lieut.-Governor recently proceeded to Passummah, and that an end was then put to their long-continued disputes, and peace and amity restored, on what appears to be a lasting basis, by the payment of compensation for a man and a half, which appeared in account current against the Company, and the admission of two Passummahs to a seat in that court where the subjects of their country were to be tried.

Under this view of the subject, we think it is to be re-

gretted that it was ever thought necessary to have recourse to such measures as burning villages, and laying waste tracts of cultivated country by fire, measures hardly justifiable under any circumstances, and much less against a people so intimately connected with us, and on whom it is of so much importance to make the most favourable impression. We have observed on the records, orders given to the resident of Manna to lay in wait till the ripening of the harvest, and then to burn the corn, which the chief authority declares he has, by experiment, ascertained will burn in that state equally with lallang. Proceedings of this devastating and exterminating character, so contrary to our practice elsewhere, could not fail to exasperate a people, whom it was clear we were not prepared to conquer by force of arms, and whose revenge would of course be proportioned to the injury sustained.

As connected with the forced cultivation of pepper, we ought to notice the unsuccessful attempt made by Mr. Parr to introduce the cultivation of coffee on account of the Company. It is well known that it was extremely obnoxious to the people, and has generally been considered as one of the causes which led to his unfortunate death. The true causes of this melancholy event, perhaps, lie deeper than in the enforcement of a single order, and there are circumstances connected with it, so peculiarly illustrative of the character of the people, that we think a clear exposition of them at the present period, when the feelings it at first excited have in a great measure subsided, would probably be interesting and valuable. We have not considered it to fall within our province; but as we conceive the measures which followed upon it have had the effect of weakening, rather than strengthening, as might have been expected, the influence of government, we think it necessary to notice the circumstance, as connected with the present state of society. There seems no doubt that the whole of the chiefs of the country were perfectly aware of the attempt to be made on Mr. Parr's life. Meetings were held, and oaths administered to this effect, and every inhabitant of the town was apprised of the danger. The country was in a state of revolt, and the circumstances under which the assassination took place, would have justified and seemed to call for more decisive measures than were used. The consequence of not adopting them, has been to confirm the impression, that the English authority on this coast, however supreme in detail, is politically infe-

rior to that of the chiefs, and held on their sufferance alone. Perhaps in no part of India have the people so little knowledge of the extent of our real power and resources as here; the full authority of Government is almost unknown; the most important, as well as the most trifling measures, can only be carried by personal influence and agreement, and the consequences that result are but too obvious.

We turn with pleasure to a more agreeable and interesting subject, the introduction and establishment of the nutmeg and clove cultivation. The island of Sumatra is indebted to the Company for this benefit, and for the means it has afforded of putting a stop for ever to the imposition which has for centuries been practised on the world by the monopoly of these articles at the Moluccas. The establishment of this cultivation, and the export it affords, have given an interest and value to the port of Bencoolen, which nothing else perhaps could have conferred on it. It has been left to individual capital and enterprise, and neither has been wanting to place it on a respectable footing, and to secure it from failure. It now in fact constitutes almost the only valuable and permanent property in the place. It is principally in the hands of Europeans; but natives, Bengalees, and Chinese, participate to a considerable extent.

It is now time to bring to a close this Report, which has already extended beyond the limits originally contemplated. It has been our intention to confine it to the object of conveying our first impressions, and of affording a general view of the whole subject. Detailed inquiries are in progress in the different districts; and the result of these, with our opinions on the points to which our attention has been more particularly directed, will form the subject of a more extended and supplementary report. At present we shall not venture to offer any suggestions on the improvement of the existing system, but shall confine ourselves to an enumeration of the changes which have been effected under the present administration, and the evidence which they afford of the practicability of pursuing further measures of the same tendency. These are, we believe, principally the following; the abandonment of the forced cultivation of pepper, and withdrawing the out-residencies; the emancipation of the Company's slaves, and the modification of the principle of mending debtors as far as Europeans are concerned; the establishment of a regular police, and the reform of the courts of justice; the lowering of the Jujur in certain districts, &c.

These important changes having been effected in the course of a few months, and a twelvemonth having subsequently elapsed without any of the alarming consequences which were apprehended as the inevitable result of any innovation, we are warranted in believing that the same personal energy and perseverance which have been so far successful, are competent to accomplish whatever further objects may be contemplated in prosecution of the plan of general amelioration and improvement. Of the effects of the alterations already introduced, it is not strictly within our province to report; many of them are obvious, and have already contributed to a considerable change for the better; others have a more silent, but not less certain operation; and we have no hesitation in stating our opinion, that, considering the formidable obstacles to be overcome, and the prejudices to be removed, more has been done than could have been contemplated in so short a period. In thus expressing ourselves, we are fully aware of the importance of duly weighing the peculiar character of the people, in pursuing to their full accomplishment the measures already commenced. So much appears to us to depend on the person under whose superintendence they are prosecuted, and so much necessity still exists for suiting them to the particular emergencies which may occur, and to unforeseen circumstances, that we should feel very diffident of success under any management less able and determined than that by which they have already been conducted.

We shall conclude with some observations on the general character of the people. The preceding statements will already have given an idea of it, and it will be found to exhibit several peculiarities, and to have been in no small degree influenced by local circumstances. We have adverted to the physical aspect of the country, its remoteness from the general track of commerce, and the inhospitable nature of its coasts. These disadvantages of situation contributed to exclude them from a free communication with other more civilized nations, while the inequality of the surface prevented their assembling into large communities. Before the arrival of the British, they were subject to the king of Bantam, and were governed by *jejenangs* or lieutenants deputed from that court. About the time of our appearance, the power of Bantam was sinking into decay, and finding the government of a distant province attended with no adequate advantage, they formally abandoned it, and

conferred an absolute independence on the people, without appointing any head or ruler. The people, thus suddenly left to themselves, remained under an infinite number of petty chiefs, and before any of those had time to acquire power, or to extend their sway, the Company established their influence, and perpetuated this state of division.

The people had previously been converted to Mahomedanism, but its tenets do not appear to have been ever thoroughly understood, and it was considerably modified and softened to suit their previous ideas and customs. This religion has been introduced into the Eastern Islands in a different manner from most other parts of the world, and never by force of arms; which may in some measure account for the modified and milder form under which it there appears, and the absence of the usual bigotry of the true Mussulman. This exemption from religious prejudices is a remarkable feature of their character. Of Mahomedanism, as a civil code, they seem to know nothing; at least it has not been allowed to supersede their original institutions. These breathe a higher sentiment of freedom than those of the prophet of Islam; and the actual independence which we have seen that they early possessed, and the circumstance of their never having been subjected to the full pressure of a strong government, will account for the spirit of republicanism and contentiousness which appears among them. Their chiefs having never been much raised above their own condition, could inspire but little awe, and though they bowed to their decisions in concert with the elders and respectable men of their villages, it was more from a sense of propriety and justice than of fear. They never forgot that they had rights, nor ever feared to assert them. This sentiment, though not extinguished, has been weakened since the establishment of courts under the Company's authority. The compulsory cultivation of pepper, the habit which all ranks have acquired of looking to the Company for support and subsistence, and the poverty and depression produced by the general system of monopoly and restriction, have infused a spirit of avarice, of all others the most debasing, and the most adverse to the development of high qualities. This makes them have recourse to the courts whenever they have a prospect of pecuniary advantage, and to this perhaps may be ascribed their more seldom seeking revenge in cases of murder, when they can obtain in the courts the *bangun* or compensation. To this spirit of avarice too, combined with their

indolence and want of occupation, may be traced the propensity to gambling and cock-fighting which prevails so much among them. Though these vices, the state of poverty and servitude in which they have been kept, the privation of stimulus, their general ignorance, and the little idea they have of regular and efficient government, have lowered their character, and debased the original sterling metal, there still appears to remain a portion of that spirit of freedom and impatience under what may appear to them injustice, which must never be overlooked, and which may, under proper management and direction, be made the source of future improvement. They are accustomed to exercise their reasoning powers upon every subject, and though the course of their ideas be peculiar, they are open to conviction. They are not deficient in quickness of apprehension, but are slow in resolution, and cautious in action. Their passions appear to be much under control, and both sexes are remarkable for decorum.

There is nothing, perhaps, more difficult than to draw a true and accurate character of a people, nor shall we pretend to do so; but we think the observations we have offered, will justify the opinion we have expressed, that under prudent and judicious management, there exist qualities and powers which may be expanded and directed, and a foundation on which a better order of things may be established.



On Testamentary Bequests.

THERE appears to be a great defect in legislation, that so little control exists over the disposition of property by will. Testamentary Bequests, however they may have been dictated, by folly, vanity, caprice, superstitious feeling, or the vindictive passions, are still held to be sacred; and, on any question arising in our different courts, on the construction of a will, the object is not to inquire into the justice and propriety of the case, but, what was the *intention* of the testator; and, if idiocy or insanity cannot be sustained, the most flagrant injustice, and the most consummate folly, receive a legal sanction.

Property being a deposit, for the correct application of which during life a moral obligation exists, it would seem,

that in its distribution after death the same principle should govern its disposal. By the law of nature, and the obligations of religion, a man's first care is his natural relations. But, how often do we witness, in the dotage of age, the alienation of property from natural descendants, by the artifices of domestic servants, and the sycophancy of pretended friends: and although injustice, or caprice, is apparent in every line of the will, yet, unless undue influence* can be proved, which is frequently very difficult, the will is established. Again, there are *immoral* restraints enjoined with testamentary bequests, to which the law interposes no remedy. Property is left on the condition of a marriage between parties where no attachment exists, and with whom, from dissimilarity of tastes and dispositions, no true affection can ever grow. An income is bequeathed to a widow, with the obligation that she shall not marry again. This case is highly aggravated, when it is found that the fortune brought by the wife, or property left by her relations, was the prosperous gale, which lifted the husband from the shallows of adversity, and bore him on to respectability,—to influence,—and to wealth. So, in the sacrifice, unhappily too frequently made, of virgin beauty to doting age, the law allows the miserly dotard to withhold from the generation he has left, the possession of a treasure he is no longer capable of enjoying, and to deny to a young and amiable woman, all the sweets of conjugal affection, and the endearments of maternal love, but on the condition of renouncing her subsistence.

In the present day, when juster views of moral obligation are inculcated, and more liberal sentiments prevail, which withhold a man, during his life-time, from bestowing his property on mercenary domestics,—from lavishing on public charities the support and expectation of his family,—and would lead him to hesitate, if not to shudder, at presenting a young woman with a sum of money, with the injunction that she should never marry; the same principles, we might expect, would guide his pen, and restrain him, in the last disposition of his property, from devising acts equally injurious to his posterity, and repugnant to morality. It is not attempted to be controverted, that a man may not, if he sees sufficient reason, devise his property to an estimable friend rather than to a profligate son; or limit it, in cases of

* No influence short of that coercion which the law terms *duress*, will set aside a will made by a man, who, however influenced by persuasion, is not under restraint.—EDIT.

imbecility in a child, or dissoluteness in a wife: but it is contended, that where there are evident traces of weakness, caprice, superstitious folly, or vindictive feeling, the law, as a mighty mother, with maternal feeling, should step in, and claim for the rightful heir that property which folly or bigotry would alienate.

In the darker ages, when death-bed injunctions were viewed as almost oracular, and dictates then given were most religiously followed, from the superstitious fear of being visited by the perturbed spirits of the departed, in case of disobedience, we cannot so much wonder that such implicit reverence should be paid to, and strict observance follow, the testamentary dispositions of property; but, at present, when these idle fears have passed away, executors need fear no alarm; and were they empowered to call in the powerful interposition of the law, to control the absurdities and rectify the injustice of testators, we should not have to lament the accumulation of funds to improvident charities, at the sacrifice of the parental duties,—the enrichment of base dependants, to the neglect of the natural ties of consanguinity;—and many a deep curse would be spared on memories, which, if not recalled with cherished feelings of respect, might be suffered to rest in oblivion.

There is another order of Testamentary Bequests which assume a character of much higher importance, as operating most injuriously on the wealth of the state. Those we have been considering are unjust to individuals, as sequestrating property from the rightful heirs, and as violating those ties of kindred which nature deems sacred: but in addition to this, these inflict an injury on the community at large—I mean Testamentary Bequests in perpetuity, and demised for specific purposes. *Property belongs to the existing generation*; and I assume it as a principle, that no man has a right to control property after his death:—under the limitations we have already considered, a man has unquestionably the right to demise his property at death; but, that he should have the power to tie it up for ever, and control its expenditure, is monstrous and absurd. It is much to be wondered at, that the law of England should still recognize such a principle. In cases not actually immoral, there is scarcely any absurdity a man may devise, but the law, having diligently inquired if such were really his intention, gives it its *fiat*. Were a man to leave the interest of £10,000 in the funds *for ever*, to furnish a pageant on Lord Mayor's day, and appoint the corporation of London the trustees, I ques-

tion not but it would be confirmed;* and thus £10,000 of the national wealth would be withheld from a healthy circulation, to give an idle spectacle to children and apprentice boys. The legislature very early and wisely interposed to check the rapacity of priests, and the exorbitant demands of mother church, in the alienation of landed property to their uses for ever. In the confirmation of Magna Charta by Henry III. in the year 1225, religious houses are withheld from holding and appropriating to themselves lands in mortmain: and the mortmain act, which took place in the reign of George II.:† after stating, “that the improvident
“ alienation and disposition, by languishing and dying per-
“ sons, of lands, tenements, and hereditaments, to charitable
“ uses, to the disherison of the lawful heir, was prejudicial
“ to the common utility, and a public mischief, it enacts,
“ that all such devises shall be void.” But this restricts the alienation of *landed* property alone; and to *charitable* uses only. A man may still devise the soil he has enjoyed during his life, to be held in perpetuity after his death, for any purposes his folly or vanity may suggest.‡ In devises of funded property, the same principle of posthumous control is admitted. The national debt is likely to be as permanent as the soil. No dreamer of visions could ever dream of its being paid off; and the convulsion which may extinguish the one, will shake the landmarks of the other. The locking up of so much capital, may therefore be viewed as highly detrimental to the state. Ten thousand pounds tied up for charitable, or other uses, throws into circulation one twentieth part; the rest is a dead inert mass. Ten thousand pounds let loose in agriculture, manufactures, or commerce, is a river flowing through the country with golden sands.

The opposite direction, which convulsions in the state, or the circumstances of the times, have given to Testamentary Bequests,—the abuses of most, and the absurdities of many,—might teach us, that the existing generation are the best proprietaries, and the best dispensers, of property.

* Certainly it would, if he were sane when he made the bequest.—EDIT.

† Technically speaking, the 1x Geo. II. c. 36. is not the mortmain act, but one of a long series, extending the provisions of the original Statute of Mortmain, Edw. I. st. 2. which was itself an extension and explanation of 1x Hen. III. st. 1. c. 36. and of Magna Charta, c. 36.—ED.

‡ Were a man to bequeath his estate with the injunction, that not a deer in the park should be slain for fifty years, nor a tree felled for a hundred, there is no question but it would be registered, and ratified, and the interdict most religiously observed, however the country might be distressed for wood or venison.

The alienation which has taken place in funds bequeathed by the piety, or bigotry, of our ancestors, for religious purposes, might check this inextinguishable propensity to do, as we think, so much good after we are dead; and of attempting to perpetuate doctrines, incontestably true—because we believe them. What has become of the immense revenues most piously bequeathed to uphold the holy Catholic faith,—to array in splendour and in beauty the Virgin Mary,—and to enshrine the whole community of saints?—gone to supplant the religion they were designed to uphold,—to turn the Virgin Mary out of doors, and leave the saints not a place to lay their heads in.

The dissipation and abuse of funds left for charitable uses, might be urged as an argument against posthumous charity. In the late investigation by Mr. Brougham, in a committee of the House of Commons, into the application of the funds of charitable foundations, what abuses and misapplication have in many instances been detected! And where they have not been shamefully dissipated in anniversary, and committee dinners, and civic jollity, by municipal or corporate bodies, with whom the direction is very frequently left, yet, from the expenses of management, the fees of surveyors, the plunder of bailiffs, and the dilapidations of tenants, but a scanty proportion has remained for the charitable purposes for which the property was originally devised.

In the foundation of Dulwich College by Edward Alleyne in the year 1617, by deed of gift, and confirmed by his will, the income of his immense estates, producing nearly £20,000 yearly, is still managed and appropriated, in conformity to the directions of the founder. It supports a school for the maintenance and education of a number of poor children, and maintains twelve aged people, denominated Brothers and Sisters; but the heads of the college, consisting of a master, warden, and four fellows, hold their situations in this splendid establishment, and share its funds, only on the condition that they do not marry: and thus are the dictates of nature outraged, and the injunctions of holy writ violated, by an absurd submission to the caprice of an old bigot who lived more than 200 years ago. What renders it the more remarkable is, that Alleyne was a married man himself.

When will mankind learn, that there is common sense enough in every age of the world, and every condition of society, to transact the current businesses of life, without

all this tender solicitude for the guidance and direction of posterity? When a man's dust is resting with the clods of the valley, and his spirit can neither impart its counsel, nor partake our labours, what claim has he to interpose? Are the institutions of society, the habits of mankind, and mind itself, of so fixed and unvarying a character, that the law of to-day is to bind them for ever? When will the shackle, which the death-bed devotee imposes, have its rivet broken? Is the miser and the bigot to say to the enlightened generations which may succeed, "These were my opinions, and they shall be yours; this was once my property, and you shall occupy as I direct, and expend as I ordain." The folly of such devises is only surpassed by the folly of observing them.

It will be said, that the munificent endowments by will, by our ancestors, have laid the foundation of some of the most splendid, most useful, and beneficent establishments in the country. In the millions of acres, and millions of pounds, bequeathed to public institutions and to charity, it would be very strange if some good were not done; but it would still be a question, whether, if the whole of that property now tied up to charitable purposes, and other uses, were in the hands of the community at large, the cause of religion, or learning, or humanity, would suffer. This much, at least, we may safely affirm, that much lavish expenditure would then be saved, and many an idle office spared; and charity, if not so splendid, would be more pure and more effective. When funds are fixed and permanent, and where the trusteeship is merely formal, and imparts no interest, circumspection is asleep, and economy an intruder: if the income is princely, it is too frequently expended with princely inconsideration. Could the funds of many of our old establishments be submitted to rigorous investigation, it would be found that one part is dissipated in the collection, another consumed in sinecure offices, and the remainder allotted to the dreamy discharge of duty. Many of our old establishments are like old trees, which have survived the time of healthy bearing and fruitful produce, and now stand loaded with excrescences, and their nutriment exhausted by parasitical plants.

When men are their own almoners, the funds of charities are sacred deposits—are vigilantly guarded, and faithfully

• Having long ceased from the generation of the living, and when his dust is scattered by the four winds of heaven, are golden harvests to wave, and the earth yield her increase, under his control?

administered. The spirit of charity, which impels a man during life to devote a part of his substance to the cause of religion or humanity, is a living and an active principle, that pursues its object with ardour, and suffers not the cause to be weakened or frustrated by improvident expenditure, or negligent application. It is his own offering, and he guards it with the sanctity of a sacrifice. In exemplification of this, we might point to the magnificent establishment of the Bible Society, which, with an income of nearly £90,000 yearly, dependent on voluntary contributions, goes on from year to year with increasing splendour and usefulness, with an establishment expending only a few hundred pounds a year in its management. The same may be said of the Missionary Society, and many others, where the funds are administered by the parties who raise them.

Had the princely estates and immense funds which the piety or bigotry of our ancestors wrested from the natural heirs to purposes of learning or charity, descended in a natural order, many a splendid establishment, which we now deem the glory of our country, would have been wanting; but the far greater glory would have remained—the less need of them. Many a poor scholar might trace his eleemosynary education to his own paternal acres; and the inmate of an hospital has not unfrequently received succour from funds, which, but for the bigotry or vanity of his progenitors, would have been his own, and have enabled him to succour others. Had not one acre been left, nor one pound demised, to be *tied up* to charitable purposes, the first had been better cultivated, the other more productively employed, and the country much richer.

In the present day, of the increased and increasing influence of the gospel of Jesus Christ, which breathes in every page a spirit of philanthropy and benevolence, little apprehension need be entertained of the cause of religion, of charity, and of moral culture, being suffered to decline: that spirit is abroad and expanding in every direction; and deeply is it to be deplored that so many millions should have been withheld from its active zeal and powerful energies. Had the whole of the revenues, now *tied up* by our ancestors, been diffused through the community, little doubt would exist but that religion, pure and undefiled, would still flourish; learning, unshackled by the monastic restraint of celibacy, would still be cultivated; and benevolence, extensive as the miseries and wants of man, would still be found. And while it is contended that all the wealth of the

nation, and the application of that wealth, belongs to the generation in existence; so it is to them also that the alleviation of human misery, the propagation of truth, and the education and moral culture of the community. belong; and the bequest which meditates to do that for us which we ought to do ourselves—represses our energies—weakens our responsibility—and limits our duties.

L.

Monumental Inscriptions to the Memory of Great and Good Men.

II. MATTHEW PARKER, THE SECOND PROTESTANT
ARCHBISHOP OF CANTERBURY,

IN THE CHAPEL OF LAMBETH PALACE.

[The Remains of Archbishop Parker were deposited in this chapel, at his own request, under an altar tomb which he had erected for himself, near the communion table. Upon it was the following inscription, written by Doctor Walter Haddon, the celebrated civilian, who had been made, by the Archbishop, judge of his Prerogative Court of Canterbury.]

*Sobrius et prudens, studiis excultus et usu,
Integer, et veræ religionis amans,
Matthæus vixerit Parkerus, foverat illum
Aula virum juvenem, fovit et aula senem.
Ordine res gessit, recti defensor et æqui:
Vixerat ille Deo, mortus ille Deo est.*

TRANSLATION.

Temperate, pure, prudent, studious from his youth,
The accomplish'd lover of religious truth,
Sage Parker lived—the Court which had engaged,
And, young, advanced him, cherished him when aged.
Firm for the right, all order was his pride,
And as to God he lived, to God he died.

W.

[When, during the Commonwealth, Lambeth house was purchased by Scott and Hardy, two of the Parliamentary officers, the former, to whose lot this part of the palace fell, removed the Archbishop's tomb, and turned the chapel into a dancing room. The leaden coffin was sold to a plumber,

and the Archbishop's corpse was thrown into a hole in one of the out-houses. After the Restoration, it was discovered there, and re-interred in the chapel under a marble slab, having this brief inscription:]

Corpus Matthæi Archiepiscopi tandem hic quiescit.

TRANSLATION.

The body of Archbishop Matthew at length rests here.

[Archbishop Sancroft placed the old monument in the corner in the vestibule of the chapel, and caused the following inscription, said to have been written by himself, to be affixed to it.]

Matthæi Archiepiscopi cœnotaphium, corpus enim, (ne nescias, lector,) in adyto hujus sacelli olim rite conditum, a sectariis perduellibus, anno MDCXLVIII, effracto sacrilegè hoc ipso tumulo, elogio sepulchrali impiè refixo, direptis nefariè exuviis plumbeis, spoliatum, violatum, eliminatum; etiam sub sterquilinio (proh scelus!) abstrusum: rege demum (plaudente cœlo et terrâ) redeunte, ex decreto Baronum Angliæ sedulo quæsitum, et sacello postliminio redditum, in ejus quasi medio tandem quiescit. Et quiescat utinam, non nisi tuba ultima sollicitandum. Qui denuo desecraverit, sacer esto.

TRANSLATION.

The Cenotaph of Archbishop Matthew. For his body (lest, reader, thou shouldest be ignorant of the fact) originally interred near the altar of this chapel,—his tomb having been sacrilegiously broken open, his sepulchral eulogy impiously effaced, and his leaden coffin wickedly broken to pieces, by hostile sectaries, in the year 1648—was despoiled, defiled, torn from its grave, and (oh wickedness!) tossed upon a dunghill!

At the King's restoration, (an event at which heaven and earth rejoiced,) by a resolution of the Barons of England, it was carefully sought for, and, being recovered, was replaced in this chapel, nearly in the centre of which it now reposes. And there may it rest undisturbed until the last trumpet shall sound!

Let him who again shall desecrate it be accursed!

III. JOHN OWEN, D.D. DEAN OF CHRISTCHURCH, AND
FOR SOME TIME VICE-CHANCELLOR OF THE UNI-
VERSITY OF OXFORD.

IN THE BURIAL GROUND, BUNHILL FIELDS.*

JOHANNES OWEN, S.T.P.

Agro Oxoniensi Oriundus ;

Patre insigni Theologo, Theologus Ipse¹ Insignior ;

Et Seculi hujus Insignissimis annumerandus :

Communibus Humaniorum Literarum Suppetiis,

Mensura parùm Communi Instructus ;

Omnibus, quasi benè Ordinata Ancillarum Serie,

Ab illo jussis Suae² Famulari Theologiæ ;

Theologiæ Polemicæ, Practicæ, et quam vocant, Casuum

(Harum enim Omnium quæ magis Sua³ habenda erat, ambigutur⁴)

In illa, viribus plusquam Herculeis, Serpentibus tribus,

Arminis⁵, Socino, Cano Venenosa Strinxit Guttura :

In ista, Suo prior, ad Verbi Amussim, Expertus pectore,

Universam Sp. Scti, Œconomiam Aliis tradidit :

Et anissis⁶ Cæteris, Coluit Ipse Sensitque,

Beatam, quam Scripsit, cum Deo Communionem :

In terris⁷ Viator Comprehensori in Cælis proximus :

In Casuum Theologiæ⁸, Singulis Oraculi institutum habitus ;

Quibus⁹ Opus erat, & Copia, Consulendi :

Scriba ad Regnum Cælorum usque quoque Institutus ;

Multis privatos infra¹⁰ parietes, à Suggesto Pluribus,

A prelo Omnibus ad eundem Scopum Collineantibus

Pura Doctrinæ Evangelicæ Lampas Præluxit ;

Et sensim, non Pine¹¹ aliorum, Suoque Sensu,

Sic prælucendo Periit.

Assiduis Infirmitatibus Obsiti,

* This inscription is stated, in Palmer's Nonconformist's Memorial (I. 205) to have been originally very inaccurately engraved upon the stone. It has recently been re-inscribed, but we regret to say, with little correction of its gross blunders. It is here correctly printed from the stone, but we have added, by way of various readings, the result of a collation of it with the several copies of the original inscription, inserted the works referred to in the Notes.

1 Omitted in the "Inscriptions upon the Tombs in Bunhill Fields." 8vo.Lond.1717.

2 Suae jussis Famulari. *Ib.*

3 Suae. omitted. *Ib.*

4 Ambigutur. *Ib.* Palmer's Non. Mem. Orme's Life of Owen.

5 Arminio. *Ib. Ib. Ib.*

6 Anissis. Inscript. Bunhill Fields. missis. Palmer. Orme.

7 Interiis. Inscript. B. F.

8 Theologia. Palmer. Orme.

9 Quibus. Palmer.

10 Inter. Inscript. B. F.

11 Sine. *Ib.* Palmer. Orme.

*Morbis Creberrimis*¹² *Impetiti,*
*Durisque Labofibus pelissimum*¹³ *Attriti, Corpores*¹⁴
*Fabricæ, (donec ita Quassata*¹⁵, *Spectabilis) Ruinas,*
Deo ultrà Serviendo inhabiles, Sancta Anima,
Deo ultrà Fruendi Cupida, Deservit;
*Die, a Terrenis Potestatibus*¹⁶, *Plurimis facto Fatali;*
Illi, a Cælesti Numine, Felici reddito;
Mensis Scilicet Augusti XXIV.^o *Anno à Partu Virgineo*¹⁷
MDCLXXXIII^o *Ætat. LXVII.*

TRANSLATION.

JOHN OWEN, D.D.

Born in the county of Oxford;
 The son of an eminent divine, but a more eminent divine himself;
 Worthy, indeed, to be numbered with the most illustrious of his age:
 Furnished, to an extent but seldom attained,
 with all the advantages of polite literature and solid learning,
 Like a well-ordered train of domestics,
 These were led at command,
 to the furtherance of his favourite pursuit of Theology,
 Polemical, Practical, and (as it is termed) Casuistical.
 In each of these branches he so excelled, that it is doubtful which
 of them was his more peculiar province.
 In the one, with powers more than Herculean,
 He crushed the three envenomed monsters
 of Arminian, Socinian, and Popish errors.
 In the other; having, according to the unerring rule of Scripture,
 first experienced in his own breast,
 The sacred energy of the Holy Spirit,
 He communicated to others the whole economy
 of Redeeming Grace.
 Constantly also did he cherish, and largely experience in himself,
 That blissful communion with his God,
 which in his writings he has admirably described.
 Whilst a sojourner upon Earth, he all but apprehended
 the joys of heaven.
 In cases of conscience, on which he was much accustomed and
 well qualified to advise,
 His resolutions had often the force of oracular truth.
 A scribe in every way instructed unto the Kingdom of heaven,

¹² *Creberrimus.* Orme.

¹³ *Potissimum.* Inscript. B. F. Palmer. Orme.

¹⁴ *Corporis.* *Ib. Ib. Ib.*

¹⁵ *Quassata.* *Ib. Ib. Ib.*

¹⁶ *Protestatibus.* Orme.

¹⁷ *Partu Virgino.* Inscript. B. F.

In conversation—to many,
In the pulpit—to more,
From the press—to all,
who were pressing forward to the same heavenly city,
He held up the pure lamp of evangelical truth.
At length—not unobserved by others,
nor unadmonished by his own inward feelings,
Still enlightening to the last,
He gradually died away.
For, depressed by constant infirmities,
Emaciated by excruciating diseases,
And, above all, worn down by labours unremitted,
The wreck of a body, until thus shattered,
Fair and comely to behold,
Being disqualified for the further service of the Most High,
Was deserted by a soul, purified, and panting for the full fruition
of its God,
On the 24th of August, in the year of human Redemption 1683,
and the 67th of his age :—
A day, rendered fatal to many
By the powers of this world,
Blissful to him
In the presence of his God.

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REVIEW.

1. *The Works of the Right Honourable Sir Chas. Hanbury Williams, K. B. Ambassador to the Courts of Russia, Saxony, &c.* From the originals in the possession of his Grandson the Right Hon. the Earl of Essex: with Notes by Horace Walpole, Earl of Orford. 3 vols. Post 8vo. pp. 280, 279, 222. London, 1822. Jeffery and Son.
2. *Don Juan.* 4to. London, 1819. No bookseller's name. Printed by Thomas Davison, Whitefriars. pp. 227.
3. *Don Juan; Canto III. IV. and V.* Foolsap 8vo. pp. 218. London, 1821. No bookseller's name. Printed by Thomas Davidson, Whitefriars.
4. *Sardanapalus, a Tragedy. The Two Foscari, a Tragedy. Cain, a Mystery.* By Lord Byron. 8vo. pp. 441. Lond. 1821. Murray.
5. *Uriel; a Poetical Address to the Right Honourable Lord Byron, written on the Continent: with Notes, containing Strictures on the Spirit of Infidelity maintained in his*

- Works. An Examination into his Assertion, that "If Cain is blasphemous, Paradise Lost is blasphemous," and several other Poems.* 8vo. pp. 138. London, 1822. Hatchard.
6. *Queen Mab.* By Percy Bysshe Shelley. 8vo. pp. 182. London, 1821. W. Clarke, 201, Strand.
7. *A Remonstrance, addressed to Mr. John Murray, respecting a recent publication.* 8vo. pp. 20. London, 1822. Rivingtons.

DECIDED, perhaps even enthusiastic, in our attachment to the liberty of the press, we are yet most determined enemies to its licentiousness. When, therefore, about the commencement of our work, prosecution was instituted after prosecution against obscure booksellers and itinerant politicians, for speeches and publications tending to ridicule and bring into disrepute the Bible and the established religion of the country, we joined not with many, from whom we had expected better things, in the clamour raised against those by whom such proceedings were instituted. On the contrary, when the Attorney-General appeared in his proper character as prosecutor on behalf of the public, and not as the mere tool of a political faction, clothing its own petty wrongs in the specious and imposing garb of insulted religion, and outrage to all public decency,—most sincerely did we wish him, most cordially did we rejoice in, his success. When that office devolved upon, or rather when it was assumed by, the Society for the Suppression of Vice, we felt also, in a measure somewhat diminished, perhaps, from causes hereafter to be explained, a warm interest in their proceedings. But when this system of a combination of private individuals for carrying on public prosecutions extended itself, and a mis-be-dubbed Constitutional Association arose, whose real object was to support a particular set of men and measures, by prosecuting all who should give too great license to their tongues or their pens in condemning them, whilst full impunity was allowed to those in like manner offending, for their support,—we were amongst the earliest to take alarm at, the most fearless to expose, an innovation destructive of the very institutions it professed religiously to guard. The race of that society was happily short, as it was inglorious. Defeated again and again by beings too contemptible to have attacked, even with the full ordinary vigour of the law,—too clearly guilty if so attacked to have had a solitary unpaid voice lifted up in their defence,—its agents and itself have descended to an oblivion in which,

as far as we are concerned, their acts and deeds may for ever rest in undisturbed repose. Resembling, as it more nearly did in its life, as in its death, the bat than the phoenix, we fear no untoward resuscitation of its ashes. This, however, by the way, and but as a *requiescat*. Turn we now to the elder society which we have named, and against whose proceedings we have some charges to advance, more, we protest, in sorrow than in anger.

Occupied as the time of the Attorney and Solicitor-General necessarily must be, in a country like this, with the discharge of their strictly official duties, it were idle to expect from them a more vigilant superintendence of the public press than the suppression, by *ex-officio informations*, of publications directly attacking the constitution and religion of the country. Even these have of late years increased with almost unprecedented rapidity, and have become, amongst booksellers and news-venders of no character, or of a notoriously bad one, a regular means of livelihood, and a distinct branch of trade. In the meanwhile, however, a more general spirit of licentiousness, immorality, and irreligion, has pervaded our literature; and books of travels, plays, poems, and memoirs, have alike afforded dangerous, because unsuspected channels for its diffusion. To detect and to expose these, is the unwelcome and the invidious task of the reviewer, who considers the direction of the public taste but a subordinate duty to the guardianship of the public morals; and from that duty, whatever our contemporaries have done, we have never shrunk. Ours is not, however, the power to punish, except by bringing public execration upon heads too bronzed with impudence, hearts too depraved by vice to feel, or care for censure that touches not the person or the purse. Hardened in iniquity, proud of their infidelity, glorying in their shame, the Byrons, the Shelleys, the Morgans—to say nothing of the Hones, the Carliles, the Cobbetts, the Woolers, and the Benbows, of our day—are, we must be free to admit, beyond the reach of our censorship or control; and to the strong arm of the law, we should therefore in a very few words commend many of their productions, had we not respect to those whom they were meant, and are but too well adapted, to contaminate. For their sakes we wade through pages and volumes of obscenity and pollution, revolting alike to our principles as Christians, and our feelings but as men. For the authors of those pages and volumes we are labouring too, in directing to them and to their productions the attention of those who have the power

to punish, superadded to the will, which no courting of a popularity, as ephemeral as it is ill-founded, shall tempt us to disavow. It is for bringing to punishment such open and determined violators of the moralities and decencies of life,—wretches who would convert our schools into brothels, make seducers of our sons, profligates of our daughters, debauchees of all,—that societies may lawfully and advantageously be formed. Their object is not one on which men are divided in sentiment, according as their political opinions may be those of Whig or Tory, of men in or men out of power, or of neither; but it should be a common cause with all who hold that the basis of public prosperity is public virtue; that for a people to be happy, they must be moral and religious. They become in fact companies for mutual insurance against the entrance into the families of every subscriber, and of those with whom, in the intercourse of life, they associate, of principles destructive of their peace, and imbittering and infusing their poison into every domestic enjoyment. On principles of self-preservation, they are clearly justifiable: and they may also be defended on the ground of public economy, for the state is not so rich as to afford from its treasures the sums necessary for prosecuting offenders against public decency and morality, in those numerous instances in which the great body of the people are but indirectly affected. These therefore may well be left in a great measure to the zeal of individuals collecting themselves into a body, for the detection and suppression of the gross indecencies and immoralities, from which they themselves might otherwise be sufferers in their families, and their neighbourhoods, of which they will become more effectual guardians than the most vigilant public officer could ever be. But where such societies proceed upon a broad, and even approximate to a national scale, it is essential to their well-being, and their beneficial operation, that they should have a strong hold upon the popular opinion, or at the least that their proceedings be not repugnant to it; and this can never be the case where they are not strictly impartial. The poor and the obscure, to speak plainly, must not be prosecuted, and the rich and the titled be suffered to go free. In many, very many instances, we know that the Society for the Suppression of Vice has proceeded successfully against the keepers of E O tables in back lanes and alleys of the metropolis, and of little goes at its adjacent fairs; but has it ever ventured to attack the gambling-houses in St. James's-street, where thousands and tens of thousands are won and

lost in a night by swindlers (miscalling themselves gentlemen, and ready to cut your throat or blow out your brains if you question their right to the title,) in regimentals, and honourable and right honourable black-legs, part of the hereditary nobility and legislature of the land, whose ways and means depend on the cutting and shuffling of packed cards, or the throw of loaded dice? Butchers, bakers, green-grocers, and other shopkeepers, have been punished, and properly punished we admit, by its instrumentality, for keeping open shop on a Sunday; but has it, we must ask, kept as narrow a watch upon the proceedings of the houses we have just alluded to on the Sabbath, or even remonstrated against the routs, musical parties, *conversations*, and other hubbubs, of the nobility and gentry upon that day of sacred rest? They have again, in numerous instances, brought to condign and well-merited punishment itinerant ballad singers, pedlars, hawkers, printers and print-sellers, scarcely a degree above them in property or respectability, for introducing, by means of songs, snuff-boxes, and prints, the grossest obscenity into our schools, and, through the medium of race-courses, fairs, and boxing matches, (nuisances enough in themselves, without these additional provocatives to licentiousness,) amongst the great mass of our population; but why, in the name of justice, have publications as vicious in their tendency been permitted to pass unnoticed, because they have had a lord or a lordling for their author, and in the shape of asterisks and inuendos have artfully insinuated the poison, which in the other case was so plainly labelled, that no one could be injured by it, without having himself to blame for its effects?—To these queries it will be difficult to return a satisfactory answer. We quarrel not with the proceedings of the Society as far as the steps taken for furthering the very laudable object of its institution are concerned; those things, on the contrary, we say that it should have done, but not have left the others undone. Lest, however, ignorance should be pleaded, (though the outrages upon decency and decorum to which we refer, have not been done in a corner, but are as notorious as that the sun shines at noon-day,) we shall now leave the Society without excuse, by diverting its attention for a while from the blasphemy and ribaldry exposed on the stalls of obscure booksellers in the purlieus of Fleet-street, the Strand, and the little nooks of the Mews, to the more destructive, because more palatable, moral poison, placed on the ample shelves,—exposed in the gothic-fronted windows for sale;—on massy

and well-furnished tables for perusal—by ladies and by gentlemen frequenting the splendid saloons, and well carpeted reading rooms of Bond-street, Pall-Mall, and Albermarle-street, within a stone's throw even of the accustomed haunts of their vigilant, active, and successful agents. From the low and ragged miscreants, sinning but too often for the want of bread; from little Waddington the bill-sticker; the whole generation of the Carliles; tinkers, tailors, apprentices, errand-boys, and even men without a name; retailing sedition in sixpenny pamphlets, and blasphemy by the pennyworth, we trust that the Society will not be displeased that we point them to higher game—the once unique, but now fashionable imprint of “London, John Murray, Albermarle-street;” “Edward Jeffrey and Son, Pall-Mall;” and the hot-pressed and large-margined quartos, and neat dapper-like duodecimos, which, in deference we presume to the aristocratical prejudices of their noble author, cut all avowed acquaintance with the bookseller and his shop, and but to avoid the heavy penalties of a very wholesome, though plebeian act of parliament, simply inform us upon their title-pages, that they were “Printed by Thomas Davison, White-Friars.” The scoffings of Paine, the rantings of Wooler, the brutal vulgarisms of Cobbett; Black Dwarfs, John Bull, Beacons, Sentinels; obscure, obscene, and anonymous libellers; in short, of every thing that is great and good, of whatever sort, size, or description they may be, ought indeed, in common courtesy, to give place to attacks upon religion and morality—to outrages of all decency and decorum—to provocatives to lasciviousness, ushered into the world at least under the ostensible sanction of the honourables and right honourables of the land—peers of parliament, hereditary guardians of the laws, religion, liberties, and morals of the people; such as are, the Earl of Essex, Lord Byron, and Lord Holland.

The names of the first and the last of these three noblemen are here introduced with the greatest regret and unfeigned reluctance, (for hitherto we have had no reason to think otherwise than highly of their characters, at least, in public life,) and but in the impartial discharge of an unwelcome, yet imperative duty;—not as the authors of any objectionable publications; but, if any faith is to be given to the declarations in the title-page and preface of the first article in this review,—and fain would we persuade ourselves there cannot be,—as the means of introducing to the public some of the most licentious productions by which its taste and its decorum

have been insulted and violated, since the profligate days of the second Charles, and of the lascivious muse of the impious and abandoned Earl of Rochester, a brand snatched, we would fain hope, from the everlasting burning at the last moment of the eleventh hour, though not until he had scattered, far and wide, sparks of unhallowed and consuming fire, whose mischievous effects, repentance, even more deep and unequivocal than was his, never can efface.

In order to ascertain to whom the blame of a publication to which we have in these strong terms given its true character, attaches, we request the attention of our readers to the title-pages of the volumes, similar in all respects—save the necessary change of the number, to that which we have accurately transcribed at the head of this article, *verbatim*, from the first. Those title-pages, necessarily and obviously import, that the whole of the works of which the three volumes consist, have been published from originals, in the possession of the Earl of Essex, with notes by Horace Walpole, Earl of Orford. That they were so published by Messrs. Edward Jeffrey and Son, of Pall Mall, after being printed by Mr. T. C. Hansard, of Peterborough Court, Fleet-street, is evident from those title-pages, and the imprint duly placed, according to the last new fashion—for there is a fashion in printing title-pages, as in every thing else—at the back of them. These tradesmen therefore, in obedience, in the one instance to the law of the land, protected from violation by very heavy penalties, and following in the other an established practice of the trade, never departed from, but for purposes too base to be acknowledged, have openly avowed themselves answerable for whatever libellous, irreligious, obscene, or improper matter that work may contain, by which they have made, or expect, in the way of trade and business, to make, a gain. They cannot plead ignorance of their contents; nor will they, we should imagine, be much surprised if an *ex officio* information of the Attorney General, or a prosecution at the instance of the Society for the Suppression of Vice,—to either of which salutary courses of legal discipline we indifferently commend them, and more especially the publishers,—should effectually teach them to avoid for the future a mode of adding to their ample fortunes so discreditable, in the last degree, to men occupying in society the ostensibly respectable station which they fill. We, however, must go forward from the calculations, the liabilities, and the punishment of

the tradesmen, to the conduct, and the moral, if not the legal responsibility, of the noblemen whose names are unhappily associated with this disgraceful speculation. We have already mentioned two, but the second page of the book introduces us to a third, whose association with it, we even more deeply regret, than that of the head of the house of Capel, to whose ancestors the cause of liberty owes much, or of the nephew of Charles James Fox, to whose individual exertions, combined with those of the present possessor of the family title, it is perhaps indebted more;—and as we name Lord John Russell, not only the descendant, but the biographer of the most cherished martyr at her shrine, we are assured that our readers will participate in our concern. As his name does not, however, occur but in a dedication of the work to him by the elder of the publishers, Edward Jeffrey, “in grateful remembrance of numerous favours received from his noble family,” we shall reserve our observations upon his lordship, until we have given judgment upon the weightier charges to which his two noble friends have exposed themselves.

A preface from the Editor (and on who and what he may be, a word or two by and bye,) introduces the volumes as the production of a man so well known, as to render “a preface, in the usual style of prefaces,” not only “unnecessary” but “even impertinent.” Eulogiums upon “the simplicity of his character, and the character of his writings,” the “sparkling sources of his own lively mind,” the “lively acuteness of his talents, the elegance of his manners, and an incessant gaiety of heart,” most advantageously exhibited in a social privacy into which only wit and good humour were admitted,” introduce or intersperse a short memoir of an author, to whom, on the shewing of his enraptured Editor, no faults were imputable but a few “flights of poetical intemperance—which flowed from his pen, in a stream apparently of careless gaiety,” not only “to the censure of public men and measures, but frequently to attack with equal severity the faults and foibles of domestic conduct.” There is indeed, an account of his having been “entrapped at Hamburgh” by a wretched female, who prevailed upon him to give her a security for two thousand pounds and a promise of marriage, his lady being still living; but as we are assured that he was then “clearly in a state of insanity,” we shall make no comment on the transaction, but that we hope he was so; and should have been happy to have been furnished with

the same excuse for some of the productions of his muse, for whose agreeable and harmless character his editor has made himself responsible.

But in that responsibility others must full deeply share, if there be any truth in the following very clear and intelligible passages, in the commencement and close of that Editor's preface.

“Something is due to the memory of this accomplished person, and much indeed, from the Editor of the following sheets, to the eminent persons through whose generosity he is enabled to lay them before the public. It is in this place only, that those duties can be properly discharged.” [Vol. I. vi.]

“It is through the favour of the noble heir of the former of these marriages,” (*i. e.* that of Francis, the elder of the two co-heiresses of Sir Charles to William Anne Holles Capel, fourth Earl of Essex of his family,) “the present Earl of Essex, and of the Right Hon. Henry Vassall, Lord Holland, that the Editor is now enabled to lay these sheets before the public. A great mass of the original papers of Sir Charles Hanbury Williams fell, by inheritance, into the possession of the noble Earl, who, with that liberality which attends on every act of his life, has permitted the Editor to select from them the poetical pieces which appear in these Volumes. From the numerous literary relics remaining in the hands of Lord Holland, of the entire friendship and confidence which subsisted between Sir Charles and the Right Hon. Henry Fox, his Lordship has been pleased to allow him to enrich his book with the curious historical epistles on the state of Poland, and many other original letters; and to add also a multiplicity of Notes, from the pen, of all others the most capable of illustrating the localities of Sir Charles Hanbury Williams—the pen of Horace Walpole. To those noble persons the Editor presumes thus to offer his most humble and grateful acknowledgments for this addition to the innumerable favours and benefits with which their Lordships have been pleased to honour him.” [Ib. xix. xx.]

What estimation their Lordships ought to put upon this grateful acknowledgment, they will perhaps be better able to determine—our readers at the least may pretty accurately determine for them, when we have adjusted their respective shares in a co-partnership, which, whatever may have been the light in which they originally viewed it, they would now, we doubt, not give any thing to dissolve.

And first for my Lord of Essex. Either the Editor of this work has told the grossest falsehoods of his Lordship, for which it were scarcely possible to make reparation, or he is answerable to the public for whatever indelicacy, im-

piety, licentiousness, or pollution, any and every line of its poetry contains. “*The poetical pieces which appear in these volumes,*” are the plain, clear, intelligible words of the preface;—and if that preface lies, we must leave his Lordship to settle with its author for its exaggerations and inaccuracies, simply adding, that for his own sake, the sake of his family, and of the peerage to which we have been accustomed to consider him an ornament, the larger the deduction that can be made, the better shall we be pleased, though at present we are not warranted in admitting any. From a book, bearing on the title-page the *imprimatur* of his Lordship—a nobleman of high rank—of established public character—the most honourable connections—himself a married man, though not the father of a family—who could have expected any thing but what the correctest taste, the most scrupulous modesty—delicacy as refined as it can be in a female breast, where neither prudery, affectation, nor fastidiousness have found an entrance to deform its native loveliness—might with the most unhesitating confidence have perused? Any thing of a contrary nature would hardly indeed have been expected, in the miscellaneous works of a courtier of the reign of George the Second, the representative of that sovereign at some of the principal courts of Europe, and the intimate friend of the greatest statesmen of his day. Elegantly printed, therefore, as they are for cabinet volumes; adorned with portraits of grave politicians; and illustrated by the notes of a nobleman celebrated for his knowledge, or pretended knowledge, of the intrigues of factions, and for recording the party tittle-tattle of his day, they would naturally find their way to the toilettes and boudoirs of ladies—or be carelessly thrown upon the table of the breakfast or the drawing-room, as an entertaining collection of those *vers de société*, with which the fashionable lounge, or the languid beauty, might, without danger or fatigue, kill time, or dissipate *ennui*. Books like these are not likely to be perused regularly;—it may therefore happen, that a modest and innocent, though perhaps a lively and a fashionable girl, might unsuspectingly open at once upon a production, the gross vulgarity of whose licentiousness and obscenity would disgust even the courtesan, whom vice had not yet sunk so low as to efface every vestige of delicacy so natural an element of the character of her sex. But that we may do no injustice to the work, or, as its author has long since appeared at another and more solemn bar than ours, to its Editor and his noble

colleagues, we will follow the direction of the old proverb, "commencez par le commencement." The poems then, consist of a collection of satirical effusions, levelled against the opponents of the Walpole administration, and especially against Pulteney, Earl of Bath, their noble and successful leader. These things, however unexceptionably they might have been executed in point of morality and decency, would not, we confess, have been to our taste, as we cannot discover the advantage or propriety of raking up from oblivion the invectives and the scurrility poured forth as election squibs, or in the heats of party, against such men as the celebrated statesman whom we have just named, the Duke of Argyll, or the illustrious Chatham. They had their day, and like the fire-work, from which they take their very appropriate name, should be suffered to expire with the harmless pop that exploded them. "A Grub upon Bub;" in which we are told

—— the king would not dub
"So low-born a scrub,"

is not a character of Lord Melcombe, by which—busy meddling coxcomb as he was, with more in him of the sycophant than the statesman—posterity can be informed or edified; yet these lampoons are full of such low, general, and unmeaning abuse of greater and much better men. Nor is that abuse confined to them; but for no other reason than because they were the sisters, daughters, relations, or friends, of the political opponents of Sir Robert Walpole, ladies of high rank:—wives, mothers of families, and even unmarried women just entering into life, are represented, often in the plainest, most vulgar, and disgusting terms, as demireps or wantons, where, in many cases there was not, we will undertake to say, any foundation for the charge, and if there was, the cool-blooded satirist, who for such a purpose could make it public, deserved to have his head broken, or at least to receive a good horse-whipping for his pains. What they deserve, who without even the poor excuse of political hostility, collision of interest, or personal antipathy,—fifty years after these ladies have ceased to be,—can, for mere purposes of gain, rake up every idle or scandalous story of their lives, that can "draw their frailties from their dread abode," we leave to the sons and grandsons of the peeresses and persons of rank, thus wantonly ridiculed or traduced, to determine. The law of England has wisely provided a remedy for slanderers of the deceased, seldom indeed resorted to, yet not

so seldom as to have become a dead letter in the proceedings of our courts.

We pass on, however, to weightier matters ; for these taken by themselves would not have procured for the work before us a place in our *Index expurgatorius*, in which, from the necessary selectness of our plan, none but flagrant offenders can be held up to the contempt and execration they deserve. These it is impossible to pour out too copiously upon the volumes now under consideration, for in the second will be found, under the harmless title of "An Ode to Lord Lincoln," a piece of as low disgusting obscenity as was ever framed—more so than has been printed and sold in the face of day, in a country priding itself, as does England, upon the morality of its laws, and the decorum of its manners, for a century at least. The man who wrote it, though a branch of an ancient and respectable family—though decorated with the star and ribbon of an honourable order of knighthood—though he was one of the counsellors of his sovereign, and his representative in imperial courts,—though he might be an eminent statesman, an acute diplomatist, be admired for his wit, and held up as a model for his courtesy,—could not, in the only legitimate meaning of that misapplied term, be a gentleman:—whilst they who have deliberately and advisedly given to it renewed publicity, if publicity it ever had before, in a shape well calculated to procure its introduction into family circles, and its perusal by modest and unsuspecting females,—whatever may be their rank or public character,—after they had been pelted for an hour or two in the pillory, or undergone a severe flagellation at the cart's tail, would yet have a part of their merited punishment in reserve. These terms are strong, we are aware, but they are just and richly merited ; nor should we be disposed to soften them down very much, were we to characterize "Tar-water, a ballad : ascribed to the Right Honourable Philip Earl of Chesterfield : " a worthy patron of so gross a production ; some passages in "Short Verses in imitation of long verses : in an Epistle to William Pitt, Esq." a man libellously connected with such ribaldry ; and an Epigram on Lord Anson and his Lady. The whole of the volumes are also plentifully interlarded with such profane imitations of, or allusions to, the scriptures, as

" Poole, as you know, my washpot is,
" O'er Wells I cast my shoe." [Vol. ii. p. 21.]

Nor is it possible to turn over a dozen pages without meeting

with oaths, blasphemous ejaculations, indecent and indelicate expressions, so coarse, impious, and disgusting, as not only long since to have been banished from the conversation of gentlemen, and still more habitually kept from shocking female eyes and ears, but, even in the lower walks of life, to have been confined to Billingsgate, Wapping, and the purliens of St. Giles's, ashamed as any decentish company of draymen or chimney-sweepers would now be of using them over their gin or their porter pots. Yet for all that, as far as the poetical part of the volumes is concerned, and this is the principal one, the title-pages of Edward Jeffrey and Son make the Earl of Essex responsible at the bar of the public. We, however, cannot,—will not, believe so gross an imputation upon the character of an English nobleman; but merely point his lordship's attention to the pieces we have selected, that he may boldly, directly, and unequivocally, contradict the libellous assertion—that he communicated them to the bookseller, in order to their being published. We would fain persuade ourselves, indeed, that the Editor has raked these pieces up from some obsolete private-press or manuscript collection of *pudicitia*, and engrafted them on a complete collection of the works of their licentious author, to which his noble grandson has only contributed, from the family papers, those pieces which are unobjectionable; (of which there certainly are several,) or objectionable, on principles of strict morality, in a comparatively trifling measure; and of such there are many more. This surely must have been the case; and if it be, what language of vituperation can be too strong for the conduct, which has given to the whole the sanction of his lordship's name?—what measures too prompt, or decisive, can that injured nobleman adopt, to counteract the mischief which he has been villanously made the unconscious instrument of effecting? He owes it to himself, he owes it to his family, his rank, his friends, and to his country, distinctly and immediately to state what share in this transaction a misplaced confidence has induced him to take. He may,—if he had any thing to do with the objectionable parts of the work,—we hope he has, incautiously entrusted to the publisher manuscripts of his ancestor, of the contents of which he was not fully aware; but now, that he must be so to his confusion, he is bound to insist on their suppression, and this we trust he will do without delay, though many copies we fear have passed beyond his power of recalling them.

Turn we now to the Right Honourable Richard Vassal

Fox, Lord Holland, happily for himself, less prominently connected with this work, by having the grateful acknowledgments of its Editor confined to the preface, instead of being emblazoned on its title-page. On the shewing of Mr. Jeffreys, or his Editor, if they be not one and the same person, his lordship stands accountable to the public for the notes of Horace Walpole, Earl of Orford, with which this edition of the works of his father's active partisan is embellished. How they came into his possession, we know not, but it is evident that they must have been annexed to a pretty complete collection of Sir Charles Hanbury Williams's poetical productions, as there is scarce one which has not the benefit, if benefit it can be called, of the tittle-tattle illuminations of this political Lord Fanny and old-womanish literary gossip. Unhappily too for Lord Holland, these notes are appended to the very worst and most disgraceful pieces in the volumes; for though the ode upon Tar-water is free from them, and does not need them, that still more vulgar and licentious one, addressed to the Earl of Lincoln, lest it should lose any part of its effect, has a short but sufficiently piquant commentary, by Lord Orford, blackening the reputation of a lady of high rank, and distinguished talents, not even distantly alluded to in the text. The other pieces referred to have received the finishing stroke of his lordship's pen, in the shape of notes, full of personalities and scandal, whilst some very indecent and vulgar addresses to Mrs. Woffington, with whom Sir Charles, though a married man, carried on an intrigue, little to the credit of either party, have, to use the phrase of the Editor of this precious compilation, "their localities illustrated" by the same right honourable tattler. For Lord Holland's sake,—for as to the character or memory of Lord Orford, of Strawberry-hill notoriety, we care not a straw, as nothing could give us a more contemptible opinion of him than we have long entertained,—we rejoice that this is not the case with some blasphemous poetical parodies on the scriptures and the liturgy, inserted in the third volume, and which, if we mistake not, were of the number of those but too successfully quoted by Hone, when (through the gross and culpable neglect of the then law-officers of the crown, in mis-stating, on the face of the indictment, the obvious tendency and intent of his libels,) he was acquitted by the verdict of three juries, for doing that which had often been done with impunity by party writers of higher rank and name. Seldom, if ever, did we witness such an awful and disgusting instance of profane

wit, or rather attempted wit, as is to be found in the parody here referred to, on the *Te Deum Laudamus*, especially in the last verse, moulded on the *Gloria Patri*, in which it is difficult to say whether impiety or obscenity preponderates. For this honour, we observe again, that neither Lord Essex nor Lord Holland are accountable, and we rejoice that they are not. Happy would it be for the latter noble lord, were he equally free from blame on account of those wanton and unfeeling attacks upon the reputation of the dead, and upon female reputation especially, to which we have already alluded, constituting, as they do, the greater part of Lord Orford's annotations, and certainly giving them whatever of mischievous interest they possess. We have there, very plainly, intelligibly, and often not very decently described, for the edification, we presume, of the rising generation, especially of daughters, the intrigues of the gay and fashionable world fifty or a hundred years ago, from those of the mistresses of monarchs and princes, the seraglio of a right reverend archbishop, and the infidelities of peeresses, to the amours of actresses, and even courtesans by profession—and all this upon the mere *ipse dixit* of a wholesale dealer in scandal, convicted as a liar, in retailing every slander he could heap together of his cotemporaries, his neighbours, and his friends, with a delight in mischief more characteristic of a jackal or a monkey than a man. Yet for all this Lord Holland is answerable, or the grateful Editor of these works of the chosen friend of his grandfather *lies*, (we neither feel a disposition nor see an occasion to be nice upon the matter,) as his incomparable illustrator of localities has often done before him, and continues to do in his writings, long after his pen and tongue have been silenced in the grave. Lord Holland is, however, a man of sense, and we may safely leave it to himself to determine, whether this accountability does not assume a still deeper dye, as the man who furnishes notes for the illustration of impious, obscene, and otherwise objectionable productions, knowing they were to be published, (though with respect to the pieces we have referred to, we cannot believe that his lordship did know it, and hope ere long to be assured that he did not,) is responsible for all the mischief done by those productions themselves, as fully as if with the notes he had furnished the text also. To the "Curious Historical Epistles on the State of Poland," avowedly contributed by his Lordship, we have nothing to object, but that they are more curious than useful. This, however, is a matter of taste, and not of morals,

but some of the other epistles in the volumes involve both questions, as is especially the case with a letter from Dresden to a private friend, "less enlivened by anecdote," says his editor, "as well as less disfigured by indecencies, than many of his compositions from Germany." If this character of it be true, we rejoice that none of those compositions have met our eye, and we hope they never will, this specimen being more than enough for any one, who thinks that tales of incest, and reports of ribaldry from female lips, are quite scandalous and indelicate enough. Whether his friend was the first Fox, Lord Ilchester, we know not, but should be happy to find our suspicions, that it was without foundation, and still more gratified to learn, that this was not one of the letters furnished by its head, from the papers of that noble house. Without such an addition to the front of his offending, Lord Holland will, we are satisfied, perceive that he has quite enough to answer for, and we flatter ourselves that he will lose no time in taking the measures we have already recommended to his friend Lord Essex, for doing what little can be done in reparation of their wrong.

To the third man of noble blood connected with this transaction, we revert, with deep regret that the name of Russel, the noblest of the whole, should have been in any measure connected with such polluted things—though we rejoice to say, that his connection with them appears to have been involuntary, and therefore can attach no blame to him, if he takes prompt and effectual measures to rid himself of the association, which either warranted or emboldened the inferior party in it, to dedicate to his Lordship "in grateful remembrance of numerous favours received from his noble family," these highly objectionable productions. We have authority however to state, that Lord John Russel never saw these works, or knew of their being dedicated to him, until after they appeared in print; and that the moment some of the public papers pointed out their immoral tendency, he desired Mr. Edward Jeffrey, whose name is openly and unblushingly subscribed to the dedication, to cancel it in every copy remaining in his hands, though we fear that this direction has not been complied with. A communication somewhat to this purpose was, we believe, also made by the secretary to his noble father, to the Editor of that loyally libellous paper, John Bull, the first to point out the scurrility and obscenity of these volumes, for no other reason, we are persuaded, than because they emanated from Whigs: but, as might be expected from such a quarter, it was treated with

ridicule and contempt. Now, far be it from us, either to wish Lord John Russel to disgrace himself, by becoming, even in the way of refutation of the grossest calumnies, a correspondent of that most profligate of the public journals, or to diminish the respect in which Mr. Wiffen (the gentleman alluded to, and in whose case a long and intimate knowledge of his private worth, enhances our esteem for his talents,) should deservedly be held—but we cannot help hinting, that other papers are open to his Lordship, and that in their pages there ought immediately to appear a distinct and unequivocal denial of any knowledge, on his part, of this transaction, and as decided a reprobation of the unwarrantable liberty taken with his name, and of the work to which it has surreptitiously been prefixed—and this should be signed, not by his father's secretary, but by himself. How far his Lordship or his noble family may think proper hereafter to bestow their favours upon a licentious bookseller, who has so shamefully abused them, it is not, of course, our province to determine; but, in such a case, we should not hesitate a moment in our course. On this point, we would recommend to his Lordship's imitation the spirited and dignified conduct of the late Lord Cornwallis, who, on finding that the lying and sycophantic History of the Irish Rebellion, written by Sir Christopher Musgrave, and dedicated by permission to his Excellency, was any thing but what it professed to be,—a true and impartial account of the transactions it recorded,—peremptorily insisted on the dedication leaves in every copy being instantly cancelled, and took effectual means to circulate far and wide, through the medium of the public prints, an official communication, condemning, in the strongest and most unequivocal terms that the language could afford, an abuse of his confidence and his kindness, which gave the sanction of his name to the misrepresentations of a party spirit, as bigoted in religion, as it was violent in politics. That which a Lord Lieutenant of Ireland, so exalted in character and rank as was this gallant warrior and illustrious statesman, thought himself called upon to do, in vindication of his honour, can be no degradation to a younger son of the Duke Bedford, an embryo statesman, it may be, but one, politically speaking, but in his teens. We regret most deeply that he has not already done it, and want language to express our surprise, at the work being still publicly advertised as dedicated to his Lordship; so at least we saw it in the Courier, of as late a date as the 26th of August. If Lord John Russel knows what is due to him-

self,—if he sets any value upon moral character, the man who has dared thus to trifle with him will speedily be made to suffer for his unprincipled temerity. We give him fair warning, and if he takes not effectual steps in a business so easily to be accomplished, we shall hold him equally accountable with his noble and right honourable friends, for the impiety and obscenity from which he does not effectually withdraw the sanction of his name.

The Editor is the last person whom we arraign at the public bar, leaving it to the elder Mr. Jeffrey, after we have described him, to say how nearly he may be connected with the publishers, especially with the one who signs the dedication to the collection. He is then, for we know him to be such, a man growing old in vice, and hoary in impurity. To his depraved and vitiated taste, ribaldry has long been the test of wit; and the grosser an idea, the more obscene an expression, the more has he chuckled over it with delight, and gloated upon it with that libidinous grin, appropriate only to the monstrosities of a poetic imagination in older time, who, half man and half beast, possessed but the worst properties of either race. But not satisfied with wallowing in filth himself, he has long privately done all that in him lies to deprave the taste and corrupt the morals of those with whom he has, by any chance, been brought in contact; and amongst “the innumerable favours and benefits” which he boasts of having received from some of the nobles of the land, this we will undertake to say has neither been the least profitable, nor the least gratifying, that he has supplied them with many a hoarded treasure, whose price is regulated rather by its obscenity than its wit. One such book, at the least, we distinctly charge him with having put into the hands of a youth, but raw from school, where he had been trained up in principles of religion and morality more than ordinarily strict, and with having set him to read its obscenest, impurest, and most objectionable tales to a large party, principally composed of females. Happily for the defeating of so base a purpose, the unsuspecting instrument of an appetite degrading even to a brute, had no less intelligence than purity of mind—and ascertaining, ere he had read many leaves of the tale, recommended to the company as the wittiest they had ever heard, that it was full of double entendres, and grossly indecent jokes, by judicious alterations and omissions as he went on, he managed at once to render it so harmless and devoid of interest, as readily to be excused in laying it aside, to the no small mortification of the miser-

able and contemptible sensualist, who dared not to complain of his defeat. What punishment the man—if man he is to be called—deserves, who is not only capable of such conduct in private life, but of sending forth into the world a collection of libidinous productions, well adapted to contaminate and deprave the minds of unsuspecting youth, especially of the female sex, whilst unsuspecting of the poison they contain, we would leave to the decision of his own conscience, could he, after such conduct, have any conscience left, to which a friend of virtue, decency, and all the moralities of life, could venture his appeal. We can assure him, however, for his consolation, that we have recently witnessed the prosecution and conviction of more than one individual, charged with selling obscene publications, modest and unobjectionable in comparison with these. They were justly consigned to a prison for their violation of the laws of their country, though they could plead poverty in extenuation of their crime; an excuse which, we are satisfied, the Editor of the works of Sir C. H. Williams has not to offer; and if he had, it could not save him from a gaol. He can pay a fine, and if he could not, his publishers must pay it for him; and we hope that the next term will not pass over without an *ex officio* information having been filed by the Attorney General, at least against the latter, for they are known, and seem to triumph in their shame; the result of which will not, we safely may predict, be over agreeable either to their persons or their purses. Should not this course be pursued, the officers of the Society for the Suppression of Vice will indeed be asleep upon their posts—and they will be justly chargeable with sparing the rich and punishing the poor, if they do not institute proceedings against as gross delinquents as they will ever have brought to the bar of public justice. My Lords of Essex and of Holland—Lord John Russell also, if we mistake not, and certainly the head of his illustrious house,—have been forward in their subscriptions to support the liberty of the press, when most people thought nothing but its licentiousness was in danger; they have now a noble opportunity afforded them, of vindicating their characters from every suspicion of being friends to the latter, by contributing, at least with equal zeal and liberality, towards any attempt that may be made to bring to punishment those who have so grossly abused that freedom of sentiment, for which we are as decided advocates as any one can be. We merely throw out the hint; and in the event of Messrs. Jeffrey and Son being

Young men should travel, if but to amuse
 Themselves; and the next time their servants tie on
 Behind their carriages their new portmanteau,
 Perhaps it may be lined with this my canto."
 [Ib. Stanza XVI.]

"There's nought, no doubt, so much the spirit calms
 As rum and true religion;" [Ib. Stanza XXXIV.]

"Their throats were ovens, their swollen tongues were black,
 As the rich man's in hell, who vainly scream'd
 To beg the beggar, who could not rain back
 A drop of dew, when every drop had seem'd
 To taste of heaven—If this be true, indeed,
 Some Christians have a comfortable creed."
 [Ib. Stanza LXXXVI.]

We could multiply these poofs almost *ad infinitum*, but forbear, and give one only of that mischievous levity with which every finer and kindlier emotion of the heart is tacitly and insidiously neutralized, and destroyed by its constant and systematic association with the ridiculous and the absurd. The instance we select is from a passage which does not combine with this improper junction, as is too generally the case, studied, but apparently incidental and unintentional sneers at morality, though it has a tinge of the profanity and vulgarity with which the whole poem is strongly and purposely impregnated.

"Sooner shall heaven kiss earth—(here he fell sicker)
 "Oh, Julia! what is every other woe?—
 "(For God's sake let me have a glass of liquor—
 "Pedro! Battista! help me down below.)
 "Julia, my love!—(you rascal, Pedro, quicker)—
 "Oh Julia!—(this curst vessel pitches so)—
 "Beloved Julia, hear me still beseeching!"
 (Here he grew inarticulate with retching.)

He felt that chilling heaviness of heart,
 Or rather stomach, which, alas! attends,
 Beyond the best apothecary's art,
 The loss of love, the treachery of friends,
 Or death of those we dote on, when a part
 Of us dies with them as each fond hope ends:
 No doubt he would have been much more pathetic,
 But the sea acted as a strong emetic."
 [Ib. Stanza XX. XXI.]

We should be inclined to remark on the four last lines of this quotation, that the whole circle of poetry does not contain

a more striking contrast of beauty and deformity—exquisite feeling and the most disgusting want of it,—but that it is succeeded by a description of a shipwreck, wherein this forced and revolting union is carried to a height, of which we should have thought every being to whom depravity had left any, the weakest of the common features of humanity, must have been incapable: and, harsh as the sentence may appear, we will add, that we think so still. The being, (indeed, we cannot bring ourselves to call him man,) who, to indulge a misanthropic disposition, at war with every thing that is excellent and interesting in his race, or to shew by melancholy example how powers and gifts all but angelic may be perverted to purposes from which dæmons might have shrunk, has in him nothing that commends itself to our sympathy or consideration, and every thing that can arouse our indignation and execration. Such an one must he surely be, who, after giving the sublimest and most touching picture of a shipwreck that we recollect to have met with, can in the same breath in which he describes two hundred of his fellow-creatures as ingulfed in the yawning deep, cut his jokes upon “pecks of purgatorial coals,” men launched in a moment into the presence of their God, drunk with “aqua vitæ,” or rising to the judgment-seat, from “a wine-and-watery grave.” The latter contrasts appear not indeed on the pages of an infidel poet, who believes in nothing after death; but they will naturally associate themselves in every well-regulated mind, with the unprecedented levity with which here and elsewhere his lordship describes that change that must pass upon all,—after which succeeds the judgment. He then, in spite of the real or affected hardihood of his present impiety, may repent—aye, bitterly repent, when it shall be too late, the brutal inhumanity that could jest upon his fellow-beings drifting to their watery grave “with nothing but the sky for a great coat,” or placing, for the sake of exciting a smile, (if at such an association any one can smile,) the sinking of a boatful of them, to rise no more in this world, on a level with the loss of “biscuit-casks and butter.” But this is not the worst, for scenes and descriptions more revolting to humanity, and to every kindlier feeling of our nature, follow in rapid succession. A horrible cannibal feast upon the tutor of Juan, described in many parts with more than the unearthly vigour and terrific grandeur of a Dante, and, in a beautiful episode or two touched with a genuine pathos never exceeded by any poet of any age, is enlivened and harlequinaded by ludicrous double

rhymes—sneers at Noah's ark and the Christian creed—comparisons of the rainbow to a kaleidoscope, or black eyes got in a boxing match—and allusions so grossly indecent, that none but minds the most debased could conceive them, or any but the foulest mouths amongst the lowest ribalds could give them utterance.

Of all the crew, Juan is the sole survivor; and, cast upon one of the islands of the Grecian Archipelago, he is cherished with all the kindness so natural to woman's heart, by a lovely girl of seventeen, only daughter of the piratical chieftain of the place. Guileless as she was fair, unsuspecting as her heart was kind, "all which pure ignorance allows," she is represented as bending

———"like to an angel o'er the dying
Who die in righteousness,"

over the youthful stranger, cast apparently but as a lifeless corpse upon her father's coast, whom she brings back to life, but, like the viper stinging the bosom that warmed it into re-animation, to mar her happiness for ever, by seducing her from the paths of innocence and peace. This return might be expected from such a hero, in the hands of such a poet, who has merely given this direction to a tale, whose incidents are the creatures of his will, to afford him room for descriptions too glowing to be modest, and for lessons of morality, of which a single specimen may suffice.

"Let us have wine and woman, mirth and laughter,
Sermons and soda-water the day after.

Man, being reasonable, must get drunk;

The best of life is but intoxication;

Glory, the grape, love, gold, in these are sunk

The hopes of all men, and of every nation;"

[Don Juan, Canto II. CLXXVIII.—CLXXIX.]

The principles inculcated throughout the poem, with respect to woman, it were needless to add, are equally lax with those here transcribed, as the noble poet's sentiments on wine.

In this respect indeed, the three last cantos, published two years after the first, exhibit any thing rather than an improvement, though, as far as grossness and indecency are concerned, his lordship seems to have profited a little, and but a little, by the general indignation with which the first portion of his licentious production was received by the sober and moral part of the public. We should have had

some hopes of him, had he taken a hint from the disrelish for his new *Saturnalia*, so generally expressed, to discontinue them. With all his poetic misanthropy and unsociability, there has ever been studiously intermixed in his avowed productions, a due proportion of that wild romance of feeling, a devotedness of attachment and elevation of character, in his delineation of his heroines, that never fails to rivet the attention of the youth of both sexes, and to atone for a thousand little peccadillos, and deviations from the strict line of morality, especially in the female breast. We wonder not, therefore, that Lord Byron has ever been the favourite poet of the ladies, a “ball-room bard, a fools-cap hot-press darling,” as he calls himself, in sneering derision of their folly,—even of such as have advanced far beyond the delightful intrigues and confidantships of the boarding school, and the romantic witchery of their teens. But whether they will longer permit him to be so, the respect which they owe to their own characters must determine, after they shall have perused the only characteristic delineation, which our regard to decency will permit us to extract, not of a heroine insidiously decked out for their amusement, and we suspect for their imitation, with virtues and high-toned feelings that induce them but to deplore, where they should condemn their fall—but of the whole sex, as they rank in the estimation of the noble libertine, who for good reason, we doubt not, has put but his mark, instead of his name, to this highly finished sketch.

“In her first passion woman loves her lover,
In all the others all she loves is love,
Which grows a habit she can ne’er get over,
And fits her loosely—like an easy glove,
As you may find, whene’er you like to prove her :
One man alone at first her heart can move ;
She then prefers him in the plural number,
Not finding that the additions much encumber.

I know not if the fault be men’s or theirs ;
But one thing’s pretty sure ; a woman planted—
(Unless at once she plunge for life in prayers)—
After a decent time must be gallanted ;
Although, no doubt, her first of love affairs
Is that to which her heart is wholly granted ;
Yet there are some, they say, who have had *none*,
But those who have, ne’er end with only *one*.

’Tis melancholy, and a fearful sign
Of human frailty, folly, also crime,

That love and marriage rarely can combine,
 Although they both are born in the same clime ;
 Marriage from love, like vinegar from wine—
 A sad, sour, sober beverage—by time
 Is sharpen'd from its high celestial flavour
 Down to a very homely household savour."

[Don Juan, Canto III. Stanza III.—V.]

After this very intelligible avowal of his sentiments, no one can hesitate, in branding the noble author of Don Juan (we prefix the epithet but in courtesy to a rank which he has disgraced,) as a libertine of the most dangerous description, devoting the exalted powers of genius, with which his Creator endowed him for very different purposes, to bring into contempt and ridicule an institution on which, independent of the divine sanction it has received under the christian dispensation, the happiness of society mainly depends, though he who has thus traduced it—more to the misery of another than himself—perverted its blessings to a curse. If any such there can be, we would just add for their sakes the following epigrammatic lines of the eighth stanza of the same canto, and the whole of the twenty-fifth.

"There's doubtless something in domestic doings,
 Which forms, in fact, true love's antithesis ;"

And oh ! ye gentlemen who have already
 Some chaste *liaison* of the kind—I mean
 An honest friendship with a married lady—
 The only thing of this sort ever seen
 To last—of all connections the most steady,
 And the true Hymen, (the first's but a screen)—
 Yet for all that keep not too long away,
 I've known the absent wrong'd four times a-day."

For the ladies, we just transcribe the following additional eulogium on their virtues, from the pen of their favourite poet—the "dear—charming—divine—enchancing fellow," who has but too long been the object of their literary idolatry. Speaking of the father of Haidée, Juan's Grecian mistress, he says,

"No courtier could, and scarcely woman can
 Gird more deceit within a petticoat ;"

[Ib. Canto III. Stanza XLI.]

A rare specimen of gallantry this ; and from the favourite poet of the sex !

And again—

“ One of the two, according to your choice,
Woman or wive, you'll have to undergo;
Both maladies are taxes on our joys;
But which to choose, I really hardly know;”

[*Ib.* Canto IV. Stanza XXV.]

Of his Lordship's claim to their admiration and support, and to that of every believer in revelation, on account of his theological creed, we have already given ample proofs, in our notice of the first part of this non-descript production; but lest we should do him wrong, we give another extract, at the risk of being placed in the list of nameless prints, who have gained a niche in his *Dunciad*; of the vigour of whose vituperation we are fully conscious, whilst we cannot but wish that his nervous satire had been brought into action in a better spirit, and a nobler cause.

“ Some kinder casuists are pleased to say,
In nameless print—that I have no devotion;
But set those persons down with me to pray,
And you shall see who has the properest notion
Of getting into heaven the shortest way;
My altars are the mountains and the ocean,
Earth, air, stars,—all that springs from the great Whole,
Who hath produced, and will receive the soul.”

[*Ib.* Canto III. Stanza CIV.]

If he receives that of the infidel author of these lines, until his views are thoroughly changed, and his heart changed also, the Bible is not true, and what it says of heaven and hell is but a cunningly devised fable, the vision of a distempered imagination, or the invention of an arch impostor. If they be so—those who have thought otherwise, will be none the worse, for a belief which has kept them from many a pain incident on a life of sensuality; but if they are not, what will be the condition of those who have lived as if they were? We leave it to Lord Byron and his deistical admirers to answer the question. How happy he is in the pursuit of a course, never checked in the enjoyment of present pleasure by the fear of future punishment, let the following humiliating confession declare.

“ And if I laugh at any mortal thing,
’Tis that I may not weep; and if I weep,
’Tis that our nature cannot always bring
Itself to apathy.”

[*Ib.* Canto IV. Stanza IV.]

Such is not the experience of the Christian, who, weeping with those that weep, and rejoicing with those that do

rejoice, looks upon every affliction as the chastisement of his heavenly Father's hand, meant to wean him from a world, in which he has no continuing city, to the mansions of eternal felicity, where sighing and sorrow cannot enter, but the tear shall be wiped from every eye.

The fourth canto brings home the Grecian buccaneer rather unexpectedly, to the great surprise of the young couple, who were consoling themselves in riotous living, for the great loss which Haidée was reported to have sustained in the death of an indulgent father, soon supplanted in her affection and her memory by a lover, cast so opportunely in her way. That lover is, however, hurried from her to be sold as a slave; and a beautiful and touching description of her death, in consequence of a loss which overpowered her reason and broke her heart, delineated in the author's very best style, is closed by two lines, ludicrous as is that author's wont, in a poem in which he introduces feeling, and pathos, and distress, but to laugh at them;—though it may be more prophetic than he anticipates, or we could wish.

“ I don't much like describing people mad,
For fear of seeming rather touch'd myself—”

[Ib. Canto IV. Stanza LXXIV.]

Should Lord Byron ever become permanently, what we cannot but think and hope that he is by fits and starts, a lunatic, we should utterly despair of him, for then no season of repentance could arrive, which we yet trust but lingers, though it may not linger long: for were the God, whom he has insulted and despised, by one stroke of his almighty arm to deprive him of the gifts he has so shockingly abused, when he recovered them in another world—for even to him death shall not always be, as he tells us it is now, “a mystery,” but shall “confirm a faith” he has rejected and ridiculed to the last,—where will the scoffer and blasphemer stand? It is for him, not for us, to say.

His fourth canto closes with a description of the voyage of the slave vessel to Constantinople, enlivened, for so we suppose his Lordship intended, by the gibes and indecent jokes of the buffo of a party of opera singers, kidnapped for the Turkish market. The precious hero of the piece is purchased by her very convenient *major domo*, for the favourite Sultana of the Grand Seignor's haram, who fell in love with him at the first glance at his person, as he passed to the slave market, and therefore had him introduced in female attire within the palace, in which no other man than

its despot lord was permitted, under pain of death, to set his unhallowed feet. Thither, however, Juan is conducted, in strange metamorphose from a seducer to an object to be seduced, whilst his licentious poet revels in a sensuality so consonant to his taste, as is afforded by a warm description of the degradation of a female, adorned with all that can be conceived of personal loveliness in woman, to a pitch of wantonness, from which even the libertine of his own depraved imagination turns in disgust. Just as his fit of chastity, sitting loosely on him as a glove, is melted away by the resistless blandishment of a woman's tears, the catastrophe of the story is interrupted by the announcement of the Sultan, whom his faithless wife receives with well counterfeited delight, dismissing the yielding object of her criminal desires, to disport him as he may with the train of damsels to which in appearance he belongs. The noble poet leaves his chosen hero there, and we must leave him too, in a mood and company so goodly, that we cannot but hope that his Lordship will never resume the thread of a tale, the materials of which are capable of a still more mischievous use than any of its preceding incidents. Jests—and profane ones too—upon Joseph, might have been expected in such a case from such a hand, but why he has introduced contemptuous sneers at the tower of Babel, Nebuchadnezzar, and Belshazzar, we should be at a loss to conceive, were we not satisfied, that to spread abroad infidel and sceptical opinions, especially amongst the rising generation, and the female sex, is an object which Lord Byron more sedulously pursues, than the appropriate keepings of his descriptions, or the consistency of his tales.

This at least has been abundantly evinced in his last publication, the two Tragedies and the Mystery to which we must now briefly direct our attention. On the two first of these we have neither disposition nor room to make any lengthened remarks, seeing that the moral tendency of their author's writings is the object of our present criticism, not their poetical beauties or defects. The voluptuous king of Nineveh and Assyria is the hero of the first—a Greek slave, the mistress dotingly attached to him, in spite of the better feelings of her heart, its heroine—the catastrophe, their exit from the world as tragedy kings, queens, and lovers but too often have departed, by their own hands, and in this case by a mode of death, in the language of the world heroical, in the extreme, namely, by mounting a funeral pile erected by order of the king, when the victorious rebels are about to break into his

palace, saved from their ravage by the conflagration, lit up by Myrrah's fearless hand, the moment ere she threw herself into the arms of her royal lover, to mingle her ashes with his in the ascending flames. Suicide is therefore represented in a justifiable and even an attractive light—the

“ One deed—the last,
And greatest to all mortals; crowning act
Of all that was—or is—or is to be;”

but it is so delineated also by Addison, (of whose Christianity many are wont to boast, and we are not disposed to doubt,) in *Cato*, a tragedy of which, strange to say, many professors of religion are accustomed to speak in terms of high approbation;—we therefore cannot do more, in this instance, than charge upon Lord Byron the fault of a poet who summoned his infidel relative to his death-bed, to see how the Christian dies. Doubts about a future state—broad insinuations that there is none—questionings of the existence of the Deity, or, more correctly speaking, of divinities, or, if they exist, arraigning the equity of their government—false and flattering exhibitions of the Epicurean and Stoical philosophy, giving to vice the semblance and energy of virtue, to virtue but the imbecility that breeds contempt—these again are faults which we cannot charge upon the author of *Sardanapalus*, without admitting that he had too close a precedent for these faults, in many a reverend, aye, and, great as the inconsistency must appear, in some right reverend writers for the stage; dramatists of heathen fables, incidents, and characters, of whose piety it would be deemed the greatest breach of charity but to insinuate a doubt. Finally upon this subject, we cannot but, in justice to his Lordship, add, that for his sneers at the priesthood and the marriage state he has the authority of a great portion of the literary *corps dramatique*, and that to censure him for this, is to censure, as we hesitate not to do, the stage itself, of which priests placed in unamiable or ridiculous points of view, sneers at their conduct, and jests upon their office; unfaithful wives, amiable even in their fall, and cornuted husbands, have long formed not the least valuable part of the stock in trade. As to its moral tendency, we say then of this drama, that it is not more injurious than most of those which we have read, whilst in interest and poetical merit it yields to few of modern date. Its versification is often however harsh and inharmonious, abounding with such lines as these, which we challenge the most ardent admirer of Lord Byron's

poetry, in the one case, to rescue from the charge of tameness or vulgarity; in the other, without destroying its emphasis, to torture into rhythm.

“How darest *thou* name *me* and not blush?”

[Sardanapalus, p. 9.]

“To find there is a slipperier step or two.” [Ib. p. 50.]

But the tragedy contains many splendid passages, in Lord Byron's very best style; and much as we must condemn the morality of some of them, we must be lost to all taste and harmony, did we not admire their poetry. We have room however but for a short one, selected the rather, not only because it meets our approbation for its sentiments, no less than for its diction, but to evince our impartiality, in suffering Lord Byron, in a speech framed for his heroine, to give one just portrait of her sex, as an antidote to those gross libels upon it, which we have extracted from his opinions, delivered in *propria persona*, or (learned ladies, with your leave) in his character as a poet.

“The very first

Of human life must spring from woman's breast,
Your first small words are taught you from her lips,
Your first tears quench'd by her, and your last sighs
Too often breath'd out in a woman's hearing,
When men have shrunk from the ignoble care
Of watching the last hour of him who led them.”

[Ib. p. 33.]

On the *Two Foscari*, an Historical Tragedy, for so it is termed by its author, we say nothing more than that, even for a drama, as dramas go in these days, it is tame, tedious, and prosing. The well-known history upon which it is founded, might perhaps have been advantageously worked up in a short poem, in the style of its author's other tales; but for a play of five long acts, it wants incident, interest, character, action, all, in short, save here and there some beautiful poetry, that a tragedy should have. His Lordship need not therefore be alarmed at its being surreptitiously introduced upon the stage, for if it should be, neither the influence of his rank and name, nor a popularity high as he enjoys, though lately perhaps somewhat on its wane, could secure its representation beyond a night.

But come we now to the mystery of *Cain*, without which this volume had not found a place in our pages, nor would it, we are satisfied, have excited the attention of the public, in a degree by any means equal to the former productions of

its author's pen, instead of having exceeded them. Upon the tendency of this production, we have two Remonstrances lying before us, one in poetry, and one in prose, though of the literary merits of neither can we speak in the highest terms, satisfied, as we yet most fully are, of the good intentions of both. The prose anathema from Oxford is addressed to Mr. Murray, Lord Byron's publisher, in utter, and we fear well-founded, hopelessness of remonstrating with Lord Byron himself with any prospect of success. It is more unmeasured than just in its censures, as every one must perceive from a comparison of the following extracts with his own impressions of his Lordship's poetical powers, laying aside, as in estimating these we ought to do, the moral tendency of his poems.

"I tell you (and if you doubt it, you may consult any of the literary gentlemen who frequent your reading room) that this poem, this *Mystery*, with which you have insulted us, is nothing more than a Cento from Voltaire's novels, and the most objectionable articles in Bayle's Dictionary, served up in clumsy cuttings of ten syllables, for the purpose of giving it the guise of poetry." [Remonstrance, p. 10.]

Now this is the language of prejudice, not of legitimate criticism; for deprecating as severely as any one can do the immorality and impiety of *Cain*, we should think that our indignation had deprived us of our senses, if we characterized as "clumsy cuttings of ten syllables," with but "the guise of poetry," some of the finest efforts of Lord Byron's muse; and he who has the absurdity to maintain, that they are not poetry, and of a very high order too, neither knows what poetry is, nor what it should be.

"Neither Lord B. nor his friends," observes our collegian in another place, though not in another spirit, "will have the temerity to appeal to *Cain* in support of his pretensions to originality; for it would not be too much to assert respecting it, that there is not a single passage,—not a point of sentiment, imagery, or incident,—which he has not repeated from himself, or stolen from some other writer." [Ib. p. 12.]

Such a sweeping condemnation is the offspring of passion, not of reason, and is too preposterous, on the very face of it, to need refutation. Lord Byron has undoubtedly derived his infidel arguments, threadbare as they have long since become, from the writers referred to, and, as far as these are concerned, has no claim to originality; but some of his inci-

dents are new, as is also much of his imagery, and beautiful as it is original.

The author of the poetical epistle addressed directly to his Lordship, does more justice to his talents, which with ourselves he finds it difficult to estimate too highly. We indeed are at a loss to discover either the wisdom or the justice of under-rating them, because they have been awfully misapplied. In exact proportion to their extent and splendour, will, on the contrary, be the fearful accountability for that misapplication, and should be the fearlessness with which the friends of morality and religion reprobate their misuse. We wish indeed that his Lordship's censor, with far more correct notions of the proper application of poetical gifts, could have borrowed a spark or two of the fire of the poet, whose lamentable abuse of those gifts he more righteously, than poetically, condemns. To evince, however, our justice, we shall give our readers what we consider, as near as may be, the best and the worst stanza in the seventy-nine which compose that address, leaving them to strike a balance for themselves, which will give them a very fair idea of the poetical merit of the production.

“Formed with a soul, this nether world to spurn,
And mount above bright realms, where planets burn,
Why boast yourself the creature of a day,
Dark child of doubt—sad offspring of dismay?
Were this the whole of being, who could bear
The turmoils and the pangs we meet with here?
Where pamper'd wealth, where avarice and pride,
If chance to some ignoble name allied,
Turns genius, science, taste, and humble worth aside.”

[Uriel, p. 2]

“Tyre! sea-girt city, whose empurpled dye
Vied with the rainbow tints that gem the sky;
Whose merchants were the princes of the earth,
Proud, too, as princes of ancestral birth;
The rich emporium of each well-known art,
Which commerce poured into the busy mart,—
Deserted now—with fisher's nets *are* spread
By industry, in search of daily bread;
Her pride—her vanity—her riches, ever fled.”

[Ib. p. 25.]

In the first of these are some plagiarisms from the Pleasures of Hope, and in both, in looking to his rhymes, the author has lost his grammar. The notes however, which are numerous, are full of good sense and sound learning, amply atoning for

feebleness and want of spirit in the principal poem. Several of the minor pieces possess also considerable merit, though it would be a digression, in which we cannot indulge, to extract a specimen, as we should otherwise gladly have done. Nor will the author suffer, we trust, by the omission, declaring, as we do, that the notes and prose observations upon Cain alone, would induce us to possess ourselves of the book; and expressing our decided opinion, that they have sufficient interest and merit to render their purchaser quite satisfied with his bargain.

Return we now, however, from this unavoidable diversion, to deliver our own opinion upon the poem that gave rise to this admonitory address. In this we differ not from the public voice, which has so universally condemned its blasphemous impiety, that even Lord Byron's stanch friends, the Edinburgh Reviewers, have again been forced to appear with a new face, and,—with out venturing the slightest hint at their well known veneration for revealed religion, and abhorrence of all attempts to bring it into contempt having been in the least shocked or affected by this production—to express their regret, “that it should ever have been published.” “It will give great scandal and offence,” continue these new pillars of orthodoxy, “to pious persons in general—and may “be the means of suggesting the most painful doubts and “distressing perplexities to hundreds of minds, that might “never otherwise have been exposed to such dangerous “disturbance;” a censure quite mild enough, as we shall soon shew, for such a performance.

In his preface to this *Mystery*, dedicated, we cannot but think, with no friendly intention, to his *friend* Sir Walter Scott, Lord Byron says,

“The reader will please to bear in mind, (what few choose to recollect,) that there is no allusion to a future state in any of the books of Moses, nor indeed in the Old Testament. For a reason for this extraordinary omission, he may consult “Warburton's Divine Legation;” whether satisfactory or not, no better has yet been assigned. I have therefore supposed it new to Cain, without, I hope, any perversion of Holy Writ.” [Cain, p. 336—337.]

How accurate a theologian his Lordship has become, since, after mature examination of course, he has rejected the authority of Revelation, the author of *Uriel* in his “Observations on Cain,” has satisfactorily shewn, in the following judicious remarks on this broad and unfounded assertion.

“Can he have overlooked those striking passages in the book of

Job, one of the most ancient records, where the sufferer exclaims,—"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."—Job xix. 25, 26, 27. The mind of the repentant, righteous David, is oftentimes wrapt in the joyful anticipation: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."—Psalm xvii. 15. "Therefore my heart is glad, and my glory rejoiceth, my flesh also shall rest in hope."—Psalm xvi. 9. "For thou wilt not leave my soul in Hades."—Psalm xvi. 10. "God will redeem my soul from the power of the grave, for he shall receive me."—Psalm xlix. 15. "Thou shalt guide me with thy counsel, and afterward receive me to glory."—Psalm lxxiii. 24. Solomon foresaw a future judgment. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things, God will bring thee into judgment."—Eccles. xi. 9. "Then shall the dust return to the earth as it was; and the spirit shall return to God that gave it."—Eccles. xii. 7. Not less clear were the visions afforded to the Prophets. God acts in the great plan of human salvation, as He acts in nature:—we have the early dawn and the freshness of the morning to bring on the meridian day of brightness. Isaiah inquires,— "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire?—who among us shall dwell with everlasting burnings?"—Isaiah xxxiii. 14. "The righteous is taken away from the evil to come; he shall enter into peace."—Isaiah lvii. 1, 2. Hosea proclaims, "I will ransom them from the power of the grave, I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."—Hosea xiii. 14. And Malachi, who closed the book of prophecy, announces, "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before Him, for them that feared the Lord, and thought upon His name; and they shall be Mine, saith the Lord of Hosts, in that day, when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."—Malachi iii. 16, 17." [Uriel, pp. 109—110.]

Aware of the blasphemy which he has put into the mouth of Satan, his Lordship makes the following flippant apology for it—if apology, rather than defiance, it should be called.

"With regard to the language of Lucifer, it was difficult for me to make him talk like a Clergyman upon the same subjects; but I have done what I could to restrain him within the bounds of spiritual politeness." [Cain, p. 337.]

What his notions of spiritual politeness are, let the following extracts from the poem, the only ones we think it necessary to quote from a long train of blasphemies as horrible, evince. The dialogue in the first respects the seraphs, of whom Lucifer thus speaks :

“ They say—what they must sing and say, on pain
Of being that which I am—and thou art—
Of spirits and of men.

Cain.

And what is that ?

Lucifer.

Souls who dare use their immortality—
Souls who dare look the Omnipotent tyrant in
His everlasting face, and tell him, that
His evil is not good ! If he has made,
As he saith—which I know not, nor believe—
But, if he made us—he cannot unmake :
We are immortal!—nay, he'd *have* us so,
That he may torture:—let him ! He is great—
But, in his greatness, is no happier than
We in our conflict ! Goodness would not make
Evil ; and what else hath he made ? But let him
Sit on his vast and solitary throne,
Creating worlds, to make eternity
Less burthensome to his immense existence
And unparticipated solitude !
Let him crowd orb on orb : he is alone
Indefinite, indissoluble tyrant !
Could he but crush himself, 'twere the best boon
He ever granted : but let him reign on,
And multiply himself in misery !
Spirits and men, at least we sympathize ;
And, suffering in concert, make our pangs,
Innumerable, more endurable,
By the unbounded sympathy of all—
With all ! But *He* ! so wretched in his height,
So restless in his wretchedness, must still
Create, and re-create——” [pp. 350, 351.]

“ Who was the demon ? He
Who would not let ye live, or he who would
Have made ye live for ever in the joy
And power of knowledge ?”

[pp. 352.]

“ Ask the Destroyer.

Cain.

Who ?

Lucifer.

The Maker—call him
Which name thou wilt; he makes but to destroy." [p.355.]

" ————— many things will have
No end; and some, which would pretend to have,
Had no beginning, have had one as mean
As thou ;—————" [pp. 381.]

These passages we have transcribed, because we are satisfied, that their daring impiety can inspire but one feeling of unmingled horror and detestation of the man, who, gifted with an angel's powers, has thus perverted them to a demon's use; and in the character of him who was a liar from the beginning,—who will be the father of lies unto the end, has broached sentiments which he dared not promulgate as his own. The subterfuge will not, however, avail him, as to an indictment for blasphemy—and worse, Paine never wrote, nor has Carlile published—neither could Lord Byron, nor Mr. Murray, plead with success, that the language was Satan's, and not theirs. If it be natural for the Devil so to speak,—which by the way we deny, seeing that we have higher authority than Lord Byron's, or that of any of his infidel instructors or companions, for asserting, that the Devil himself believes and trembles too,—it is neither natural, nor allowable, for any one, living under the protection of a Christian government, to volunteer not only as his amanuensis, but as the publisher of his blasphemies, among a race with whom he can have nought to do, unless it be to ruin and destroy their peace. Lord Byron has chosen to select, as the subject and characters of his *Mystery*, transactions and personages of which and whom we know nothing, and nothing can be known, but from the Bible; and if he gives other representations of them than is given there, he violates the truth of history, speaking of that sacred book for a moment, as of any uninspired composition, and is himself answerable for all the superadded flights of his perverted imagination. In the Bible, Satan is nowhere represented as cursing and blaspheming God, in the awful manner which his laureate has chosen to adopt for him. From the Bible he has no right to conclude, that Cain either cursed his heavenly, or his earthly parent, even after his expulsion from Paradise, much less before, as in this *Mystery*, he wantonly and profusely does. His fear of vengeance at the hand of man, his declaration that his punishment was greater than he could bear, and above all,

his sorrowing exclamation to his Maker, "from thy face shall I be hid,"—nearly the whole that the Scriptures have recorded of him subsequent to his fall, afford, on the contrary, much stronger grounds to hope that he died a penitent, than to conclude he lived a blasphemer. Yet all this Lord Byron has not only wilfully overlooked, but grossly perverted, and that for the worst purpose that can enter into the heart of man, the stripping his fellows of that hope beyond the grave, which is the sole effectual antidote against the trials and the sorrows of this life. Nor is it possible, that the book, either of nature or revelation, could warrant his representing Eve in the horribly revolting act of heaping the most fearful curses upon the head of her own child. For this there can be nor authority, nor justification; and we are at a loss too for a motive for the introduction of an incident, as unpoetical as it is unnatural, save that it may be a part of his Lordship's new code of ethics and theology, to weaken the filial and parental ties, no immaterial part of the social system to which that code is diametrically opposed. It is said, however, and that by the author of the observations which we have quoted with merited approbation, that "the deep remorse, and the direful consequences, which followed the crime of Cain, afford a useful moral, and an awful monument of guilt and shame." We are however fully satisfied, that where one reader of the work drew that inference from it, a hundred would be more fearfully, and most dangerously impressed with the sceptical and infidel opinions which it is the main purport of the poem to insinuate, in every way that ingenuity could devise, or malice execute.

But for this, Lord Byron, in a letter addressed to his publisher, since the public opinion of the improper tendency of his drama has been so unequivocally expressed, has set up an excuse, as singular as it is ridiculous, namely, that "if Cain be blasphemous, Paradise Lost is blasphemous," a *non sequitur* so palpable, that the merest tyro of a logician could in a moment prove it to be such. In Cain, the language attributed to every character in the drama, the sisters Adah and Zillah only excepted, is the very reverse of that which either scripture or reason warrant us in supposing that they would adopt, in the circumstances in which they were placed. In Paradise Lost, it is directly the reverse. In Cain, nought is opposed to the horrid blasphemies and daring impieties of Lucifer and the willing disciple of his infernal misanthropy and infidelity, but a few feeble decla-

rations of the women, that the Deity must be right in all he does, though why and wherefore there is no attempt to prove. In Milton, on the contrary, every part of his immortal epic is made to subserve its noble and avowed design ;

“That to the height of its great argument,
It *might* assert Eternal Providence,
And justify the ways of God to man.”

Throughout the former poem, the Devil does nothing but blaspheme the Almighty, misrepresent his motives, arraign his conduct, and defy his power. He has not only the best, but the whole of the argument to himself; and a specious one it will appear, to minds unaccustomed to reason or to reflect, especially to young persons, but imperfectly grounded in the Christian faith; and therefore it is that we have selected some of the more striking passages of the bold rant of the blasphemer, that they may, as we are sure they will, deter them from exposing themselves to the danger of the more subtle poison of philosophical infidelity, with which that revolting impiety is surrounded, that its more hideous features might, if possible, be concealed. But in Milton, those daring flights of an imagination, which alone could form any thing like a conception of the thoughts and feelings of spirits fallen from the height of glory to the depth of woe, are introduced but to be refuted—and with all things, and in all things, to redound to the praise and honour of the most High, from whose right hand Lucifer, the star of the morning, for his transgressions fell. Hence, if in the madness of their rage, Satan, and the minor leaders of the spirits of disobedience, vainly dreamt of plucking the Almighty from his throne—in soberer moments they acknowledge his power and his providence. Thus it is that Mammon reasons :

“ Either to disenthroned the King of heaven
We war, if war be best, or to regain
Our own right lost: Him to unthroned we then
May hope, when everlasting Fate shall yield
To fickle Chance, and Chaos judge the strife :
The former vain to hope, argues as vain
The latter : for what place can be for us,
Within heaven’s bound, unless heaven’s Lord supreme
We overpower?” —————

Again, Satan speaking of that heaven in which Lord Byron, by the mouth of the same fallen spirit, represents the Almighty as “indefinite indissoluble tyrant,” as sitting

“wretched in his height, restless in wretchedness,” exclaims :—

“Is this the region, this the soil, the clime,
Said then the lost archangel; this the seat
That we must change for heaven—this mournful gloom
For that celestial light?—Farewell happy fields,
Where joy for ever dwells.”——

Moloch, too, confesses his power, and Belial with it couples his purity, in the following parts of their respective speeches :—

“—— Should we again provoke
Our stronger, some worse way his wrath may find
To our destruction, if there be in Hell
Fear to be worse destroyed.”——

“—— Could we break our way
By force, and at our heels all Hell should rise
With blackest insurrection, to confound
Heaven’s purest light; yet our great enemy,
All incorruptible, would on his throne
Sit unpolluted; and th’ ethereal mould,
Incapable of stain, would soon expel
Her mischief, and purge off the baser fire,
Victorious.”——

“—— He from heaven’s heights
All these our motions vain, sees and derides;
Not more Almighty to resist our might,
Than wise to frustrate all our plots and wiles.”

But where do we meet with any thing like this in Cain, or in its author a representation of the mingled power, justice, and goodness of the Creator, such as thus occurs, in a poem which he has had the hardihood and effrontery to compare, in its moral tendency, to his impious mystery.

“Chained on the burning lake; nor even thence
Had risen, or heaved his head, but that the will
And high permission of all-ruling Heaven
Left him at large to his own dark designs;
That with reiterated crimes he might
Heap on himself damnation, whilst he sought
Evil to others;—and, enraged, might see
How all his malice served but to bring forth
Infinite goodness, grace and mercy, shewn
On man—by him seduced.”

“But we have done enough to expose the odiousness and

injustice of this comparison; to do more, would be to insult the judgment of our readers. We but sum up our opinion with the conclusion, that taking the whole scope of the two poems into consideration, Cain is blasphemous throughout, and Paradise Lost not blasphemous at all. For the sake of the heads of families, we cannot, however, but state, ere we quit the poem, that it contains passages highly exceptionable, upon other grounds than their impiety; if it did not, from the tenor of his later productions, we should have doubted whether it had been Lord Byron's.

Of and to his Lordship, we must now, however, address a word or two before we finally quit him for his friend, the last and worst delinquent on our list; and to whom indeed much of what we are about to say will equally apply.

There are not many things for which we are disposed to acknowledge ourselves indebted to Lord Byron; yet to him, and to the writers of his school, we do confess ourselves obliged for this,—that by their late publications they have brought the question, whether they are to outrage with impunity every principle that has hitherto been held sacred in society, to an issue which we have not hesitated to try, though it may perhaps speedily be brought before a higher and more competent tribunal. With a spirit worthy a better cause, they have dared the supporters of the doctrines and practices they would explode, to their worst; and however much they may suffer in the conflict, they must remember that it is suffering of their own seeking. They have openly impugned whatever have for ages and for centuries been considered the distinctions between good and evil; have called vice virtue and virtue vice, and laboured pertinaciously to prove them so; yet with a susceptibility of censure, singularly inconsistent with the proud philosophic indifference to the world and the world's maxims, which they affect, they have been bitter in their complaints against the illiberality of those who have referred to the private life and character of these new lights of the world, as an apt illustration of the tendency of their principles. At such conduct in them, however, we marvel not, for it has always been the anomalous characteristic of the advocates of an infidel and a licentious philosophy combined, (for it would be uncandid in the extreme to say that they have always been united) to hate the light that is thrown upon their deeds of darkness. But we do wonder, when we find men who profess to detest, and we believe do detest, the demoralizing tendency of their writings, adopting the

same inconsistent course, and maintaining that whilst the guardians of the public morals, and directors of the public taste, have every possible motive that can actuate them, as Christians and useful members of society, to oppose and to expose the tendency of the writings of this mischievous school, they have nothing whatever to do with the character of the writers. When we find such sentiments broached even by the virtuous and intelligent of our own sex, we cannot but deplore the witchery of talents, seldom more profusely given, never more lamentably perverted to insult the giver, and degrade the gift. But when we hear from female lips palliations of a licentious course, because it is the course of genius,—when we find the beauties of poetry urged by those whom the mere semblance of licentiousness should alarm, as an excuse for vices in the poet which would deservedly banish men cast in a humbler model from all claim to their sympathy, much less to their regard, this regret is deepened, till indignation rises above every other feeling that the consideration of such an influence could inspire. Against it we have striven, and shall strive with all our might; delineating Lord Byron as he is, and has chosen to delineate himself in his writings, not such as his admirers would fain persuade themselves that he must be. At present, we prefer, however, giving the sketches of another hand, the author of the Remonstrance to Mr. Murray, who speaks of the noble Lord less in the language of compliment than of truth.

“I can recognize in him no principle of conduct, but an arrogant and all-mastering self-love: this it is which has turned the “milk” of his social feeling to gall; this makes him an alien to his home and his country, and all the charities those names should embrace; this has led him to declare war with all the institutions of civilized humanity; and now, at last, goads him on to arraign God’s wisdom and goodness, and to cavil at the conditions under which the human race has been called into existence.” [Remonstrance, p. 6.]

Towards the close of the letter, he thus completes his portrait:

“He was gifted with the highest intellectual talents, but he has “profaned this God-given strength” to the worst purposes: he was born a Briton, and inherited the honours and privileges of a class to which the proudest might have been proud to belong, yet when does he allude to his country or her institutions, without an expression of scorn or hatred? He did not scruple to contract the most solemn obligations which society can impose, and which

usually call into exercise the tenderest feelings of our nature; those feelings he has wilfully thrown from him, and trampled on the ties from which they sprung; and now at last he quarrels with the very conditions of humanity, rebels against that Providence which guides and governs all things, and dares to adopt the language which had never before been attributed to any being but one, "Evil, be thou my good." Such, as far as we can judge, is Lord Byron." [Ib. pp. 18, 19.]

This character is, in our opinion—but too true. Lord Byron's pride and misanthropy may be indulged to any extent he pleases, provided he keeps them to himself; but they concern the public, when they are perpetually thrust upon them, imbittering and throwing a gloom over every stage of life and change of country, circumstance, and scene, *alter et idem*, another, and another, yet the same; nor must Lord Byron be astonished, nor has he any right to complain, if disgust should at length be excited by such frequent exhibitions of himself. But the public may, and the public will, and do complain, that the fascinations of his poetry are studiously devoted to the work of levelling all distinctions between vice and virtue—ridiculing every kindly feeling of the heart—undermining the very foundations of society, by representing religion as a cheat, constancy and affection in women but as a lure; honour and probity in men but as a pretence, as he has uniformly and sedulously done, from the publication of the first canto of his misanthropic Childe Harold, to the appearance of his blasphemous mystery of Cain; and they are justified also in concluding, that he himself at least, is what he libellously represents mankind at large to be. Into the circumstances of his domestic history we wish not to pry, though he himself has thought proper, by frequent and unmanly allusions to it, too plain to be misunderstood, to make it matter of legitimate investigation; yet thus much we are warranted in observing, that he who takes every opportunity of vilifying the marriage state—who has separated himself by his conduct from the society of his wife, admitted on all hands to be an amiable and injured woman—from an only child, a stranger to her father's person, voice, and almost to his name, to associate in a distant land with such moralists as Monk Lewis, Bysshe Shelley, and Leigh Hunt, men by whose piety and morality we would not that ours should be judged, on the sound principle of *noscitur a sociis*—the character of a man may be known from the company he keeps,—can have no right to be astonished that good men pity and despise him.

In a note to his last volume, his Lordship very unequivocally declares his conviction, that "a revolution in England is inevitable," yet he lifts not his little finger to prevent it; but has for many years taken up his residence abroad, associating almost exclusively with foreigners, and making it his boast that he does so, bestowing upon his country the while but an annual cargo of pestilential principles, instead of taking his place in the hereditary senate of the land, to declare, in his proper character and proper place, his conviction of this danger, and to devote to its aversion all the powers of his energetic mind. He holds his rank, of which no man can be more proud or more tenacious,—for he himself tells us, that, "born an aristocrat," he is "naturally one by temper,"—but on the implied condition of rendering to his country the services attached to it; but he should also remember that he was born a legislator, and to desert that duty, when he believes his country to be near the crisis of her peril, he must be a coward or a traitor—careless of her welfare, or afraid of sacrificing any portion of his own ease or comfort, or of risking his safety, in her service. He may vaunt as he pleases,—and in a ferocious attack upon the laureate, (whose vacillations and time-serving policy we take not upon us to defend,) appended to one of his recent tragedies, he does it at no small rate, of the good he has done; but until he alters the general tenor of his conduct, we cannot avoid declaring, that he either is, or affects to be, as misanthropic, selfish, and unamiable a being as Timon of Athens, or any other cordial hater of his race. He is, indeed, a man who has, or rather, we would hope, who would be thought to have, as few sympathies as possible with men. These we know are home and uncourtly truths; but we are not less truly the friends of Lord Byron for having uttered them. It is against his flatterers that he should guard himself; and we will close our observations upon his character and conduct, by warning him that some of the most compliant of them are as false as false can be. We speak not without reason; for we can assure his Lordship that there are still in existence the fragments of a letter from Italy to Lady Byron, (we know not whether any copy of it was sent,) from a principal writer in one of the leading reviews, most prominent in trumpeting his Lordship's praise, in which he is described as associating abroad with all that was profligate, and being shunned by every one who had a character to lose. If his friends and companions speak thus of him, what may he expect his enemies to say?

We know enough of Mr. Murray to be aware, that he would not willingly be treated with less respect than Messrs. Jeffrey, or any publisher in the trade, of which he is the *Magnus Apollo*,—we say not, with some envious bibliopolists and disappointed authors, the Bashaw. Prosecutions have been talked of against him, as the publisher of *Don Juan*, (for that he is so in fact, every body must know,) and of *Cain*; and if he continues to publish and to sell such licentious and blasphemous productions, no remnant of the high opinion which we formerly entertained of his respectability—no regard to his connections—nor consideration for his family, can induce us to recommend the postponement of a step, which to him would, we are assured, be ruinous indeed. We however hope and expect better things of him. *Cain*, we believe, has not been reprinted; and we confidently expect that no further impressions of *Don Juan* will be issued from his shop, sold at his dinner sales, or paid for in his bills. He will understand the latter hints, and we hope that he will profit by them, and leave Lord Byron to seek a fitter publisher for his obscene and impious productions. It will be well for him also, to take into his serious consideration the following admonition of his remonstrant:

“You may urge, perhaps, generally, that as a publisher, you do not hold yourself responsible for an author’s peculiar opinions; or you may plead, as an extenuation in this particular instance, your feelings of gratitude to Lord Byron for favours formerly received. Be assured, neither excuse will serve; you have cut them both from under your feet by your conduct on a recent occasion, when you proved your conviction that a publisher had, and could exercise, a discretionary power; and in consequence your name did not appear in the title-page of “*Don Juan*,” whether you were deterred by conscientious feelings, or only by the salutary fear of a Middlesex Grand Jury, I do not stop to inquire; nor shall I do more than advert to the report that this piece of mischief was loaded under your own eye, though you left it to your Printer to pull the trigger. It is enough for my purpose, that you have distinctly recognized this discretionary power in a bookseller on some occasions; and was not the publication of “*Cain*” one of these occasions? I trust, Sir, you will yet feel, or be made to feel, that it was. It is not for an anonymous writer to point out to the Attorney-General the line of conduct he should pursue; but I am persuaded nothing but an over cautious deference to the peculiar temper of the times would allow the prosecutor of Hone to permit the publisher of “*Cain*” to escape with impunity. In the mean time, there is another method by which I anticipate, in the ordinary course of things, you must be made to feel severely. You are supported by the great and power-

ful; and they in turn are supported by religion, morality, and law: can we suppose that they will continue their countenance to one who lends himself to be the instrument, by which this triple pillar is shaken and undermined? There is a method of producing conviction, not to be found in any of the treatises on logic, but which I am persuaded you could be quickly made to understand; it is the *argumentum ad crumenam*; and this I trust will be brought home to you in a variety of ways; not least, I expect, in the profit you hope to make by the offending publication. [Remonstrance pp. 7—9.]

“In conclusion, Mr. Murray, I would bid you ask yourself, are you prepared to go all lengths with him? It is not to be supposed that the author of *Cain* will stop there; he already resembles the wretched Carlile in so many points, that we reasonably expect he will imitate him in his pertinacity also: will he find in you a willing instrument, a publisher ready to disseminate all the moral poisons he may think fit to prepare? Deliberate, Sir, before you decide this question in the affirmative, for be assured, that you challenge a heavy responsibility: I speak not of the responsibility to which the actions of every one of us shall be liable; on the deeds done in the body, whether they be good or bad, let no mortal be so presumptuous as to pronounce a judgment, or so deceived as to hope to escape one. But you are responsible to that society whose institutions you contribute to destroy; and to those individuals whose dearest hopes you insult, and would annihilate. Hone, it is true, escaped with legal impunity; but Carlile and his miserable associates are in gaol. I trust you will not persevere; but if you do, neither your courtly locality and connections, nor the demi-official character with which you are invested, will avail to protect you.” [pp. 19, 20.]

If he is spared now, we hope it will only be upon a distinct undertaking, (and to his undertaking we could trust) that he will destroy whatever copies of the two objectionable poems, to which we have alluded, still remain on hand, or subject to his control: without this, to spare him would be partial and unjust. It is reported, however, and we give credit to the rumour, that he has lately received an intimation from the highest quarter, that if he continues, or repeats the offence against the laws of his country, religion, and morality, of which he has been guilty, that official patronage will be withdrawn from him, which, in a pecuniary point of view, is of more importance than the monopoly of Lord Byron's copyrights, for which we have reason to believe, that he has latterly paid full dearly.

To the last part of the painful duty which we have imposed upon ourselves, we turn with pleasure, because it is.

the last, for nothing else could induce us to revert to that most execrable publication, *Queen Mab*, with any other feelings than those of unmingled horror and disgust. Compared with this, *Don Juan* is a moral poem, and *Cain* a homily. It does not merely question, or sneer at revelation, nor is it satisfied with denying it—deism is too mean a flight for its author's wondrous powers—the providence of the Deity too insignificant an object of his attack,—his being therefore is denied, and the atheist-bard confidently assures us, that there is no God. Our blood curdled in our veins as we waded through nine cantos of blasphemy and impiety, such as we never thought that any one, on the outside of bedlam, could have uttered; nor dare we transcribe any portion of it in our pages, save one of the very mildest of its author's attacks upon religion, the slightest of his insults to his God, whom again and again—our hand trembles as we write it—the impious wretch has dared to brand, as a tyrant, a murderer, a cheat, a demon, and a fiend.

“ How ludicrous the priest's dogmatic roar !
The weight of his exterminating curse,
How light ! and his affected charity,
To suit the pressure of the changing times,
What palpable deceit !—but for thy aid,
R——— ! but for thee, prolific fiend,
Who peoplest earth with demons, hell with men,
And heaven with slaves !
Thou taintest all thou lookest upon !—” [pp. 54.]

“ But now contempt is mocking thy grey hairs ;
Thou art descending to the darksome grave,
Unhonoured and unpitied, but by those
Whose pride is passing by like thine, and sheds,
Like thine, a glare that fades before the sun
Of truth, and shines but in the dreadful night
That long has lowered above the ruined world.”
★ [pp. 56, 57.]

But we must desist; we cannot quote the shortest passage referring either to the Creator or the Redeemer of mankind, which is not so awfully horrible in its blasphemy, that even to transcribe it for the mere purpose of holding it up to the execration of mankind, must be in itself a sin. This atheist, like others of a tribe happily but few in number, and but rarely appearing as monstrosities of their race, dethrones one God, whose attributes are revealed, and whose require-

ments are known, to set up a strange nondescript something or nothing in his stead, which he passionately invokes as the

————— Soul of the Universe,
Spirit of Nature, all-sufficing Power,
Necessity!

Of the person, nature, and functions of this old pseudo-divinity newly-revived, our readers will, we doubt not, be abundantly satisfied with the following very philosophical and intelligible exposition.

“Thou mother of the world!
Unlike the God of human error, thou
Requiest no prayers or praises; the caprice
Of man's weak will belongs no more to thee
Than do the changeful passions of his breast
To thy unvarying harmony: the slave,
Whose horrible lusts spread misery o'er the world,
And the good man, who lifts, with virtuous pride,
His being, in the sight of happiness,
That springs from his own works; the poison-tree,
Beneath whose shade all life is withered up,
And the fair oak, whose leafy dome affords
A temple where the vows of happy love
Are registered, are equal in thy sight:
No love, no hate thou cherishest; revenge
And favouritism, and worst, desire of fame,
Thou knowest not: all that the wide world contains
Are but thy passive instruments, and thou
Regardest them all with an impartial eye,
Whose joy or pain thy nature cannot feel,
Because thou hast not human sense,
Because thou art not human mind.

Yes! when the sweeping storm of time
Has sung its death-dirge o'er the ruin'd fane
And broken altars of the almighty fiend,
Whose name usurps thy honours, and the blood
Through centuries clotted there, has floated down
The tainted flood of ages, shalt thou live
Unchangeable!

[pp. 58—59.]

Thus much for the precious jargon of Mr. Shelley's new theology: a word or two ere we leave him upon his morality. The tone and character of this may easily be collected from a single extract, from the representation given by the poet, of how the world should be governed, and would be, were he its governor.

" Then, that sweet bondage which is freedom's self,
And rivets with sensation's softest tie
The kindred sympathies of human souls,
Needed no fetters of tyrannic law:
Those delicate and timid impulses
In nature's primal modesty arose,
And with undoubting confidence disclosed
The growing longings of its dawning love,
Unchecked by dull and selfish chastity,
That virtue of the cheaply virtuous,
Who pride themselves in senselessness and frost."

[pp. 83, 84.]

This, one would think, was plain and intelligible enough, but lest it should not be, it is illustrated and expanded in a long, artful, and sophistical note, in which we are boldly told, that

" Chastity is a monkish and evangelical superstition, a greater foe to natural temperance even than unintellectual sensuality; it strikes at the root of all domestic happiness, and consigns more than half of the human race to misery, that some few may monopolize according to law. A system could not well have been devised more studiously hostile to human happiness than marriage." [pp. 112.]

The notes, of which this extract is a very favourable specimen, as far as their morality and delicacy are concerned, form, in our opinion, the most dangerous part of this wicked and dangerous book, for they are more intelligible than the poem, which is wrapt in an obscurity and mysticism, which neither Madame Guyon, nor Jacob Behmen could have surpassed. Their authors, for there were more than one, labour by them to establish and enforce such notable discoveries and propositions as these; "all that miserable tale of the Devil and Eve is irreconcilable with the knowledge of the stars;" "the narrow and unenlightened morality of the Christian religion, is an aggravation of the evils of society;" "utility is morality;" "there is neither good nor evil in the universe, otherwise than as the events to which we apply these epithets, have a relation to our own peculiar mode of being;" "the universe was not created, but existed from all eternity;" "Jesus was an ambitious man, who aspired to the throne of Judea;" "had the resolution of Pontius Pilate been equal to his candour, the Christian religion could never have prevailed." Nor is there, according to these new lights of the world, "a state of

future punishment;" nor, except that sublimely obscure and unintelligible principle, for being it can have none, "necessity, the mother of the world," can there be a God. How they demonstrate these positions to be true, and shew all men, except themselves—for we hope and believe there are few other atheists, at least, in the world—to be fools and madmen, two specimens of their candour and their hardihood, will more than suffice to shew.

"But even supposing that a man should raise a dead body to life before our eyes, and on this fact rest his claim to being considered the Son of God;—the Humane Society restores drowned persons, and because it makes no mystery of the method it employs, its members are not mistaken for the sons of God." [p. 153.]

"Lord Chesterfield was never yet taken for a prophet, even by a bishop, yet he uttered this remarkable prediction: "The despotic government of France is screwed up to the highest pitch; a revolution is fast approaching; that revolution, I am convinced, will be radical and sanguinary." This appeared in the letters of the prophet long before the accomplishment of this wonderful prediction. Now, have these particulars come to pass, or have they not? If they have, how could the Earl have foreknown them without inspiration?" [pp. 155, 156.]

Whilst we tremble at the horrid blasphemy of these passages, we cannot suppress a smile at the absurdity of the beardless philosophers, who could for a moment think to gull even their brother freshmen at the university, by such ridiculous comparisons. Those who could be gulled by them must indeed be the veriest fools that ever walked the earth without a keeper. But these boys in reasoning, as in years, are prophets forsooth themselves, as well as interpreters of prophecy; and *arcades ambo*, are drivellers in both. Bear witness, the following notable prediction, to the truth of this description.

"Analogy seems to favour the opinion, that as, like other systems, Christianity has arisen and augmented, so like them it will decay and perish; that, as violence, darkness, and deceit, not reasoning and persuasion, have procured its admission among mankind, so, when enthusiasm has subsided, and time, that infallible controverter of false opinions, has involved its pretended evidences in the darkness of antiquity, it will become obsolete; that Milton's poem alone will give permanency to the remembrance of its absurdities; and that men will laugh as heartily at grace, faith, redemption, and original sin, as they now do at the meta-

morphoses of Jupiter, the miracles of Romish saints; the efficacy of witchcraft, and the appearance of departed spirits." [p. 149.]

To complete the catalogue of absurdities, thrown together in glorious confusion, through ninety pages, and gleaned from all quarters, all kindreds, and all ages of the system of infidel philosophy, from the "admirable author" of the *Inquirer and Political Justice*, upwards, enforcing the doctrines of equality of property, and an equal division of bodily labour, is followed by a very learned and elaborate note, attributing the origin of evil, and all the misery in the world, to a non-adherence to vegetable diet, or rather to the pernicious practice of altering our food by fire, the natural conclusion from which is, that it had better be eaten raw. This most elaborate disquisition is enlivened by a new and very ingenious interpretation of the story of Prometheus, whose stealing fire from heaven, means, as is very learnedly shewn, that he was the first cook who "applied that element to culinary purposes," or, in other words, was the inventor of the palatable, but most destructive arts of roasting, boiling, broiling, frying, and all those *et ceteras* on which Dr. Kitchener, the Prometheus of modern time, displays so much erudition. We hope, that in the next edition of his most popular work, the learned and most appropriately named Doctor, will not omit to notice this important discovery, the omission of which, we cannot help thinking, no slight imputation upon his oracular discernment and profound research. This hint for cooks, and compilers of cookery-books—in these degenerate days, a most lucrative and honourable employment;—what follows concerns divines, who, in all their curious and abstruse speculations upon the fall of man, have not hit, we will undertake to say, upon so novel and ingenious an interpretation as this.

"The allegory of Adam and Eve eating of the tree of evil, and entailing upon their posterity the wrath of God, and the loss of everlasting life, admits of no other explanation than the disease and crime that have flowed from unnatural diet." [p. 161.]

Who but, after this, must lift up his hands and eyes in astonishment, and exclaim, "A Daniel, yea, a second Daniel, come to judgment." But a truce at once with jesting, and commenting of all sorts, on such stuff and nonsense. Of its authors, one was expelled from the University for printing, for private circulation, these atheistical blasphemies, and the other withdrew, to save himself from the disgrace,

(for he evidently did not consider it a triumph) of sharing the same fate. The notes, which have a hand appended to them, partly original, but for the greater part extracted from older infidels, are not written by the author of the poem. They have indeed been attributed to his early and constant friend, Lord Byron; but here we are satisfied that rumour does that noble Lord some wrong, as they are the production of a much less able, and an obscurer man. We saw him once some years ago, but whether he is still to be seen, or is no more, we know not. To have sat for an hour or two, once in your life, in company with an avowed atheist, is enough, and more than enough, for any man who retains the slightest respect for religion, or veneration for the name and attributes of God. These are so habitually and so coarsely blasphemed by the individual in question, as to have shocked even those who make no profession of religion, but who are rather fond than averse to sceptical inquiries, conducted as they ought to be, when entered upon at all, with decency,—with some deference to the opinion of millions upon millions of mankind, and with the solemnity due to the awful consequences which they involve. But he disposed of the existence of a God, and a future state, with the same levity, flippancy, and frivolity as he would discuss the merits of a play, or the dancing of his partner at the last night's ball—and avows—yes, we ourselves have heard him avow, to the disgust of a large assembly—that the only thing worth living for, is the sensual enjoyment in which man participates with the brute!—The brute that perishes, we add, and happy would it be for him if he so perished also. But he may yet be,—for ought we know to the contrary, he is in the land of the living, and within the reach of mercy, and the possibility of repentance. But his wretched friend and co-adjutor, where is he? In the meridian of his days he died not the death of the atheist depicted, by the depraved yet glowing fancy of his youth.

“ I was an infant when my mother went
To see an atheist burned. She took me there :
The dark-robed priests was met around the pile ;
The multitude were gazing silently ;
And as the culprit passed with dauntless mien,
Tempered disdain in his unaltering eye,
Mixed with a quiet smile, shone calmly forth :
The thirsty fire crept round his manly limbs ;
His resolute eyes were scorched to blindness soon ;

His death-pang rent my heart! the insensate mob
Uttered a cry of triumph, and I wept.
Weep not, child! cried my mother, for that man
Has said, There is no God." [p. 61.]

Embarked in a sailing boat on a lovely day upon the waves of the Adriatic, with a chosen companion of his pleasurable excursions, the fisherman marked his sails gallantly unfurled, and glittering in the sun;—he looked again, and in a moment,—in the twinkling of an eye, the bark had disappeared, and the atheist had sunk to the bottom of a fathomless abyss, either to rot into annihilation there, or but to deposit the lifeless body for whose gratification he had lived, that his disencumbered spirit might rise to the judgment of its God. That judgment we presume not to pronounce; but this we may, and this we will undertake to say, that he stood not in his presence and before his throne, to utter the blasphemies he promulgated upon earth—nor when the dead shall arise—for in spite of his daring assertions and imbecile arguments to the contrary, the dead *shall* rise,—at the great day of final doom, in the face of an assembled universe, and at the bar of him whom as an impostor he vilified and despised, will he venture to maintain the creed he adopted for himself, and urged upon others here;—

“There is no God!
Nature confirms the faith his death-groan sealed:
Let heaven and earth, let man’s revolving race,
His ceaseless generations tell their tale;
Let every part depending on the chain
That links it to the whole, point to the hand
That grasps its term! let every seed that falls
In silent eloquence unfold its store
Of argument: infinity within,
Infinity without, belie creation;
The exterminable spirit it contains
Is nature’s only God.” [pp. 61, 62.]

Such a death, to such a man, is awful in the extreme, and ought to be impressive—or call it Providence—or call it chance.

“I am acquainted,” he told us once, “with a lady of considerable accomplishments, and the mother of a numerous family, whom the Christian religion has goaded to incurable insanity. A parallel case is, I believe, within the experience of every physician.” [p. 107.]

Without attaching any credit to this representation until we have more minute particulars of the case, we can oppose to it a worse illustration of the effects of the philosophy and morality taught by Queen Mab. It had a disciple the descendant, and heir of an ancient, an honourable, and a titled family. That family was disgraced by his vices from his youth to his death. These to, with the principles of which they were the natural offspring, most righteously deprived him of the guardianship of his children, but unhappily drove their mother to ruin, prostitution, and suicide, whilst he consoled himself for the loss of a wife's society, by first seducing one daughter of his friend, and afterwards living in an incestuous connection with another. For his sake we exult not, but would rather weep, that he is no more, since nothing short of a greater miracle than those which whilst living he ridiculed and rejected, could snatch him from the punishment due to his crimes; but for the sake of the world, we rejoice that both he and the reviver of the principles he adopted, have run their race of impiety and sin.

The two surviving friends of Shelley, who were about, it is currently reported, to engage with him in a periodical work, to be printed abroad, but imported into and circulated in England, in support of the principles which we have here reprobated and exposed, may, and we hope will, take warning by his death. Lord Byron, and even Leigh Hunt, have talents that may, if properly directed, render essential service to society; but if they continue like Shelley to pervert them to the insult of their Maker, and the injury of themselves, let them remember that they may also be partakers in his fate.

The death of this highly gifted, but miserable man, has of course prevented any legal proceedings against him, on account of the work which we have now reviewed; nor, had he been still alive, and even in England, should these proceedings have been instituted against him, as the edition now in circulation was published without his consent, by a man named Clark, from a copy privately printed and circulated many years ago. Against this surreptitious publisher those proceedings should therefore be directed, which, we understand, the Society for the Suppression of Vice to have very properly instituted, though we are at a loss to conceive why they have not long since been brought to an issue, which, at all events, should not now be delayed.

This state of things induces us to make a few remarks upon a subject to which one of the leading reviews has directed the public attention,—the refusal of the Lord Chancellor to grant injunctions to restrain the pirating of works of an irreligious and immoral tendency, on the ground that no man can have a property in them which the law will protect. And surely no principle can be sounder, notwithstanding Mr. Murray's philippic against it, in the official organ of his sentiments, the production, if we mistake not, of a lawyer, from whose talents and judgment, as exhibited in other articles of the Quarterly Review, and also in a later separate publication, we should have expected better things. Can a man, in any sound system of legislation, be at the same time criminally punishable for an act, and entitled to a civil right to protect him in doing wrong—the very statement of his proposition evinces the absurdity of the doctrine for which the reviewer contends. A man publishes a libel, for which it is admitted that he is justly punishable by fine and imprisonment (though with respect to *Don Juan*, to which the remark applies as forcibly as to any book we have lately seen, except the works of Sir Charles Hanbury Williams and *Queen Mab*, we cannot but smile at the half-censuring, half-apologetical tone of the Quarterly); another man reprints it, and the original publisher brings his action against him for the violation of a privilege granted by a particular statute for the encouragement of sound learning: is it to be endured, that a privilege is to be granted to him by the court one hour, for the exercise of which he may be severely punished in the next? It is an established, and a sound maxim of law, universally and wisely pervading our whole system of jurisprudence, that he who asks for protection from the law must place himself *rectus in curia*; he must stand in court free from any imputation upon his claim. If a man seeks damages for a libel, he cannot recover them, if he himself is a libeller by trade, though that may be, and is perhaps no defence of the libel upon him. The editor of the Quarterly may recollect this case, because it was properly decided in his favour. If I sue for money lent, though *prima facie* entitled to what I advanced to another, I cannot recover a halfpenny of it if my loan was tainted with usury, because that is against the declared policy of the law; and the same doctrine prevails, where money has been lent for purposes of gambling, or to be applied to any other illegal use. These are wise provisions for throwing an additional protection round the honest part of society, by deterring those who are dishonest from run-

ning the risk of punishment, which supineness, mistaken compassion, or a thousand things may prevent or delay, by the knowledge that in violating the prohibition of the law, they abandon, as far as the particular transaction is concerned, its protection also. This applies to the ordinary provisions of our law, as it is administered in our courts; but *à fortiori* must it do so to its extraordinary proceedings, meant to give redress in cases which the unavoidable delays of those courts would otherwise involve in great hardship. Of this nature, pre-eminently, are injunctions in Chancery; an exertion of a vigour beyond the law, to prevent injuries immediately impending. When, therefore, a wrong has not only been committed, but is continuing, such, for instance, as the cutting down all the wood on an entailed estate, wasting a trust property, infringing a patent, or pirating a book, this injunction is properly granted, restraining the alleged offender in his course, and compelling him to account for his gains by it, but always accompanied by this condition, that the complainant shall bring his action at law, to determine by the verdict of a jury his pretended right. But if it appears, upon the hearing of his application for this injunction, that the complainant can have no right, as no man can have in a known violation of the law, the Chancellor is bound, in justice as in policy, to say—establish the rights you claim in a court of common law, you do not entitle yourself to the interference of one, whose established maxim is, that those who seek relief in equity must act and have acted legally and equitably themselves. This is the situation of Messrs. Murray and Lawrence, and if they were not too prudent to bring the merits of their publications, and consequently the nature of their rights, to the decision of a jury, the courts of Westminster are open to redress them still. This they dare not do; this they never intended to do; or if they did, they will do it now, though we would not advise them to try the experiment.

It is urged however, and plausibly urged, on the other side, that by refusing this restraint upon literary piracy, you inevitably increase the publicity of improper books, because unprincipled men will, as was the case with *Don Juan*, surreptitiously circulate for half-a-crown, and consequently through a wider range, what, on account of the large sum given for copy-right, was originally published at nearly two pounds: and undoubtedly it is so. But to this argument, founded on expediency, we reply, that it is scarcely doubtful whether society is not much better secured against licentious publications, by preventing large sums being given for

them, to men who seldom write but for gold, on account of no protection being afforded to property in them, than it would be by leaving it open to a daring adventurer to make, by one successful speculation in such mischievous commodities, a sum amply sufficient to indemnify him for the risk of prosecution, by preventing others from participating in his ill-gotten gains, or underselling him in the market. We have no doubt but that the present system, as very properly upheld by the Chancellor in his late decisions, will in the end be more beneficial to public morals, whilst we are quite certain that it better accords with the sound principles of our law, which such an innovation as Mr. Murray, through the medium of his review and reviewer, proposes for his own special benefit, and not for the protection of the public, would render partial, oppressive, anomalous, and unjust. A smuggler or a gamester,—we had almost said, and we might say a highwayman and a thief, have in law, in policy, and in equity, as just a claim to an injunction and account against the participators of their ill-gotten booty, for its misuse, as the publisher of a blasphemous or obscene libel can have to that extra-vigorous remedy, against those who but repeat his wrong,—that he may thus secure to himself a larger portion of equally illegal and ill-gotten gains, though he dare not bring an action to protect them.

With these remarks we close an article, for the length of which we should offer an apology, did we not hope that the importance and interest of the subject would suggest one for us. We have taken up so many works, and said so much upon them now, because we wish not that either the attention of our readers, or our own should again be directed to similar outrages upon all that is valuable in religion or morality. We have been severe in our remarks, and we intended to be so; nor can a more appropriate vindication of our conduct, or a better conclusion of our review be afforded, than the following sentence from the preface to Lord Byron's vigorous satire of the English Bards and Scottish Reviewers, which he could little have expected, at the time he wrote it, would ever be turned against himself and his chosen associates and friends:

“The unquestionable possession of considerable genius by several of the writers here censured, renders their mental prostitution more to be regretted. Imbecility may be pitied, or, at worst, laughed at, and forgotten; perverted powers demand the most severe reprehension.”

Lectures on the Reciprocal Obligations of Life, or a Practical Exposition of Domestic, Ecclesiastical, Patriotic, and Mercantile Duties. By John Morison, Minister of Trevor Chapel, Brompton. 12mo. London: Smith & Elder. pp. 362.

THE present is emphatically a busy age, and the noble and benevolent institutions by which it is distinguished and adorned, have found employment for every individual who has any pretensions to religion or philanthropy. Both sexes, together with all ranks and ages, are pressed into the service, from the prince to the peer, who shed the lustre of their diadems and coronets upon the gay and brilliant assemblies which they annually convene, to the humble collector or the laborious agent, who either obtains the small contributions of the poor in aid of these resources, or is the constant and faithful distributor of the bounty they impart. But such, alas! is the imperfection of our nature, that we pollute every thing we touch, and have cause for perpetual jealousy over our own conduct, lest we should abuse the holiest institutions to unhallowed purposes, and render that the occasion of practical and personal evil, which is designed to promote the highest and the purest good; and this is most assuredly the case, when the publicity and fame, connected with an active agency in these societies, turn a man from the due discharge of the duties of his station, or render him indifferent to the cultivation of personal and domestic religion. We therefore hail with joy every watchman on the walls of our British Zion, who, faithful to his solemn trust, and aware of his own responsibility, sounds the alarm in the ears of professing Christians, and wakens them to a timely apprehension of the threatened danger.

On this ground we regard Mr. Morison's little volume as a valuable and seasonable present to the religious public; while we entirely concur with him in the importance of another consideration which influenced the composition and publication of these lectures.

“For, irrespective of the influence which public, and often-repeated, exertions for the conversion of the world, may have in diverting the minds of some from the sober and unostentatious virtues of private life; it is not a little to be feared, that with not a few of those who are the professed advocates of salvation by grace, the full detail of *Relative Duties* is becoming every day more unpopular. It is a remarkable circumstance, that, while the class

alluded to are never offended with the most ample announcement of Christian privileges, an instant jealousy springs up in their minds when a preacher ventures to speak plainly and pointedly, although it may be affectionately and evangelically, on the specific obligations which we owe to each other in the stations which Divine Providence has assigned us. If Duties are merely *implied*, the preacher will readily be tolerated; but if he proceeds to examine them minutely, and to exhibit those states of mind which are opposed to their practice, he is in no small danger of being reproached for the want of orthodoxy. Such a perverted taste ought surely, if possible, to be banished from the church of Christ; and no effort, however feeble, will be undervalued by the judicious and candid, which is firmly directed towards the accomplishment of this most desirable object." [pp. ix. x.]

Mr. Morison's course is very extensive, and consists of four divisions. The first embraces the duties that arise out of domestic relations—the second, ecclesiastical—the third, patriotic—and the fourth, mercantile. It is obvious that in the compass of a duodecimo volume of 360 pages, the author can do little more than hastily glance at the multifarious topics that arrange themselves under each of these divisions; and in an age like this, when the pressure of public business and the multitude of periodical publications leave a man but little leisure, and perhaps in many instances less inclination, for the perusal of the weighty and elaborate treatises on these subjects, which have immortalized the divines of the seventeenth century, we ought to be obliged to him, who, availing himself of their labours, and his own accurate observation on the habits and manners of the times, presents them to the consideration of the public, in a form so condensed, and a style so adapted to the meridian of the present day, that they are likely to secure attention.

Under the first division, are comprehended the following subjects:—An introductory lecture, to illustrate the influence of Christianity in ameliorating the condition of man—Marriage, the institution and blessing of heaven—Conjugal Duties—Parental Obligations—Filial Obligations—the Obligations of Masters, and the Obligations of Servants.

Under these important heads, the reader will find many judicious observations; many salutary warnings; many useful hints;—but having recently noticed with commendation Mr. Innes's publication on Domestic Religion, which of course embraces this portion of our author's plan, we feel little disposed to dwell on this part of the volume, or to institute an invidious comparison between writers each excellent in his way.

There is one sentiment, however, in the lecture on marriage, from the broad and unqualified statement of which, at least, Mr. Morison will allow us to express our dissent, viz. that the union of parties of unequal rank in society is never productive of comfort.

“Nor is a disproportion of rank,” says Mr. Morison, “less to be deprecated. If in any relation an interchange of respectful offices is due from one to the other, surely this must be the case in conjugal life. But how can respect be cherished where the foundation, on which alone it could rest, is wanting? Respect can hardly be felt when all the evidences of subordination meet the eye of the observer. Such unequal marriages are exhibitions of any thing but comfort.” [p. 35.]

Now we are ready to admit, that, as a general principle, something like equality in the rank of the parties is desirable, and even essential to happiness in the marriage state. It is not every peer, who would find in his servant-maid, or in the farmer's daughter, a jewel of such inestimable moral and intellectual worth, as to absorb every consideration of her humble origin, and prove no discredit to his coronet: but there may be exceptions,—we have met with such; we have seen women, elevated from the humbler walks of life to be the partners of men of rank and property, whose moral excellence, whose good sense, whose mental cultivation, and indeed whose elegant manners, have enabled them to support their elevation with a dignified propriety that has commanded universal respect, and left their husbands no cause to regret on review, at the close of life, the step which some perhaps might say they rashly took at its commencement. For, after all, rank and property are not the foundations on which respect must rest, but the powers of the mind, and the qualities of the heart: titles and estates can never compensate for the want of these; and where they exist, the absence of rank and property will prove a comparatively trifling consideration. As an illustration of this opinion, we need only refer to the well-known story of a late Marchioness, who, from the humble station of a farmer's daughter, marrying as she supposed a private gentleman of scanty fortune, found herself unexpectedly elevated to the second rank in the nobility of the country, and mistress of one of its most princely domains; a rank she never disgraced by ought that could betray her original condition, and in the enjoyment of which she possessed the entire affection and confidence of a husband, who had the wisdom and the fortitude to seek a partner for life, whose

attachment, from ignorance of his rank, should be pure and disinterested as his own.

There is an approach to the ludicrous, of which some fastidious critics might perhaps disapprove, in the paragraph immediately preceding that which we last quoted; but we regret that the frequent recurrence of such monstrous marriages as those to which our author refers, should render the sharpest rebukes seasonable and necessary. Such marriages are indeed neither lovely nor of good report; and the evil is aggravated a thousand fold, when these disgusting violations of all correct feeling and principle occur amongst persons who make an extraordinary profession of religion.

“A great disproportion of age, in those who are preparing to enter into married life, is a circumstance which experience faithfully admonishes them to avoid. The vivacity of youth is absolutely distressing to age. To see a young wife nursing an old gentleman of fourscore, is a spectacle every way revolting to a sense of propriety. All the social affections are likely to flow with least interruption between parties who have proceeded to an almost equal distance in the journey of life.” [p. 34.]

It may be questioned, perhaps, whether there was any necessity for that portion of the volume which treats of the duties of Ministers and the people of their charge, for in the present day, it has become so much the fashion of printing public ordination services, that the press teems with instructions on these important points, and the most excellent and judicious compositions of this kind are in every individual's hands. Mr. Morison may, however, plead the completeness of his plan as a sufficient reason for not omitting this important branch of reciprocal obligations, and in a matter of so much practical importance to individual edification and the welfare of the church, the reader, we should hope, would not object to “line upon line, and precept upon precept.” Nor has the author any cause to be ashamed of this part of his performance; he has handled his subject with all the mingled fidelity and delicacy which it required; and we admire the fortitude and principle that impelled him unhesitatingly to address to his own people those plain and wholesome truths, which though tolerated from the lips of another, at the ordination of a pastor, might be regarded by many as invidious and offensive, when delivered to them by their own Minister in his ordinary pulpit instructions.

This part of the course comprehends two lectures: we give an extract from each. The first contains a forcible and too correct a delineation of the Antinomian heresy, which

Mr. Morison seems to regard as a growing evil in the present day, and urges upon Ministers the duty of resisting it, steadfast in the faith, notwithstanding all the scorn and obloquy to which their firmness may expose them.

“Of all the opposition a minister may expect to encounter in the honest and enlightened discharge of pulpit duty, that of Antinomianism will, perhaps, be found to be the most common and the most insolent. This seems to be the only theological creed which proposes to trample on all the decent courtesies of life, and which assumes, on behalf of its initiated votaries, not only the attribute of infallible wisdom, but also the right of consigning to endless perdition every one who dares to question its dogmas, or to frown on its awful impurities. This horrid system, or rather compound of religious errors, acts as a sort of moral incubus on the human faculties, and combines in it all that is stupid in conception, with all that is malignant and fiend-like in temper. If it boasts of any other origin save that of hell, it may be found, perhaps, to be the offspring of a spurious Calvinism, associating itself with the worst principles of Arminianism, and not disdaining even to accept the aid of the Deist and the Fatalist.

“I cannot help fearing that Antinomianism, in the present day, may be styled a popular error of the professing world. Nor do I wonder at this, when I think of its congeniality with human depravity. What so pleasing to the icy heart of the deluded formalist, as to be told that the law of God is no longer a rule of life to the believer?—that, because the sinner can do nothing spiritually good, that therefore he is to attempt nothing?—that privileges are all in all, and that duties are mere legal restrictions, urged only by merit-mongers?—that the imputed sanctification of the Saviour renders the pursuit of holiness in those who are united to him not only unnecessary, but nugatory?—that, in short, the change which takes place in conversion is not in any sense personal, but relative? According to this system, a man must not preach to any but the people of God;—he must not presume to invite sinners to Christ;—he must not even, in the opinion of some of this class, pray for sinners;—he must not tell men that they are rational and accountable, and that therefore their unbelief is inexcusable;—he must not venture a word of spiritual advice except to those who are esteemed *sensible sinners*;—he must find an enigma and a double meaning in every passage of Scripture;—he must not aid the efforts of Bible and Missionary Societies, lest he should be guilty of snatching the work out of the Almighty’s hand, and lest the purposes of Heaven should be accomplished before the time. One particle of the Antinomian virus introduced into a church, has been found sufficient to upset the labours and disturb the tranquillity of years. It is a fearful compound of ignorance, stupidity, pride, self-will, and deep-rooted vulgarity. A minister, in preaching the

word, must take heed that he do not give a moment's quarter to this disorganizing plan of doctrine. He must expose it to merited obloquy, without the fear of man. He must even court the reproach and derision of its advocates. By a luminous exposition of Christian doctrine,—by a full display of Christian privileges,—and by an energetic enforcement of Christian precepts,—he must guard the people of his charge from its insidious approach. Let him furnish believers with an ample supply of spiritual provision; and, having done this, let him censure every vitiated taste, and never woo a single adherent at the dread expense of sacrificing truth." [p. 233-5.]

The second, enumerates and illustrates those well regulated views of ministerial labour which a people will receive from a just estimate of the character and office of their pastor.

"Such an estimate will teach you to *regulate your views on the subject of ministerial gifts and graces*; and you will not always expect to see your minister blazing in the light of his genius, but will be contented with the result even of a moderate effort of diligence, when consecrated to the spiritual improvement of his flock.

"It will regulate your views *on the subject of ministerial piety*; and you will not expect your minister to present an example of sinless perfection, but will look on him as a man of like passions with yourselves, although sincerely devoted to the service of Christ. By this remark, I am far from intimating that the ministers of Christ ought not to be distinguished by a pre-eminent measure of character; all I intend is to guard against undue and unscriptural expectation, which can only end in disappointment.

"It will regulate your views *on the subject of ministerial topics of discussion*; and you will not cultivate the vitiated taste of many, and only like to hear your minister insisting on a few favourite doctrines, to the neglect of the great system of revealed truth. You will esteem it to be your duty to follow the Christian teacher in all his researches into the inexhaustible treasures of inspiration. The Bible is a great whole, and while some of its truths possess an higher interest than others, yet they are all communicated for our benefit, are all important, and all expressive of the wisdom and goodness of the Divine mind. By nothing has evangelical truth, or what may be called, in compliance with custom, the Calvinistic system, been more deteriorated, than by that baneful custom, too fondly prized by many hearers of the word, of selecting a few of the cardinal positions of our holy faith, and holding them up to prominent notice, to the entire, or, at least, partial neglect of the whole series of revealed doctrines and facts.

"It will regulate your views *on the subject of ministerial address*; and you will not look for the display of a fervour equally seraphic on all occasions, but will candidly allow for the anxieties of a mind often oppressed with care, and for the weakened energies of a constitution often shattered by excessive labour in this age of

general and unexampled effort. Nor will you forget the frequent fluctuations of your own feelings, nor the tendency which this will often have, to throw an adventitious dulness around the pulpit labours of even an ardently pious and devoted minister. And after all, my brethren, we must ever bear in mind, that we repair to the sanctuary for *instruction* as well as *impression*, and that the latter will prove very inefficient without the former. Hearers of the gospel have great need to aspire, in general, to a more correct mode of thinking on this topic, while ministers should be ever careful to exhibit Divine truth in its due proportion and harmony.

“It will regulate your views *on the subject of ministerial responsibility*; and you will never think of that account which the pastors of the church will have to render, at a future day, to the Supreme Judge, without, at the same time, anticipating the solemn moment when you also must lay aside your characters as hearers of the gospel, and must obey the dread mandate—“Give an account of thy stewardship, for thou mayest be no longer steward.”*

“It will regulate your views *on the subject of ministerial visits*; and you will have too high a sense of Christian integrity to lay claim to an undue proportion of your pastor’s invaluable time. You will never wish to convert him into a religious gossip. You will be uniformly discreet in your expectations, and will always receive him, not as a mere guest at your table, not simply as a gentleman, not merely as a private and faithful friend, but as a “man of God,”† whose office it is, both in and out of the pulpit, to promote the spirituality of your minds. There are very many who think their claim to the frequent visits of their minister is as clearly established as the evidence of the Christian faith, and are instantly offended if their extravagant wishes are not realized, who would rather relinquish their claim than be subject to the intrusion of a visit strictly pastoral, in which devout conversation, instruction, and prayer, constituted the prominent features. Till the good old method—and the method which still obtains, among some bodies of Presbyterians in Scotland,—of turning the pastor’s visit to religious account, be restored, I despair of hearing that the clamour of the *non visitation* of ministers has ceased.

“It will regulate your views *on the subject of a minister’s attentions to the sick*. In this part of his embassy of mercy, he will realize the greatest possible delight; and never will he feel himself treading more directly in the footsteps of his heavenly Master, than when hastening to the abode of sorrow, there to point the afflicted to the cross of Christ, to the promises of the gospel, and to the hopes of a better world. But, while this will be his delight, let no one imagine, at any time, that he is gifted with omniscience to know every case of sickness or of accident that occurs within the sphere of his labour. When God lays his hand upon you, it is your duty, forthwith, to endeavour to find some one who will convey the

* Luke xxi. 3.

† 1 Tim. vi. 1. 2 Tim. iii. 17.

intelligence to the ear of your pastor; in this way, an unseasonable delay will be prevented, and you will not be led to cherish the unkind and ungenerous suspicion, that he forgets you in the day of your adversity. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."*

"It will regulate your views *on the subject of a minister's success*. You will not presumptuously imagine that it is with him to command the blessing. It is his, indeed, to labour, and watch, and pray, and exercise dependence; but it is with God to "breathe upon the slain, that they may live;"† as in the natural world, so also in the spiritual, it is with Him to "send prosperity."‡ The full conviction of this truth will stimulate you to fervent, and oft-repeated, prayer for the Divine benediction; and should it please God to withhold the increase, or only to grant it but partially, you will thus be prevented from undue despondency, on the one hand, and from a disposition to reflect on instruments, on the other. And should "times of refreshing come from the presence of the Lord,"§ the instrument will not be blighted by having that honour heaped upon it which belongs exclusively to God. I cannot help considering it as most momentous, that the hearers of the gospel should think and feel correctly on this head, as it is one of a decidedly practical nature. In too many religious circles, the whole system hangs on the minister: if his popularity, or his better qualities, succeed in filling the pews, all is well; the funds prosper; his deacons can afford to pay him a liberal salary; and the pecuniary engagements of the place are met with ease, and with an air of independent dignity. Let the picture, however, be reversed; and, with equal excellence of character, though with talents less splendid, let the minister labour with a more measured popularity, let the pews be less generally filled, let the places be less handsomely supported,—and the whole affair is charged to the account of the minister, however active his exertions, and however amiable and pious his spirit. There is much of the spirit of the world in all this, and something that stands in entire opposition to the kingdom of Christ." [pp. 241-6.]

Upon the whole, we cordially recommend these lectures, as a useful and interesting publication; abounding with salutary cautions, judicious hints, and powerful exhortations, in connection with the various branches of moral obligation, and adapted to the peculiar circumstances of society at large, and the Christian church, in the age in which we live.

* James v. 14, 15: † Ezek. xxxvii. 9. ‡ Psalm cxviii. 26.
§ Acts iii. 19.

An Historical and Descriptive Account of the Steam Engine, comprising a general view of the various modes of employing Elastic Vapour as a prime mover in Mechanics; with an Appendix of Patents and Parliamentary Papers connected with the subject. By Charles Frederick Partington, of the London Institution. 8vo. London, 1822. pp. 308. Taylor.

AN interesting report upon the subject of Steam Navigation, has just been published by a Committee of the House of Commons, in the historical part of which, the work we have placed at the head of this article forms a prominent feature. Indeed, the vast importance of the steam-engine, in a national and commercial point of view, evidently gives it a considerable claim upon public attention.

This stupendous machine is usually considered of comparatively modern invention; its first practical application may however be traced to a much earlier period. In 1629, a steam apparatus was employed to give motion to a wheel in the laboratory of an Italian philosopher of the name of Brancas; though this was nothing more than a large æolipile, an instrument frequently described by the early Greek writers. The æolipile, or hollow ball, employed by Brancas, being filled with water, and placed upon the fire, was furnished with a small tube for the passage of the steam, which rushing with considerable violence from the mouth of the jet-pipe, was directed against the vanes of a float-wheel, thus producing a continuous rotatory motion. A description of this apparatus, illustrated by an engraved figure, is preserved in a very rare work, entitled *Le Machine*, dedicated to M. Canci, who it appears was governor of Loretto, in 1628. After the publication of this scheme, which it is probable was never put in practice with any very useful effect, nearly thirty years elapsed ere the farther consideration of this important subject was resumed by the Marquis of Worcester, in his *Century of Inventions*. This part of the early history and subsequent improvement of the Steam-Engine, may, however, be better given in Mr. Partington's own words:

“ It is said that the Marquis, while confined in the Tower of London, was preparing some food on the fire of his apartment, and the cover having been closely fitted, was, by the expansion of the steam, suddenly forced off, and driven up the chimney. This circumstance attracting his attention, led him to a train of thought, which terminated in this important discovery. But no figure has been preserved of his invention; nor, as we have good reason to

suppose, any description of the machine he employed, except the sixty-eighth article in the above-mentioned work. We shall content ourselves, therefore, with extracting that article from the noble author's MS. preserved in the British Museum.

“ ‘ An admirable and most forcible way to drive up water by fire; not by drawing or sucking it upwards, for that must be, as the philosophers call it, *infra sphaeram activitatis*, which is but at such a distance. But this way hath no boundary, if the vessels be strong enough; for I have taken a piece of a whole cannon, whereof the end was burst, and filled it three quarters full of water, stopping and screwing up the broken end, as also the touch-hole; and making a constant fire under it, within twenty-four hours it burst, and made a great crack; so that having found a way to make my vessels, so that they are strengthened by the force within them, and the one to fill after the other, I have seen the water run like a constant fountain stream, forty feet high; one vessel of water, rarefied by fire, driveth up forty of cold water. And a man that tends the work is but to turn two cocks, that one vessel of water being consumed, another begins to force and refill with cold water, and so successively, the fire being tended and kept constant, which the self-same person may likewise abundantly perform in the interim, between the necessity of turning the said cocks.’ Vide Harleian MSS. No. 2428.

“ In 1683, a scheme for raising water by the agency of steam was offered to the notice of Louis XIV. by an ingenious English mechanic, of the name of Morland; this, however, was evidently formed upon the plan previously furnished by the Marquis of Worcester, in his *Century of Inventions*. Morland was presented to the French monarch in 1682, and in the course of the following year his apparatus is said to have been actually exhibited at St. Germain's. The only notice of this plan occurs in the collection of MSS. to which we have already alluded, and forms the latter part of a very beautiful volume, containing about thirty-eight pages, and entitled “ *Elevation des Eaux, par toute sorte de Machines, réduite a la mesure, au poids, et a la balance. Présentée a sa Majesté tres Chrestienne, par le Chevalier Morland, gentilhomme ordinaire de la chambre privée, et maistre des mécaniques du Roy de la Grande Brétagne, 1683.*”

“ The invention of the atmospheric engine, though usually ascribed to Newcomen, or his coadjutor Savery, is unquestionably of French origin. An account of it having been published twelve years prior to the commencement of Newcomen's patent.

“ In 1695, Papin, then resident at Cassel, published a work, describing a variety of methods for raising water, in which he enumerates the above invention. Being unable to procure this tract, we insert the following translation of that part which relates to the steam-engine. It occurs in the *Transactions of the Royal Society*, for 1697. After alluding to the inconvenience of forming a vacuum

by means of gunpowder, which was one of his early propositions, he recommends 'the alternately turning a small surface of water into vapour, by fire applied to the bottom of the cylinder that contains it, which vapour forces up the plug in the cylinder to a considerable height, and which (as the vapour condenses, as the water cools when taken from the fire) descends again by the air's pressure, and is applied to raise the water out of the mine.' From this it will be evident that any practical mechanic would have suggested the further application of pumps and a working beam or lever similar to those in Newcomen's engine.

To experimentally illustrate the principle on which the steam or atmospheric engine acts, we have only to procure an hollow bulb of glass, connected with a tube of the same material, about four or five inches in length, and furnished with a piston or plug, sliding air-tight. A small quantity of water being placed in the vessel, must then be heated to the boiling point, and the vapour formed will speedily impel the piston to the open end. The bulb must now be withdrawn from the candle, and on being immersed in a vessel of cold water, the vapour will rapidly condense; and the minute particles of which it is composed will return to their original bulk. A vacuum being thus formed within the vessel, the piston will be driven into the tube with a force proportionate to its diameter; the atmosphere or air that surrounds it pressing with a weight equal to about fifteen pounds on each inch of its entire surface. On the heat being again applied, the process may be repeated with a similar result. If the glass tube be lengthened, and bent in the form of an inverted U, or syphon, with the lower leg immersed in an open reservoir of water, thirty feet below the heated bulb, it will be found, after a repetition of the process of condensation, that the pressure of the atmosphere, acting upon the surface of the water, will so far tend to fill up the vacuum, as to raise the water contained in the open reservoir to the top of the vessel; and it is upon this latter principle, that Savery's first engines were constructed; the remaining lift being effected by the repellent force of steam." [p. 5-12.]

The atmospheric engine above described, is now, however, almost entirely superseded by the more improved engines introduced by Messrs. Boulton and Watt, and Trevithick and Woolf; the latter of which is generally employed in the mining districts of Cornwall, &c.

Mr. Watt's attention was first drawn to this subject by an examination of a small model of an atmospheric engine, belonging to the University of Glasgow, which he had undertaken to repair; and having discovered that the great waste of fuel in the old engine arose from the alternate heating and cooling of the cylinder, by the admission and subsequent condensation of the steam he perceived that to make an engine in which the destruction of steam should be

the least possible, and the vacuum the most perfect, it was necessary that the cylinder should remain uniformly at the boiling point; while the water forming the steam was cooled down to the temperature of the atmosphere: to effect this, he employed a separate condensing vessel, between which and the hot cylinder, a communication was formed by means of a pipe and stop-cock.

The high-pressure engine is certainly much more simple than the one we have just described, but the danger attendant upon the use of this valuable prime mover is considerably enhanced by the increased elasticity of the steam employed to give motion to the piston. For a description of this, however, as well as of those invented by Hornblower and Woolf, we must refer our readers to the pages of Mr. Partington's ingenious work, and to the valuable graphic illustrations attached to it. Amongst other useful subjects, he has furnished us with an engraved view of a safety-valve, possessing the essential properties of safety and certainty in its action, and of the apparatus for consuming smoke, an invention of such importance to the health and beauty of our manufacturing towns.

The history and practice of steam navigation is also very fully discussed; and we regret that our limits will not admit of any very extended extracts. We cannot, however, omit the following brief particulars, which fully establish the claim of our own countrymen to this valuable application of the steam-engine.

"In 1698, Savery recommended the use of paddle-wheels, similar to those now so generally employed in steam-vessels, though without in the remotest degree alluding to his engine as a prime mover; and it is probable that he intended to employ the force of men or animals working at a winch for that purpose. About forty years after the publication of this mode of propelling vessels, Mr. Jonathan Hulls obtained a patent for a vessel, in which the paddle-wheels were driven by an atmospheric-engine of considerable power. In describing his mode of producing a force sufficient for towing of vessels, and other purposes, the ingenious patentee says, In some convenient part of the tow-boat there is placed a vessel about two-thirds full of water, with the top close shut; this vessel being kept boiling, rarefies the water into a steam; this steam being conveyed through a large pipe into a cylindrical vessel, and there condensed, makes a vacuum, which causes the weight of the atmosphere to press on this vessel, and so presses down a piston that is fitted into this cylindrical vessel, in the same manner as in Mr. Newcomen's engine, with which he raises water by fire. It has been already demonstrated, that when the air is driven out of a vessel of thirty

inches diameter, (which is but two feet and a half,) the atmosphere will press on it to the weight of 4 tons 16 cwt. and upwards; when proper instruments for this work are applied to it, it must drive a vessel with great force.' Mr. Hulls' patent is dated 1736, and he employed a crank to produce the rotatory motion of his paddle-wheels, and this ingenious mode of converting a reciprocating into a rotatory motion was afterwards recommended by the Abbé Arnal, Canon of Alais in Languedoc, who, in 1781, proposed the crank for the purpose of turning paddle-wheels in the navigation of lighters.

It is probable that Mr. Hulls anticipated some objection to his new mode of propelling vessels; and it appears from Capt. Savery's statement, to which we have already alluded, that a strong prejudice had been raised against the use of propelling-wheels in vessels. Mr. Secretary Trenchard, who was at that time at the head of the Admiralty, had also given a decided negative to the proposition. In answer therefore to the objections which might have been anticipated, Mr. Hulls proposed the following queries, which he afterwards solved in the most satisfactory way:

“ ‘ *Query 1.*—Is it possible to fix instruments of sufficient strength to move so prodigious a weight as may be contained in a very large vessel?

“ ‘ *Answer.*—All mechanics will allow it is possible to make a machine to move an immense weight, if there is force enough to drive the same, for every member must be made in a proportionable strength to the intended work, and properly braced with laces of iron, so that no part can give way, or break.

“ ‘ *Query 2.*—Will not the force of the waves break any instrument to pieces that is placed to move in the water?

“ ‘ *Answer.* First, It cannot be supposed that this machine will be used in a storm or tempest at sea, when the waves are very raging; for if a merchant lieth in a harbour, &c. he would not choose to put out to sea in a storm, if it were possible to get out, but rather stay until it were abated. Secondly, when the wind comes a-head of the tow-boat, the fans will be protected by it from the violence of the waves; and when the wind comes side-ways, the waves will come edge-ways of the fans, and therefore strike them with the less force. Thirdly, there may be pieces of timber laid to swim on the surface of the water on each side of the fans, and so contrived as they shall not touch them, which will protect them from the force of the waves.

“ ‘ Up inland rivers, where the bottom can possibly be reached, the fans may be taken out, and cranks placed at the hindmost axis to strike a shaft to the bottom of the river, which will drive the vessel forward with the greater force.

“ ‘ *Query 3.*—It being a continual expense to keep this machine at work, will the expense be answered?

“ ‘ *Answer.*—The work to be done by this machine will be upon particular occasions, when all other means yet found out are wholly

insufficient. How often does a merchant wish that his ship were on the ocean, when, if he were there, the wind would serve tolerably well to carry him on his intended voyage, but does not serve at the same time to carry him out of the river, &c. he happens to be in, which a few hours' work at this machine would do. Besides, I know engines that are driven by the same power as this is, where materials for the purpose are dearer than in any navigable river in England. Experience, therefore, demonstrates, that the expense will be but a trifle to the value of the work performed by those sort of machines, which any person who knows the nature of those things may easily calculate.'" [pp. 53—6.]

Such material assistance is now derived from this astonishing power, in navigating not only in our rivers and coasts, but from the British Channel to the American shores of the Atlantic, that we cannot deny ourselves the transcription of the following statement of the progress of this important application of the steam-engine.

"Some idea of the prevalence of steam navigation in the more northern parts of our island, may be formed from the following estimate of the number of passengers who have availed themselves of this species of conveyance in the course of one year. On the Forth and Clyde canal, between Glasgow and Edinburgh, 94,250; between Glasgow and Paisley, by the Ardrassan Canal, 51,700; and from Glasgow, along the Monkland Canal, 18,000. Steam-boats of a large size are now employed in the Adriatic. One (*La Carolina*) goes regularly every second day from Venice to Trieste; another (*L'Eridano*) passes between Pavia and Venice, and with such celerity, that the voyage is accomplished in thirty-seven hours.

"We have now to notice the labours of our trans-atlantic brethren in this important branch of naval engineering. Profiting by the hints thrown out both by the Marquis de Jouffroy and Mr. Miller, Fulton, who had also seen Symington's boat, ordered an engine capable of propelling a vessel to be constructed by Messrs. Boulton and Watt. This was sent out to America, and embarked on the Hudson in 1807, and such was the ardour of the Americans in support of this apparently new discovery, that the immense rivers of the new world, whose great width gave them considerable advantages over the canals and narrower streams of Europe, were soon navigated by these vessels. The city of New-York alone possesses seven steam-boats, for commerce and passengers. One of those on the Mississippi passes two thousand miles in twenty-one days, and this too against the current which is perpetually running down. The above boat is 126 feet in length, and carries 460 tons, at a very shallow draft of water, and conveys from New Orleans whole ships' cargoes into the interior of the country, as well as passengers.

"The following list of steam-boats now in operation on the river

Nations, (which, for the sake of brevity, we omit,) introductory of the following matter more immediately concerning us.

“ It is with regret that we are here compelled to advert to England, with the deepest sentiments of reprehension. While she justly boasts of a system of jurisprudence in civil transactions, that applies to all the exigencies of civilized society, that guards and secures all the rights incident to a state of public and private security, and one that is founded on the broad basis of utility, her criminal code presents us with a melancholy spectacle of cruelty, error, and neglect. Not only is it inadequate to the ends which it has been designed to accomplish; but it is productive of the very evils which it would remedy. The land of Coke, of Hale, of Foster, and Mansfield, whose powerful and comprehensive minds extended the boundaries of legal science, and enriched and adorned it with truths and principles that were drawn from the depths of human reason, at this late day retains a system of laws that awards death for about two hundred offences, and that draws no distinction between the most atrocious murders and the stealing of a guinea, or the cutting down a forest tree.*

“ We cannot conclude these remarks on the subject under consideration, with more propriety than by adopting the judicious observations of the learned and elegant commentator on the laws of England. ‘ In proportion to the importance of criminal law, ought also to be the care and attention of the Legislature in properly forming and enforcing it. It should be founded upon principles that are permanent, uniform, and universal; and always conformable to the dictates of truth and justice, the feelings of humanity, and the indelible rights of mankind, though it sometimes (provided there be no transgression of these external boundaries,) may be modified, narrowed, or enlarged, according to the local or occasional necessities of the state which it is meant to govern. And yet, either from a want of attention to these principles in the first concoction of the laws, and adopting in their stead the impetuous dictates of avarice, ambition, and revenge; from retaining the discordant political regulations which successive conquerors or factions have established, in the various revolutions of government; from giving a lasting efficacy to sanctions that were intended to be temporary, and made (as Lord Bacon expresses it) merely upon the spur of the occasion; or from, lastly, too hastily employing such means as are greatly disproportionate to their end, in order to check the progress of some very prevalent offence; from

* Though by 1x Geo. I. c. 22. § 1. commonly called the Black Act, maliciously cutting down any trees, planted in any avenue, orchard, &c. is punishable with death, without benefit of clergy; this is by no means the case with stealing a guinea, or even twenty thousand guineas, save where taken after a burglary, or by robbery on the highway, or where the benefit of clergy having once been prayed, the commission of any second clergyable felony subjects the offender to capital punishment.—*EDIT.*

some, or from all of these causes, it hath happened that the Criminal Law is in every country of Europe more rude and imperfect than the civil. I shall not here enter into any minute inquiries concerning the local constitutions of other nations; the inhumanity and mistaken policy of which have been sufficiently pointed out by ingenious writers of their own. But even with us, in England, where our crown law is with justice supposed to be more nearly advanced to perfection; where crimes are more accurately defined, and penalties less uncertain and arbitrary; where all our accusations are public, and our trials in the face of the world; where torture is unknown, and every delinquent is tried by such of his equals, against whom he can form no exception, nor even a personal dislike: even here we shall occasionally find room to remark some particulars that seem to want revision and amendment.*

“From this partial sketch concerning the Criminal Jurisprudence of other countries, we turn to the United States. We turn to our country, too, with those grateful emotions that are inspired by just causes of self-gratulation. No country on the face of the globe, of the extent and population of the American nation, presents a criminal system so mild, so rational, and so well proportioned to its ends, as ours. It attracts admiration among the most polished states of the world, receives the eulogiums of philosophers and philanthropists, and with our free and popular institutions, and with the sedulous attention of wise legislators, may, ere long, command the imitation of older and more powerful empires. Strong moral causes have contributed to the contrast which we display between ourselves and other nations in this respect. Many of the first settlers of this country were men of enlarged views and vigorous minds; many had left the shores of the other continent with a spirit of free inquiry, and with a repugnance to irrational and sanguinary laws of every description. They came to a land, where the theatre of experiment was boundless. The relations of civil society were few and simple, and the complex abuses of long-existing systems, in social order, were unknown. Some bold advances towards the adoption of a mild and temperate Criminal Code, were made before the Revolution; but it was that great and momentous event which divested the monuments of European polity and jurisprudence of a false veneration, that expanded the public mind to a more acute, comprehensive, and enlightened view of public rights and their security. In the Constitution of the United States, as well as in the several State Constitutions, constant regard is paid to the preservation of life, and the security of fundamental principles.† The statutes of our different Legisla-

* Black. Com. Vol. 4. p. 3.

† We cannot forbear in this place to quote the following articles from our different Constitutions of this country, which secure to our citizens one of the greatest blessings of free government. Our funda-

tures, which followed the establishment of the national government, breathed a spirit of mildness and humanity, unknown to the nations of Europe. Public investigation was unshackled, and the public mind made susceptible of new and deep convictions, upon subjects connected with the general interest, and the moral condition of the community. The writings of eminent advocates on the other side

mental principles are sound. We want nothing but criminal codes in conformity to them, and the proper administration of those codes, to render us an example worthy of universal and lasting imitation.—

“ The trial of all crimes, except in cases of impeachment, shall be by jury, and such trial shall be held in the state where the said crimes shall have been committed ; but when not committed within any state, the trial shall be held at such place or places as the Congress may by law have directed.

“ No person shall be held to answer for a capital or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service, in time of war, or public danger ; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb ; nor shall be compelled, in any criminal case, to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law ; nor shall private property be taken for public use, without just compensation.

“ In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the state and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation ; to be confronted with the witnesses against him ; to have compulsory process for obtaining witnesses in his favour ; and to have the assistance of counsel for his defence.”

[*Constitution of the United States.*

“ No person shall be held to answer for any crime or offence, until the same is fully and plainly, substantially and formally, described to him ; nor be compelled to accuse or furnish evidence against himself. And every person shall have a right to produce all proofs that may be favourable to himself ; to meet the witnesses against him face to face ; and to be fully heard in his defence, by himself and counsel. And no person shall be arrested, imprisoned, despoiled, or deprived of his property, immunities, or privileges, put out of the protection of law, exiled, or deprived of his life, liberty, or estate, but by the judgment of his peers, or the law of the land.

“ No person shall be liable to be tried, after an acquittal, for the same crime or offence. Nor shall the legislature make any law that shall subject any person to a capital punishment, (excepting for the government of the army and navy, and the militia in actual service,) without trial by jury.

“ In criminal prosecutions, the trial of facts in the vicinity where they happen, is so essential to the security of the life, liberty, and estates, of the citizens, that no crime or offence ought to be tried in any other county than that in which it is committed, except in cases of general insurrection in any particular county, when it shall appear to the judges of the superior courts that an impartial trial cannot be had in the county where the offence may be committed ; and upon

of the Atlantic for mild punishments, met with an ardent admiration. Many able and luminous disquisitions were written in this country, to advance the triumph of humane laws, and in some places associations of distinguished men were formed for the same purpose.

"From these, and other kindred causes, arose the PENITEN-

their report, the legislature shall think proper to direct the trial in the nearest county in which an impartial trial can be obtained.

"All penalties ought to be proportioned to the nature of the offence. No wise legislature will affix the same punishment to the crimes of theft, forgery, and the like, which they do to those of murder and treason. Where the same undistinguished severity is exerted against all offences, the people are led to forget the real distinction in the crimes themselves, and to commit the most flagrant with as little compunction as they do the slightest offences. For the same reason, a multitude of sanguinary laws is both impolitic and unjust; the true design of all punishments being to reform, and not to exterminate mankind."

[Constitution of New-Hampshire.]

"Every subject of the commonwealth ought to find a certain remedy, by having recourse to the laws, for all injuries or wrongs which he may receive, in his person, property, or character. He ought to obtain right and justice freely, and without being obliged to purchase it—completely, and without any denial—promptly, and without delay—conformably to the laws.

"No person shall be held to answer for any crime or offence, until the same is fully and plainly, substantially and formally, described to him; or be compelled to accuse or furnish evidence against himself. And every person shall have a right to produce all proofs that may be favourable to him; to meet the witnesses against him face to face, and be fully heard in his defence, by himself, or his counsel, at his election. And no person shall be arrested, imprisoned, or deprived of his property, immunities or privileges, put out of the protection of the law, exiled, or deprived of his life, liberty, or estate, but by the judgment of his peers, or the law of the land.

"And the legislature shall not make any law that shall subject any person to a capital or infamous punishment (excepting for the government of the army and navy) without trial by jury.

"In criminal prosecutions, the verification of facts, in the vicinity where they happen, is one of the greatest securities of the life, liberty, and property of the citizen."

[Constitution of Massachusetts.]

"In all criminal prosecutions, the accused shall have a right to be heard, by himself, and by counsel; to demand the nature and cause of the accusation; to be confronted by the witnesses against him; to have compulsory process to obtain witnesses in his favour; and in all prosecutions by indictment or information, a speedy public trial by an impartial jury. He shall not be compelled to give evidence against himself, nor be deprived of life, liberty, or property, but by due course of law. And no person shall be holden to answer for any crime, the punishment of which may be death, or imprisonment for life, unless on a presentment or an indictment of a grand jury; except in the land and naval forces, or in the militia, when in actual service, in time of war or public danger."

[Constitution of Connecticut.]

TIARY SYSTEM in the United States. It was the offspring of this country, and established on the broad principles of humanity. It was believed by its founders, that sanguinary punishments were not the most subservient to the ends of criminal justice, and that a system of laws that would tend to give a moral dominion over the mind, and bring it to a sense of its errors and turpitude, would

“ In all prosecutions for criminal offences, a person hath a right to be heard by himself and his counsel ; to demand the cause and nature of his accusation ; to be confronted with the witnesses ; to call for evidence in his favour, and a speedy public trial by an impartial jury of his country ; without the unanimous consent of which jury, he cannot be found guilty ; nor can he be compelled to give evidence against himself ; nor can any person be justly deprived of his liberty, except by the laws of the land, or the judgment of his peers.”

[Constitution of Vermont.]

“ And it is further ordained, that in every trial or impeachment, or indictment for crimes or misdemeanor, the party impeached or indicted shall be allowed counsel, as in civil actions.”

[Constitution of New-York.]

“ All criminals shall be admitted to the same privileges of witnesses and counsel, as their prosecutors are or shall be entitled to.”

[Constitution of New-Jersey.]

“ In all criminal prosecutions, the accused hath a right to be heard, by himself and his counsel ; to demand the nature and cause of the accusation against him ; to meet the witnesses face to face ; to have compulsory process for obtaining witnesses in his favour ; and, in prosecutions by indictment or information, especially, public trial by an impartial jury of the vicinage. That he cannot be compelled to give evidence against himself, nor can he be deprived of his life, liberty, or property, unless by the judgment of his peers, or the law of the land.”

[Constitution of Pennsylvania.]

“ In all criminal prosecutions, the accused hath a right to be heard, by himself and his counsel ; to be plainly and fully informed of the nature and cause of the accusation against him ; to meet the witnesses in their examination, face to face ; to have compulsory process in due time, on application by himself, his friends, or his counsel, for obtaining witnesses in his favour, and a speedy and public trial by an impartial jury. He shall not be compelled to give evidence against himself ; nor shall he be deprived of life, liberty, or property, unless by the judgment of his peers, or the law of the land.”

[Constitution of Delaware.]

“ In all criminal prosecutions, every man hath a right to be informed of the accusation against him ; to have a copy of the indictment or charges in due time, (if required,) to prepare for his defence ; to be allowed counsel ; to be confronted with the witnesses against him, to have process for his witnesses ; to examine the witnesses, for and against him, on oath ; and to a speedy trial by an impartial jury, without whose unanimous consent he ought not to be found guilty.”

“ No man ought to be compelled to give evidence against himself, in a court of common law, or in any other court, but in such cases as have been usually practised in this state, or may hereafter be directed by the legislature.

prove more efficacious in preventing offences, than severe corporeal inflictions; that a system of laws which should prescribe confinement, hard labour, and moral discipline and instruction, would accomplish this purpose, and send forth convicts at the termination of their confinement, as useful members of society.

“ Before the Committee proceed to give their views of the ten-

“ No freeman ought to be taken, or imprisoned, or disseized of his freehold, liberties, or privileges, or outlawed, or exiled, or in any manner destroyed, or deprived of his life, liberty, or property, but by the judgment of his peers, or by the law of the land.

“ Excessive bail ought not to be required, nor excessive fines imposed, nor cruel and unusual punishment inflicted by the courts of law.”

[Constitution of Maryland.]

“ In all criminal prosecutions, every man hath a right to be informed of the accusation against him, and to confront the accusers and witnesses with other testimony, and shall not be compelled to give evidence against himself.

“ No freeman shall be put to answer any criminal charge, but by indictment, presentment, or impeachment.

“ That no freeman shall be convicted of any crime, but by the unanimous verdict of a jury of good and lawful men, in open court, as heretofore used.

“ Excessive bail should not be required, nor excessive fines imposed, nor cruel or unusual punishment inflicted.”

[Constitution of North-Carolina.]

“ Within five years after the adoption of this constitution, the body of our laws, civil and criminal, shall be revised, digested, and arranged under proper heads; and promulgated in such manner as the legislature may direct; and no person shall be debarred from advocating or defending his cause before any court or tribunal, either by himself or counsellor, or both.”

[Constitution of Georgia.]

“ In all criminal prosecutions, the accused shall have a right to be heard, by himself or counsel; of demanding the nature and cause of the accusation against him; of meeting the witnesses face to face; of having compulsory process for obtaining witnesses in his favour; and, in prosecution by indictment or information, a speedy public trial by an impartial jury of the vicinage; nor shall he be compelled to give evidence against himself.

“ All prisoners shall be bailable by sufficient securities, unless for capital offences, where the proof is evident or presumption great; and the privileges of the writ of habeas corpus shall not be suspended, unless when, in cases of rebellion or invasion, the public safety may require it.”

[Constitution of Louisiana.]

“ In all criminal prosecutions, the accused hath a right to be heard by himself and counsel; to demand the nature and cause of the accusation against him; to meet the witnesses face to face; to have compulsory process for obtaining witnesses in his favour; and in prosecutions by indictment or information, a speedy public trial, by an impartial jury of the vicinage; that he cannot be compelled to give evidence against himself, nor can he be deprived of his life,

dency, defects and reform of the Penitentiary System in this country, a brief sketch of its rise and progress may not be unproductive of benefit.

"To William Penn, a name venerable and distinguished in the history of the New World, and one which will ever be associated with the recollection of ardent and successful efforts to improve

liberty, or property, unless by the judgment of his peers, or the law of the land.

"No person shall, for any indictable offence, be proceeded against criminally by information, except in cases arising in the land or naval forces, or the militia when in actual service, in time of war or public danger, by leave of the court, for oppression or misdemeanour in office. No person shall, for the same offence, be twice put in jeopardy of his life or limbs, nor shall any man's property be taken or applied to public use without the consent of his representatives, and without just compensation being previously made to him."

[*Constitution of Kentucky.*]

"No person arrested or confined in gaol shall be treated with unnecessary rigour, or be put to answer any criminal charge, but by presentment, indictment, or impeachment.

"In all criminal prosecutions, the accused hath a right to be heard by himself and counsel, to demand the nature and cause of the accusation against him, and to have a copy thereof; to meet the witnesses face to face; to have compulsory process for obtaining witnesses in his favour; and in prosecutions by indictment or presentment, a speedy public trial by an impartial jury of the county or district in which the offence shall have been committed, and shall not be compelled to give evidence against himself—nor shall he be twice put in jeopardy for the same offence."

[*Constitution of Ohio.*]

"No freeman shall be taken, or imprisoned, or disseized of his freehold, liberties, or privileges, or outlawed, or exiled, or in any manner destroyed, or deprived of his life, liberty, or property, but by the judgment of his peers, or the law of the land.

"In all criminal prosecutions, the accused hath a right to be heard by himself and his counsel, to demand the nature and cause of the accusation against him, and to have a copy thereof; to meet the witnesses face to face; to have compulsory process for obtaining witnesses in his favour; and, in prosecutions by indictment or presentment, a speedy public trial, by an impartial jury of the county or district in which the crime shall have been committed; and shall not be compelled to give evidence against himself.

"No person shall, for the same offence, be twice put in jeopardy of his life or limbs."

[*Constitution of Tennessee.*]

"In all criminal prosecutions, the accused hath a right to be heard by himself and counsel; to demand the nature and cause of the accusation; to be confronted by the witnesses against him to have compulsory process for obtaining witnesses in his favour, and, in all prosecutions by indictment or information, a speedy public trial, by an impartial jury of the county; that he cannot be compelled to give evidence against himself, nor can he be deprived of his life, liberty, or property, but by due course of law."

[*Constitution of Mississippi.*]

the condition of mankind, may be traced the first steps towards that reformation in penal jurisprudence to which we have alluded. The British government appears to have been anxious to extend her penal laws, or at least the spirit of them, to her North-American Colonies. In the Royal Charter, granted to the founder of Pennsylvania, by Charles II. it is directed that the laws of the colony, in relation to felonies, should bear a similitude to those of the mother country; and even the future Provincial Legislatures were constrained to conform to the British system in their future enactments. But William Penn was a man of firm purpose, of strong mental powers, and of an original cast of mind. He thought with freedom on every subject, and his acts comported with his conclusions. He set at defiance the arbitrary injunctions in the Royal Charter relating to the punishment of crimes. First he abolished forfeitures in cases of suicide, and the deodands which followed the perpetration of murder. He then formed an independent Criminal Code, in which capital punishment for robbery, burglary, arson, rape, forgery, and levying war against the governor, was abolished, and alone retained in cases of homicide. Imprisonment, with hard labour, and in some instances the infliction of corporeal punishment, were substituted. In trials for murder, where the jury returned a verdict of guilty, the record of conviction was sent up to the Executive for supervision. This Code, worthy of one of the greatest legislators of the New World or the Old, was transmitted to England, and rejected by Queen Anne and her council. But the Colonial government, conducted with a noble resolution, still retained it in defiance of royal displeasure, until 1718, with the most salutary effects. Under the reign of George I. after much trouble and confusion in the colony, the mild system of William Penn was surrendered, under many aggravating circumstances, in which the hand of oppression is too visibly seen. A new Criminal Code was given to Pennsylvania, which, with subsequent additions,

“In all criminal prosecutions, the accused hath a right to be heard by himself and counsel; to demand the nature and cause of the accusation against him, and to have a copy thereof; to meet the witnesses face to face; to have compulsory process for obtaining witnesses in his favour; and, in prosecutions by indictment or presentment, a speedy public trial by an impartial jury of the county or district in which the offence shall have been committed, and shall not be compelled to give evidence against himself, nor shall be twice put in jeopardy for the same offence.”

[*Constitution of Indiana.*]

“In all criminal prosecutions, the accused hath a right to be heard by himself and counsel; to demand the nature and cause of the accusation against him; to meet the witnesses face to face; to have compulsory process to compel the attendance of witnesses in his favour; and, in prosecutions by indictment or information, a speedy public trial by an impartial jury of the vicinage; and that he shall not be compelled to give evidence against himself.”

[*Constitution of Illinois.*]

rendered sixteen species of crime punishable with death ; also extending capital punishment to all cases of felony on second conviction, excepting larceny. No further change ensued, until the Revolution. That august event burst the fetters of colonial law. In the constitution of Pennsylvania, framed in 1776, the Legislature is ordered "to reform the penal laws—to make punishments less sanguinary, and, in some cases, more proportionate to the offence." In 1786, a new Criminal Code was created, and capital punishment was retained in four of the highest felonies—treason, murder, rape, and arson. But what derogated altogether from its merits, was the infliction of severe corporeal punishment, by whipping in public, and by compulsion to hard labour with the head shaved, and with other external indignities. The tendency of this system was obvious. It roused the strongest feeling of public aversion, and elicited the censures of such men as Benjamin Franklin, Benjamin Rush, and William Bradford. These personages will be ranked, to the close of time, among the ornaments of our species, and among the benefactors of our race. Caleb Lowndes, of the society of Friends, whose biography is the history of benevolence, displayed in its most simple and effective character, aided with unreserved ardour in the attempts at reformation. In 1790, a change took place in the penal laws of that state. The State Prison at Philadelphia was erected. Here commenced the Penitentiary System in the United States, which has now been in existence about thirty years. As we shall mention the peculiar construction of the Penitentiaries in this country, in their proper order and in a succinct manner, nothing need be said here in relation to the internal arrangement and police of the one now mentioned. We are now shewing the rise, and not the defects of the system.

"In 1794, the example of Philadelphia awakened the philanthropy of several citizens of the city and state of New-York. Previous to this period, no views on the subject of the Penitentiary System were entertained in this section of the Union. During the year here mentioned, General Schuyler and Thomas Eddy, without any other business, visited the Philadelphia prison, for the purpose of forming a more accurate knowledge of its tendency, its structure, and its internal arrangements. The view made a favourable impression on their minds; and on their return to New-York, General Schuyler, who was one of the most liberal-minded, enterprising, and illustrious founders of this Commonwealth, and who was then in the senate of this state, immediately drafted a law for the erection of a Penitentiary in the city of New-York. This bill 'for making alterations in the criminal law of this state, and the erecting of State Prisons,' was brought forward, and ably and successfully sustained by Ambrose Spencer, the present Chief Justice of the state of New-York, and finally became a law on the 26th of March, 1796. By this law, two State Prisons were directed to be

established—one at New-York, and one at Albany. The idea of a Penitentiary at Albany, was afterwards abandoned, and the whole appropriation expended in New-York under a commission. With the passage of the law here alluded to, an important amelioration took place in our criminal code. Previous to the year 1796, there were no less than sixteen species of crime, punishable with death, in this state. Corporeal punishment was resorted to, and in many cases, where felonies were not capital, they became so, on their second commission. By the law of 1796, providing for the erection of the New-York Penitentiary, capital punishments were abolished in fourteen cases, for imprisonment during life, or for a shorter period, and only retained for treason and homicide. This reform has since been advanced still further; but some laudable attempts have failed of success. In 1804, eight years after the erection of the New-York Penitentiary, Thomas Eddy framed a law 'for erecting a Prison for solitary confinement in the city of New-York.' This was to contain sixty cells of the dimensions of 7 feet by 8, where all convicts for petit larceny, and other minor offences, were to be confined for a short period in solitude, without labour, and on a low diet. Had this plan succeeded, it was contemplated to divide the state into districts, and to erect a similar prison in each section. By an alteration in the above bill, the erection of the prison was left to the discretion of the Corporation of the city of New-York; who approved of the system, but never executed the law. Good effects were however produced by its passage. A copy of it was transmitted to Mr. Colquhoun, the author of the Police of London, the Police of the River Thames, and other celebrated works, accompanied by a letter to the same distinguished person, from Thomas Eddy. These were handed to Lord Sidmouth, then Secretary of the Home Department, who decidedly approved of the principles which it adopted; and in a few years afterwards, prisons were constructed in England upon the plan which it embraced. On this subject more will be said in the sequel.

The State Prison in Richmond in the Commonwealth of Virginia, was erected in the year 1800. Convicts for homicide in the second degree, manslaughter, rape, grand and petit larceny, burglary, robbery, forgery, and other inferior crimes, are doomed to this Penitentiary. The State Prison in Charlestown, in the Commonwealth of Massachusetts, was erected in 1804 with a correspondent change in the penal code of the state. The State Prison at Baltimore, in the State of Maryland, was erected in 1811. The State Prison at Windsor in the State of Vermont, was erected in the year 1808. The State Prison at Concord, in the State of New-Hampshire, was finished about 1812, and the one at Cincinnati, in the State of Ohio, was established in 1816. There are also Penitentiaries in New-Jersey, Tennessee, and Kentucky. The Penitentiary in the State of Connecticut, differs from all others in the United States, and was not entirely the effect of the system com-

menced in Pennsylvania. We have not, therefore regarded its priority in point of age. About a century ago, a company of German miners opened what was called the Copper, or Simsbury mines. The excavation created by procuring the ore is about 70 feet in its greatest depth, and about one hundred feet in length, varying from ten to fifty feet in width, and from five to fourteen feet in length. About the year 1778, the state made use of this cavern as a prison for felons. In 1790, it was rendered a State Prison for convicts, by the Legislature. The necessary walls, buildings, and workshops, were erected during the same year. No female prisoners are ever sent here, and a female convict is indeed a rare spectacle in this state; they are sent to the country work-house, if ever arraigned and convicted. Burglary, arson, horse-stealing, rape, and forgery, are the crimes punished by sentence to this place. Previous to the period when this prison was prepared, these offences were punished by death, cropping the ears, branding on the forehead, whipping in public, or the pillory. It may therefore be said to have produced a change in the criminal code of Connecticut, which has received the long and constant sanction of public approbation up to this day.

“ These we believe include all the Penitentiaries that have been erected in the United States, with the exception of one at Pittsburgh in the State of Pennsylvania, and one at Auburn in the State of New-York, which we shall notice in the sequel.

“ We have now given a sketch of the rise and progress of the Penitentiary System of the United States. It was first introduced, and has since been cherished, for the important purpose of preventing crimes and offences, and for reforming convicts. The grand question which now arises, is, Has the system answered the expectations of its founders and advocates? To this inquiry but one answer can be given: It has not. Two other inquiries, then, naturally arise: First, Why has the Penitentiary System failed of producing its expected ends? Secondly, Can it be so modified and improved, as to produce the results expected by its founders?

“ We shall contend that the Penitentiary System is a practical System, and that its present defects are separable from it, and can be eradicated. We must still cherish the firm and unshaken conviction, that it is not beyond the bounds of human effort to devise a system of punishment, that will combine in its tendency, the prevention of crimes, and the reform of convicts. We do not believe that civilization has yet effected all the moral changes and improvements, that can be wrought in the constitution of human society, or that laws and government have been carried to the utmost limits of perfection. Nor do we admit, that even in the Penitentiary System, there has been that total failure which some have been pleased to assert, although, from the perversion of its principles, it has disappointed the hopes of its early friends.

“ The divisions of this Report will naturally fall under the following heads :

“ I. What are the defects of the Penitentiary System of the United States, and why has it failed to answer the objects of its establishment ?

“ II. In what manner can the defects be remedied, and how can the System be rendered effectual ?

“ III. If the Penitentiary System is to be abandoned in the United States, to what substitute shall we resort ?

“ The Committee confidently hope that the investigation of these problems will result in a firm conviction that it is our duty to adhere to the Penitentiary System in the United States, and to look to it, under new improvements, as a national blessing, when compared with any other system of criminal law that can succeed it.

“ I. The present defects of the Penitentiary System may be included in this enumeration :

“ 1. Errors in the construction of our prisons.

“ 2. Want of classification among the convicts.

“ 3. Want of room.

“ 4. The too frequent intervention of pardons.

“ 5. Want of a school for juvenile offenders, and of a system of moral and religious instruction.

“ 6. The too frequent change of Superintendants and Governors.

“ 7. Want of proper diet.

“ 8. Too much regard to revenue.

“ 1. The errors in the construction of our State Prisons, have more than once been perceived and pointed out, by those who have cherished a deep interest in the improvement and perfection of the Penal Codes of this country. The place of confinement of the Philadelphia Prison occupies a lot of 400 feet by 200 feet, on which is erected a large stone building, 184 feet long on the north side, two stories high, divided into rooms of equal dimensions of 20 by 18 feet. The New-York Prison is 204 feet long, a wing projecting from each end, and from these wings two other smaller wings. The whole fabric is of the Doric order, and contains 54 rooms, 12 feet by 18, for prisoners, sufficient for the accommodation of 8 persons each. The Massachusetts Penitentiary consists of a principal building, 66 feet long and 28 feet wide, containing five stories and two wings, each 67 feet long and 44 wide, making in the whole a building of 200 feet. The rooms of the two upper stories are 17 feet by 11, and the cells of the two lower stories are 11 feet by 8. The cells in the ground story are assigned to convicts for solitary confinement, and for violating the internal police of the prison. It is unnecessary to describe the internal and external structure of all the Penitentiaries in the United States. The description of the oldest already mentioned may be taken as data. The

Virginia, Maryland, New-Hampshire, Vermont, and Ohio Prisons, do not so deviate from them in any particular, as to redeem the system from the errors which have been enumerated, and which we shall illustrate. The rooms are all too large, and none of the prisons constructed on a plan to prevent the constant intercourse of criminals, or to divide and keep them in distinct and proper classes. Here is one of the fundamental errors, that has defeated the grand object of the Penitentiary System in the United States. This is the greatest of all the defects that time and experience have revealed, in the lapse of thirty years. It accommodates the internal police of our prisons to the ruling propensities of human nature, and gives indulgence to the leading passions and inclinations of man. It baffles the adoption of all other rules and principles of discipline and organization; and we might as well attempt to raise a superstructure without a foundation, as to make efforts for the perfection of a Criminal Code, while its first requisite is wholly wanting.

“The erroneous construction of our Penitentiaries, has not, until recently, attracted that deep attention throughout the country, which it deserves. For several years every thing relating to the system was viewed as a matter of experiment, and so far as it was adopted, it proved so much superior in its moral consequences, to the old sanguinary codes of the colonies, that the gain was deemed matter of congratulation, although the grand end was not attained. Besides, the number of convicts was much smaller than it is at present, the superintendants were frequently changed, the chain of observation was broken; and if the sagacity of observation detected defects, they were not so presented to the Legislatures of the different sections of the Union, as to awaken their apprehensions. Hence one state after another, each having distinct municipal laws, and distinct constitutions of government, went on, imitating Pennsylvania and New-York, in the erection of prisons, and adopted the errors and vices of the system, without an anticipation of disastrous consequences. The last prison on the old plan was erected at Cincinnati, in the state of Ohio, in 1816.

“God has planted in the bosom of man those passions and emotions that constrain him to assimilate his condition to that of his species, and to cultivate those relations, that produce reciprocity of feeling.* Abstractedly speaking, his nature is social; but when

* Two thousand years have not weakened the force of the beautiful idea expressed by Aristotle, when he said, that from the circumstance of man's being endowed with the powers of speech, he could prove his ruling propensity for social existence. Grotius has repeated it in the following remarks: *Homini vero perfectæ ætatis, cum circa similia similiter agere norit cum societatis appetitu eccellente, cujus peculiare solus inter animantes instrumentum habet sermonem, inesse etiam facultatem sciendi agendique, secundum generalia præcepta, par est intelligi, cui quæ conveniunt ea jam sunt non omnium quidem animantium sed humanæ naturæ congruentia,*

born and cherished in the bosom of civilization, and when his faculties are called forth, and his leading propensities gratified, by constant intercourse, and where the pleasures of society become essential to his comfort and his happiness, the heaviest curse that can fall upon him, is, complete and unceasing solitude. His fortitude may endure and triumph over the infliction of corporal sufferings; his want of shame may set at defiance the scorn of the world, as he undergoes the ignominy of public disgrace; his desperation may enable him to look coldly and fearlessly on capital punishment; but that condition that cuts him off from the world and all its endearments and attractions; that judgment of law that proves the grave of every social blessing and allurements, and leaves the mind to prey upon itself, and mixes bitterness and reproach with every remembrance; that doom which places before the eye, one long, dark, and unchanging scene of seclusion that can never be broken by the human voice, lighted up by a smile of joy, nor meliorated by a tear of sympathy, is more appalling, in the train of reflection, than all the terrors of dissolution. If exile from our native country, although it may place us in the midst of the most refined and polished society in foreign countries, and carry with it, as it frequently does, the consolation derived from noble struggles and elevated devotion to a pure cause, frequently breaks the proudest spirit and shakes the firmest resolution, and is viewed as an act of outlawry from the enjoyments of our existence; what must be that exile from all human kind that is the result of vice, profligacy, and crimes; that carries with it the torture of self-condemnation and the reprehension of the world; that cannot be soothed by the enthusiasm of principle, nor mitigated by the distant applause of posterity? The evening sun sets but to rise on the same dark scene of mental suffering: the mind is driven to rely upon its own resources: the pleasures of inventive genius are withdrawn, and the poignancy of deep and settled repentance is uninterrupted. This is not theory, that no practice has sanctioned. It is founded on the deepest principles of our nature, all round the globe, where civilization has cast the lines and boundaries of her empire. And indeed it may perhaps be said with truth, that the social attractions act stronger on depraved and desperate persons, than on those of a correct and virtuous character. What pleasures can pertain to persons destitute of all moral obligations, but the indulgence of those passions that can alone be gratified by a communion with others? Who plunders the property of another, who seeks gain by violating the penal laws, to enjoy the fruits of aggression in solitude? Mark the murderer, the pirate, the burglar, the thief, and the swindler—whither do they repair with the acquisition of their crimes? They go to the bosom of that abandoned circle, which is composed of wretches like themselves. They derive a countenance and support from those, who, like themselves, have ceased to regard moral ties, and who adhere to no common bond

but that which holds together a combination, erected against the peace, the rights, and the security of the community. It is in the refuge afforded by such associations, that reflection is precluded, and conscience vanquished. It is in such asylums of infamy, that the most depraved can find vindicators. In the ebullitions of a convulsive joy at the success and triumphs of guilt, or in the cool and deliberate councils for the prosecution of fresh depredations, we may expect the annihilation of every wholesome and honourable restraint, and the banishment of contrition and remorse. Let us, for instance, take ten or twenty abandoned felons, and give them their choice either to go into complete solitude, and be comfortably clothed and fed, and live in total idleness, or to be placed in the society of one hundred honest mechanics with whom they should live and labour and be comfortable, or be placed in the society of two or three hundred criminals, like themselves, destitute of honesty, and destitute of shame: can any rational person doubt the alternative which would be embraced? Solitude would present nothing but horror; the company of industrious and upright men, would be disgusting; but the association with knaves and villains, would be a place holding out the most pleasing anticipations.

“With these prefatory remarks, and with the principles of conduct and thinking which we have pointed out, fully in mind, let us take a view of the internal state of our Penitentiaries.

“Are our Penitentiaries places which are dreaded by convicts? Is the anticipation of being immured within their walls, generally productive of terror? The observation and experience of years convince us to the contrary. Our Penitentiaries are communities by themselves. They contain so many societies of men of the same feelings, of similar principles, and like dispositions, erected by force of statute. They are so many commonwealths, insulated from the rest of mankind. Look at the Penitentiaries of Pennsylvania, New-York, Massachusetts, and the other states; what is the spectacle which they present? Several hundred convicts are mingled together, without regard to age, atrocity of guilt, or prospect of reform. All the characteristics of social intercourse are presented. There is neither shame nor repentance. All have been placed there by the arm of justice, for violating the laws of the land, and there is but little ground for contrast or reproach. The members of these little communities are comfortably clothed, comfortably fed, condemned to moderate labour, and easy tasks, permitted to have their hours of ease and recreation, indulged in talking over their exploits in the paths of guilt, suffered to form new schemes for future execution, and to wear away their term of service, under circumstances calculated to deprive it of every salutary effect. This state of things is truly appalling, and we cannot draw a picture in more vivid colours, than the one which is presented, of the oldest State Prison in the Union, by the report on

the Penitentiary System in the State of Pennsylvania, on the 27th of January, 1821. 'It seems, says the Report, 'to be generally admitted, that the mode at present in the Penitentiary, does not reform the prisoner. It was intended to be a school of reformation, but it is now a school of vice. It cannot be otherwise, where so many depraved beings are crowded together, without the means of classification, or of adequate employment. There were in confinement on the first instant, four hundred and ninety-four men, and forty women, convicts. A community of interest and design is excited among them, and, instead of reformation, ruin is the general result.' We must then draw the conclusion, that the construction of our Penitentiaries is wholly defective, and calculated to defeat the object of the system. Large numbers of convicts are promiscuously crowded together: a sentence to the State Prison is not viewed with that terror that tends to prevent crimes; the allurements and pleasures of social intercourse are kept up; the ignominy of punishment is forgotten; and with many hundred criminals, the State Prison is viewed (like the transportation to Botany Bay, by felons in Great Britain) as a welcome asylum.*

"The next error which we shall notice, as pertaining to our Penitentiaries, is the entire want of classification, if we except the division of convicts into sexes. Men and women are kept separately, and here the rule of discrimination stops. This is indeed the natural consequence of the evil manner in which our prisons are constructed; yet defective as they are in this respect, it would be practicable, in many cases, to prosecute some more distinction among felons than appears at the present time. We know of no prison in the United States, where the convicts are divided into classes, and kept in classes, with a reference to their own good.† When once placed within the precincts of the Penitentiary, the grade of the offence, the age, the disposition, the indications of repentance, or the proof of their hardihood, are all forgotten, and they comprise one great aggregate of offenders. The prevailing object is to make their labour as productive as possible, and to this object every consideration seems subservient.‡ Here the

* To the truth of this remark we can bear ample testimony, having, in the course of six years' attendance on our courts of criminal jurisprudence, witnessed at least fifty solicitations from criminals, sentenced to one or two years' hard labour in the house of correction, to be transported for seven.—EDIT.

† There are many such in England, and their number is happily increasing.—EDIT.

‡ With us, labour is too little thought of, though we are happy to observe a growing interest in our Legislators and Magistrates to this important subject. In many prisons, manufactures of various kinds are established; in others, treading mills are now introducing, at which prisoners are compelled to work hard, though for no useful purpose, save the very important one of preventing them from being idle.—EDIT.

most obdurate and experienced offender, who has grown grey in the perpetration of crimes, and who has become familiar with the walls and discipline of prisons, who, with equal thoughtlessness and hardihood, contemns the laws of God and man, is seen the daily, and in many prisons, the nightly companion of the unfortunate youth, who, from neglect of parental regard and watchfulness, the want of timely education, and the inculcations of correct early habits, has committed a single offence of a minor grade, and has been sentenced for the shortest term the law allows. Offenders for manslaughter, burglary, larceny, counterfeiting, and swindling, the felon of sixty, and the felon of fifteen,—he who has shed man's blood, or put the midnight torch to his neighbour's dwelling, and threatened the existences of a whole family, and he who has passed a counterfeit bank-note of five dollars, are doomed to a condition, where they are placed together upon equality, and become daily associates. Can we rationally talk of the reform of convicts under such circumstances? What is man? The creature of habit. We assert not the doctrine, that all men are naturally possessed with an equal love of virtue, and an equal abhorrence of vice; but we do assert, that habits of thought, and habits of action, create settled rules of conduct that are grounded on moral excellence—fortify the character against all temptation,—and that they may also destroy the last trait of honesty, truth, and rectitude, and render character the blackest type of human guilt. How many crimes, how many misfortunes, how many sacrifices of worth and promise, have been produced by indiscreet and vicious associations, that existed before men have violated the law, and fallen under the sentence, of a criminal tribunal; and yet by means of our Penitentiaries, we establish, in the execution of our laws, the most desperate, profligate, and dangerous association, that can well be established by human invention, and expect that such a policy will prevent the perpetration of crimes, present a salutary example, and restore those who compose them, reclaimed and regenerated, to the bosom of society! A State Prison must necessarily be filled with every description of offenders, from him who is the least obnoxious to the laws, to him who is the most flagrant aggressor. Felons, according to the ordinary principles of our nature, will assimilate in moral character by intercourse; and the standard which will be approached and adopted, will not be the lowest, but the highest degree of turpitude. The hardened convict will maintain his abandoned principles, and the novice in guilt will become his pupil and his convert. The greater offender will not go to the lesser; the tendency is the reverse. It requires no reflection to perceive, that without classification, our Penitentiaries, instead of preventing crimes, and reforming convicts, directly promote crimes, and augment the moral baseness of convicts. They are so many schools of vice—they are so many seminaries to impart lessons and maxims, calculated to banish legal restraints,

moral considerations, pride of character, and self-regard. It is notorious that, in all public prisons, their tenants soon adopt certain principles of government and conduct among themselves, and that they soon assume the form and semblance of a distinct and independent community. They have their watchwords, their technical terms, their peculiar language, and their causes and objects of emulation. Can we see any thing in this view, but consequences the most serious and alarming? Who fill our Penitentiaries? Take those of Richmond, Baltimore, Philadelphia, New-York, and Boston—and we shall find their tenants composed of renegadoes from England, Ireland, Scotland, France, Italy, and other parts of the continent of Europe, united to convicts who are natives of the United States. Many of them were finished adepts before they reached our shores, and united to such of our own citizens as are equally well skilled in the perpetration of crimes, they form a combination every way calculated to extirpate the last principle of honesty in the human breast. With this congregation of robbers, burglars, thieves, counterfeiters, and swindlers, of every description, we shut up all classes of minor offenders, and they mingle together, for months and years, without distinction. Many of them are of respectable parentage, and have been decently, and sometimes well educated; their hold on the respect of the world is not entirely broken, the feelings of repentance and self-respect are not extinguished;—and they have not withdrawn their eyes from the paths that lead to reform, and to restoration. Many of them possess dispositions that are easily swayed, and sensibilities that are easily excited by reason and truth, and, under proper discipline, could be reclaimed and reformed. But can we rationally look for such results, when they are turned into a Penitentiary, with hundreds of criminals, who are daily rendered more wicked by example and precept? As to those State Prisons which have been erected in the interior of our country, they too have their desperate and hardened tenants, whose evil communications are palpably seen in the most baleful consequences. Let us ask any sagacious observer of human nature, unacquainted with the internal police of our Penitentiaries, to suggest a school where the commitment of the most pernicious crimes could be taught with the most effect; could he select a place more fertile, in the most pernicious results, than the indiscriminate society of knaves and villains of all ages and degrees of guilt, with strong and furious passions, hardy constitutions, and sound health, comfortably clothed, sumptuously fed, and left to the performance of trifling duties? Your Committee are not indulging in speculation. They say that our Penitentiaries are destitute of the classification of convicts, of any regard to the degree of individual guilt, and any regard to age—and without any regard to reclamation. We say that an indiscriminate intercourse exists among the convicts, and that the different shades of guilt and atrocity are blended together. We say that both by day and by

night, with few or no exceptions, they communicate with each other;—that the most pernicious principles may be inculcated, the worst of passions inflamed, the most profligate maxims be rendered familiar—and all shame, honesty, and self-respect, be destroyed. We appeal to any Penitentiary in the United States, to shew us the moral misapplication of this description. If there are exceptions, they are in some of the new Penitentiaries, where the prisoners are few, and the evils here spoken of, not yet palpably developed. The State Prison in Ohio, erected five years ago, already severely experiences the truth of what we here lay down. Such has been the information derived by the Chairman of the Committee, in a personal conversation with one of the most distinguished and public-spirited men of that State.

“ We shall here adduce some proofs to illustrate the assertions in which we have indulged. We could produce more than will be referred to, were it essential and requisite. We shall begin with Pennsylvania, and quote the Report to the Senate of that State, before referred to. ‘ There were in confinement,’ says that well-written and lucid document, ‘ on the first of January, 1821, four hundred and twenty-four men and forty women convicts. For want of room to separate them, the young associate with the old offenders: the petty thief becomes the pupil of the highway robber; the beardless boy listens with delight to the well-told tale of daring exploits, and hair-breadth escapes, of hoary-headed villany, and from the experience of age derives instruction, which fits him to be a pest and terror to society. Community of interest and design is excited among them, and instead of reformation, ruin is the general result.’ ”

“ ‘ This is a short, but melancholy picture; it is but faintly drawn, but it is sufficiently strong to excite attention in every benevolent mind. The grand juries of our district have, for years past, presented to the public a similar portrait of our once boasted Penitentiary, and the late Executive has very judiciously directed the attention of the Legislature of the State to the subject.’ ”

“ ‘ We shall next refer to the Statistical View of the operation of the Penal Code of Pennsylvania, prepared and published by the Society for alleviating the miseries of public prisons. ‘ So many,’ says this publication, ‘ are crowded together in so small a space, and so much intermixed, the comparatively innocent with the guilty; the young offender, and often the disobedient servant or apprentice, with the most experienced and hardened culprit; that the institution already begins to assume the character of a European Prison, and a seminary for every vice, in which the unfortunate being who commits the first offence, knowing none of the arts of methodized villany, can scarcely avoid deeper contamination, and is thus led to extreme depravity: with these, from the insufficiency of room to form separate accommodations, he must be associated in his confinement.’ ” We shall next cite the words of Mr. Hopkinson,

whose celebrity as a lawyer and a statesman, give him a passport to the acquaintance of the American people. 'So far,' says he, 'from reformation having been the effect of the system as heretofore practised, one of its worst evils is, that by throwing a crowd of criminals together, necessarily of different degrees of depravity, they become equally wicked and corrupt, and skilled in the various contrivances to commit crimes, and elude justice. It is a college for the education of men to prey upon society. A novice, who, if kept from company worse than himself, might have been reclaimed from his first attempts, is here associated with old, hardened, and skilful offenders; he hears, with envy and admiration, the stories of their prowess and dexterity: his ambition is roused, his knowledge extended, by these recitals, and every idea of repentance is scorned, every emotion of virtue extinguished. Instances of this sort are numerous, both in the United States and in England. I consider this herding of criminals together as a vital defect in the Penitentiary System.'

"A letter, full of sound sense, from Bishop White, president of the Philadelphia Society for alleviating the miseries of public prisons, whose persevering and benevolent efforts are well known, goes to prove the facts above stated.

"As we pass from the Philadelphia to the New-York Penitentiary, we find nothing but the strongest evidence to prove the total want of any judicious classification of prisoners. Our State Prison has been crowded for years. Convicts of all ages and all degrees of turpitude, have been placed together, and all the evil and fatal consequences of vicious communications have been exhibited. It was built to accommodate three hundred persons, and more than seven hundred have been confined in it at once—many of them foreigners from all the ends of the earth. Your Committee need appeal to no documents, to shew the total want of a proper division of convicts in our Penitentiary. The defect is well known to the whole community, and is as obvious to the eye as the prison itself. Culprits come out far more depraved and desperate than they were when they received the sentence. The young are advanced in the paths of guilt; the old, confirmed in their baseness; morals, instead of being improved, are broken down; conscience, instead of being restored to a tone of reproof, is blunted and banished. No statement of ours can be too strong on this point. The fact stands complete and conclusive.

"The State Prison in Massachusetts forms no exception to the general want of classification. Unfortunately, the circulars addressed to several of the first men in Massachusetts, by your Committee, have not been answered or noticed in a single instance; we must therefore rely on that information which has been derived from other sources. We feel authorized to assert, that there has ever been a neglect of that division and separation of convicts, that discrimination between old and young offenders, and that

prevention of evil communication, which constitutes the grand defect under consideration. We are, however, recently informed, that it is at present less to be apprehended in this case than formerly.

“ Perhaps no Penitentiary in the United States has been managed with more wisdom, care, and uniformity, than the one in Virginia. Samuel P. Parsons, of the society of Friends, who has long been the superintendant, and who, if any man has capacity and zeal to perfect the system, possesses them in an eminent degree, and who has spared no effort to accomplish the original end of the institution, informs us, that the want of classification of convicts is one of the evils which have caused the partial disappointment of its friends and patrons. There is too much intercourse among the prisoners, too many sleep together, and the contagion of vice is apparent.

“ The State Prison of New-Hampshire has been erected but for a few years. The number of felons is not great, and yet the want of a division into classes is already perceptible. Gov. Plumer, the late distinguished chief magistrate of the State, on whose sound and judicious opinion the Committee place great reliance, and to which they shall again refer, observes, that “ effectual measures should be adopted, to separate, in the Penitentiary, old offenders from the young and inexperienced, otherwise the latter, instead of being reformed, will become adepts in crimes; and when the term of their confinement expires, they will return to society, more wicked and abandoned than when they left it.” Judge Woodberry, of the New-Hampshire Supreme Court, remarks: “ The prisoners, according to the enormity of their crimes, should be classed, and marked with some distinctive badge. They should, during the day, be kept more quiet, and secluded from either society or conversation, and during the night wholly separated from each other.”

“ The letter from the Hon. Daniel Clussman, one of the most distinguished lawyers in Vermont, and in New-England, and a careful and sound legislator, observes, when speaking of the Penitentiary in that state: ‘ The prisoners are only exposed to corruption; a young man who has been detected and punished for the first crime he has committed, and who has no settled habits of vice, is confined with old and hardened offenders, and those will have an influence on the young mind. He will, in a measure, look up to them.’

“ The Penitentiary in Maryland, and the one in Ohio, erected about six years ago, go on with an exhibition of the same radical defects; and although the State Prison in Connecticut is different from any other in the United States, yet Governor Wolcott remarks, in his very interesting communication, which we shall more fully notice, ‘ that it has been a defect in the establishment, that the means of discrimination between convicts of different degrees of

enormity, do not sufficiently exist.' On this alarming error in the Penitentiary System, we trust that enough has been said in this place. Its existence, and its tendency, require no further illustration here.

"The want of room is another defect, that applies to several of the State Prisons, and is, in some measure, the result of their construction. In Philadelphia, New-York, Baltimore, and Charleston, it would have destroyed the ability to classify convicts, had it been a part of the penitentiary policy to have resorted to this policy. It has produced another evil next to the one last mentioned, if not still more fatal—the exercise of the pardoning power. In no state has this defect been so alarming and disastrous as in our own. The Judges of our Supreme Court have actually recommended convicts to pardon, and the Governor of the State has, in innumerable instances, granted pardons to make room for new criminals. Want of a place to secure new offenders, rendered this baneful state of things absolutely necessary, if the laws were administered at all.* In Pennsylvania, the most serious difficulties have arisen from the want of more extensive accommodation, and in Massachusetts, previous to the erection of the State of Main, and its separation from the parent State, and an alteration of the Criminal Code, that places young offenders in the county prisons, great disadvantages arose from the same cause. In New York and Pennsylvania, these evils will be diminished hereafter, by the erection of new prisons, although they here deserve much consideration among the causes that have produced the practical failure of the State Prison system.

"We now come to a defect, that has been one of the radical causes of disappointment in our Penitentiary system, and one whose existence will ever defeat the most perfect Criminal Code that human wisdom can frame. We refer to the frequent exercise of the pardoning power. This evil, although most deeply felt in all the States, has been attended with the most fatal results whenever the Penitentiary system has been tried on a large scale. It has been found, to the last degree, pernicious in Pennsylvania, New-York, and Massachusetts. Unless more caution is hereafter exercised with regard to the suspension of justice, we may as well close and abandon our Penitentiaries, so far as prevention of crimes is concerned. In every department of law, there are certain fundamental maxims, that truth, experience, and universal assent, render sacred and unquestionable. Thus all jurists and legislators adopt the principle, that the certainty of punishment is the prevention of crimes. This was a favourite feature in the writings of Beccaria. It was laid down by Sir Samuel Romilly, one of the greatest lawyers which England ever had, that could punishment be reduced to absolute certainty, a very slight penalty would

* Report of Committee to New-York Senate, March 7, 1817.

prevent every crime that was the result of premeditation. And we might well ask, if any offence, of consequence, was ever committed where there was not a full conviction, in the mind of the perpetrator, that he should escape the grasp of justice? The felon does not weigh the gain of his deed, with the punishment which the law denounces against him, and strike the balance; but he connects together the acquisition, and the belief of eluding justice. Would any man rob the mail of the United States, if he knew that death was his certain doom! Would any man pass a five-dollar bank note, if he knew that five years' imprisonment would be his destiny? No one can rationally pretend it. What then is the effect of granting frequent pardons? Does it not go directly to diminish the certainty of punishments? A pardon disarms the law, and is a destruction of punishment. If pardons are often granted, what is their consequence on the mind of public offenders? Not only do they calculate on the general belief of escape, but they reflect, if even that confidence should be ill-placed; they will be fit subjects of executive clemency; and thus is combined in their thoughts the double prospect of going unpunished. This, therefore, holds out a direct encouragement to the desperate and evil-minded, and contravenes that vital requisite of every Criminal Code, on which the Marquis Beccaria, and every succeeding writer, has laid so much stress. Besides, if the pardons are granted without due discrimination, there is extreme and barefaced injustice in the policy; and it is a sound maxim in jurisprudence, as well as in morals, that he who attempts to punish another for offending against justice, should himself be just. This is the way to render justice a mockery, and weaken the respect of the community for the laws. Four or five hundred convicts are confined in a Penitentiary; some for robbery, burglary, and swindling, and some for passing a five-dollar note, or stealing a garment. The robber, the burglar, and the swindler, are pardoned; and he who passes the note, or takes the garment, is kept in for months and years. What must be the reflection of convicts on such an administration of justice? This is no speculation: the most notorious felons have again and again been pardoned from our Penitentiaries, while the young and inexperienced culprits, for committing crimes of comparative petty magnitude, are kept in for years. Is this the way to render our prisons places of reform and amendment? Is this the way to render law and justice sacred in the eye of criminals? One of the great objects of punishment, is said, by many writers, to be example, and the restraining consequences to flow from it. Example, to be effectual, should be uniform. It should not be severe and desolating in one case, and wholly destitute of force in another. What beneficial effect can we expect from this source, when it is doubtful who will, and who will not suffer after sentence? when it is questionable, whether the most flagrant or most excusable offender will endure the heaviest punishment?

Reasoning is unnecessary to illustrate the ruinous consequences of this abuse of executive justice. It strikes at the root, and contravenes the ends, of all Criminal Codes.

“ This evil has not been felt in all the States. Its consequences have been most apparent in the states where Penitentiaries were early resorted to; and, what is more to be regretted, want of room for the confinement of convicts, and not a regard for the constraining appeals of clemency, has been the moving cause which has led to its existence. The state of New-York has unfortunately furnished the most striking and melancholy proofs of the correctness of our remarks, of any state in the confederacy. We shall here refer to a report of certain commissioners, appointed to examine into the State Prison, relative to its expenditures. This document remarks, that ‘ the Judges of the Supreme Court have been obliged to recommend for pardon, and the Executive to exercise his constitutional power of pardoning, merely for the purpose of making room for the reception of new offenders. The sentence of the law must, in the first instance, be complied with; the convict must be received in the prison, and put to labour; but before his term of service has half expired, it has been found indispensable to get rid of him, in order to make room for others under similar sentences. The consequence has been, that while, on the one hand, those whose dispositions and habits have prepared them for the perpetration of crime, have been encouraged to go on and commit their depredations in the hope of at least partial, if not absolute impunity, (for that portion of the community, no doubt, perfectly understand the subject, and know well the calculation they may make upon it)—on the other, the institution has been subjected to the disadvantage of continual change: by the time one set of workmen have been taught to labour, and have been qualified to make some return for the expense they have occasioned, they are discharged from confinement, and a new set substituted in their place. And thus all the inconvenience and expense of preparing them for usefulness is constantly borne, and all the advantages expected to result from it almost as uniformly relinquished. On referring to the reports for the five years which have been mentioned, it is found that within that period, seven hundred and forty convicts have been pardoned, and only seventy-seven discharged by the expiration of their sentences. And the number of pardons within the year just ended, is stated by the inspectors to have been even greater, and more disproportionate to the number of other discharges, than in any former year. Nor will the force of this fact be in any degree impaired, by a consideration of the moral effects of these pardons upon the convicts themselves. Of all those who have, within the above period, been committed for second and third offences, about two-thirds have been discharged from their former sentences by pardon. And of twenty-three, the whole number convicted of second and third offences in the year last reported, (1815,) twenty had been pre-

viciously pardoned, and only three discharged by the ordinary course of law."

" Since this report was made, some mitigation of the evil has existed, in consequence of the advantages afforded by the Auburn Penitentiary. But still the evil is among us. Great numbers are annually pardoned out of the State Prison in the city of New-York, on the grounds stated in the report alluded to, and sometimes we fear from a mistaken policy of displaying principles of humanity. It is to be regretted, that many of our most influential citizens are constantly found joining in recommendations for pardons to the Executive, without reflection on the impropriety of defeating the purpose of the laws; and it is more regretted, that jurors, after they have convicted a felon under the obligations and solemnities of an oath, turn round and join a petition that renders their own verdict a nullity, and the forms of justice a fruitless ceremony. Whoever attends the criminal courts of this State, and more particularly the Court of General Sessions of the city and county of New-York, may perceive the palpable tendency of a frequent exercise of the pardoning power. Criminals are constantly arraigned, tried, and convicted, who a few months, and oftentimes a few days before, were dismissed from prison by a pardon from the governor. We shall here present the views and sentiments of one of our statesmen on this point, who has spoken in words more forcible than any we can adopt, and whose remarks are entitled to peculiar respect, from his sound experience as a lawyer. We refer to the speech of Ogden Edwards, Esq. in the late Convention of this State. When speaking of the effect of granting pardons, he said, ' that by the indiscreet use of the pardoning power, the administration of justice had become relaxed; that if not checked, we should soon have to erect State Prisons in perhaps every county in the State. The exercise of the power of pardoning is pleasant, it is humane, it is agreeable to the best feelings of the human heart; but sad experience has taught, that the interests of the community require, that the civil arm should be brought to bear with power upon malefactors. It was a remark of an eminent Judge, now gone down to the grave, that mercy to the criminal was cruelty to the State. If you exercise this pardoning power to the extent that has been done, what will be the consequences? The rest of society will be exposed to the depredations of villains. The laws should be exercised with a strong and resolute hand. Our Penal Code is mild; and the manner of punishment is meted out to all in the proportion they deserve. If a reasonable doubt exists, the felon is acquitted. But should he be convicted, there is still a discretion reposed in the court for his benefit. Why has the pardoning power been so fully and frequently exercised? Why are our prison doors so often thrown open, and villains let loose to prowl upon society? It is because our Executive has been too much influenced by feelings of humanity. The governor must

nerve himself against their solicitations, and act with a consciousness that he must account to the people for the manner in which he uses this pardoning power. Even in Great Britain, a pardon never passes the great seal, without containing a recital of the causes for which it is extended. But in this State they are granted without a single reason for it. And after the inhabitants of a country have exercised their vigilance in detecting the felon; after the jurors have convicted, and judges sentenced him; the interposing hand of the Executive rescues him from punishment. Unless we abolish this system, we may as well open the prison doors at once. They enter novices in iniquity, and remain long enough to become professors of all its arts. This is the practical operation of the system, and unless we nerve ourselves against it, sooner or later the rights of the people of this State will be held by a moral precarious tenure. This sickly sympathy is wearing away the foundation of our laws. Placed here as one of the guardians of the rights and privileges of the people, I wish to have such a provision inserted in the Constitution, as shall prove an effectual check upon vice.'

"The tendency of too frequently exercising the pardoning power, has been found equally pernicious in the State of Pennsylvania, as far as practice has developed the principle. The same remark applies, in a diminished degree, to other states. This grand defect will be further illustrated by the words of the late Governor of New-Hampshire. They are full of sound sense and correct observation. 'The power of granting pardons,' he remarks, 'should be seldom exercised. The certainty of punishment has a great, if not a most powerful influence upon the wicked, in restraining them from the commission of crimes. The government should therefore avoid every thing that has a necessary tendency to impair the force of that certainty. A hardened, subtle offender, dead to moral feelings, calculates upon the many chances he has to escape punishment. His hopes are strong that he shall not be suspected; that if suspected, he shall be able to avoid arrest; that if arrested, proof will not be obtained to convict him; and if convicted, that he shall be pardoned. That spirit of benevolence, which often prompts public officers to pardon the guilty, does honour to the heart, but it impairs the security of society. During the four years I was governor of this state, I pardoned but two of the convicts who were confined in the State Prison, although the applications for the first two or three years were numerous, and supported by the recommendations of many respectable characters. *I did not consider myself at liberty to question the propriety of the opinion of the court who rendered the judgment. I believed they were the only tribunal competent to pronounce upon the innocence or guilt of the accused; and that their own decision ought to be conclusive.*'"

* The cases mentioned justified the pardon—one was insane, and the other in the last stage of life, without hope of recovery.

“ Mr. Raymond, of Baltimore, indulges in the following observations, when speaking of the pardoning power in the State of Maryland. He says, that ‘ some of the facilities of escaping punishment might be easily remedied, and with this view, I would deprive the governor of the power of pardoning, and granting a *nolle prosequi*. I consider the power to be attended with the most mischievous consequences, and should be taken away entirely. In the first place, this must be a most unpleasant power for an honest and humane man to exercise. In the next place, there can be no hope, in the present state of society, that it will be exercised with rigour and impartiality. Those who have strong friends will obtain a *nolle prosequi*, or a pardon, be their crimes small or great. Those who have not friends, will never obtain either the one or the other. But these are by no means the worst consequences of this power. It is the anchor of hope to the accused, and the convict; and there is very little likelihood of penitence or reformation so long as there is hope of escaping punishment. A single spark of hope will support a mind which, without it, would sink into contrition and repentance. It should, therefore, be a principal object to extinguish every ray of hope of escape in the mind of the accused criminal, and of the felon.’

“ Mr. Parsons, in his letter on the Penitentiary System of Virginia, considers the granting of pardons one cause of its failure to answer the required end; and the North American Review, whose investigations on all subjects do honour to the American nation, remarks, when speaking of the Massachusetts Penitentiary, that ‘ out of fourteen hundred and seventy-one convicts, who have been sent to the Massachusetts State Prison, during a period of sixteen years, two hundred and forty-two have been pardoned, and twenty of them have been afterwards committed again.’ How many of these same pardoned convicts have been committed to prison in other states than Massachusetts we are not informed, and we cannot here forbear to express a most decided repugnance to the practice that has prevailed in this and in other states, of pardoning criminals, on condition of their leaving the state in which they have offended. It is immoral, unjust, and disgraceful. It is opening your prison doors, and sending forth so many outlaws to mar the peace and plunder the property of citizens in neighbouring sections of the Union.

“ The Committee trust that they have indulged in a sufficient latitude of remark on this defect. Its tendency to prevent the end of every Criminal Code is palpable. This truth has been seen and felt in other countries besides our own. Beccaria, Sir Samuel Romilly, and Mr. Colquhoun, have reprehended it on the other side of the water, and Sir James Mackintosh, in a debate some three years ago, in the British House of Commons, on some of the Penal Laws of Great Britain, stated to that body, ‘ that one pardon contributed more to excite the hope of escape, than twenty

executions to produce the fear of punishment; and that an able and ingenious writer, who, as a magistrate, was peculiarly competent to judge, forcibly argued that pardons contributed to the increase of crime.'

"The next error which the Committee would notice, is the frequent change of superintendants, governors, directors, and managers, in several, if not in all, of the Penitentiaries in the United States. No system of laws can prove salutary and effectual, when its administration is grossly defective. More especially a system intended to reform the most depraved and desperate portion of mankind, and one which is designed to extinguish the worst of passions, and destroy the most vicious habits, should be uniform and unchanging in its operations. This has not been the case in the immediate administration of the Penitentiary system. Unfortunately, party politics have pervaded the different states of the Union, and all places of power and trust have turned on their constant fluctuations. Not even our State Prisons have been spared. The men who have been entrusted with their supervision have been displaced again and again, and others been called in to supply their places. Removals and appointments have been governed by party feelings, and made on party grounds, to give strength and consequence to this or that political sect. What has been the result? As soon as one set of supervisors, or governors, have become accustomed to the duties of their station; as soon as they have been able to take that comprehensive view of a system, that detects errors and suggests remedies, their powers have been vacated, and their functions transferred to others. These, in their turn, have been swept aside, to gratify the wishes of new applicants. In this state of things, the most pernicious results have been found. The government of our Penitentiaries has been often changed, old laws have been relaxed, and new internal regulations have been established. Rash experiments have been made. Nor is this all; we fear that the selection of individuals to superintend our Penitentiaries has not always been the most judicious. Party favouritism has had its dominion in this respect. In Pennsylvania and New-York, political changes have been more frequent than in Massachusetts, Virginia, Maryland, and other states where Penitentiaries have been established. Had the selection of governors and superintendants, in the two states first mentioned, been judicious, and been made with a regard to the peculiar relation that must exist between several hundred human beings guilty of crimes, and placed in custody for punishment, example, and reform; had men been selected for their public seal, their benevolence, and their capacity to devote time and reflection to their duty; and, more than this, had men who have been oftentimes appointed, been preserved steadily in their stations until their experience and observation had taught them wisdom and judgment, many of the evils now enumerated might have been prevented. As the system has been administered, two more disad-

vantages, kindred to the others, have here arisen. In the first place, there being no assurance of permanency in the enjoyment of these stations, good men have been constrained to decline them; and in the second place, where they have accepted them, the precarious tenure with which they were held, destroyed that ambition, and extinguished that hope of reform, that would otherwise have been cherished. The Committee consider that the cause of failure in the system here spoken of, is so apparent in its consequences, and so foreign in its nature to the system itself, that it requires nothing more in this place than the brief notice which we have conferred upon it.

“The want of a school for juvenile offenders has been another, and a stable evil, as has also been the want of a proper system of moral and religious instruction. The first desideratum has long been palpable, more especially in those Penitentiaries that are situated in our large cities, or in their vicinity. As population clusters, the civil relations of life multiply, moral habits become less strict, education is less diffused, and a portion of the youthful part of the community are more neglected; temptations to vice are stronger and more numerous, and young convicts bear a greater ratio to old ones, than in the interior. Hence the Criminal Courts of the cities and larger towns, frequently sentence boys from fourteen to eighteen years of age, to a long term of service in our State Prisons. Whoever has entered these abodes, has seen youth of various ages, from fourteen to twenty years old, wearing away a portion of the brightest and most precious period of their existence among felons of the most abandoned description, without the means of improving. It is impossible that they should not come forth prepared for evil deeds. The worst examples are constantly before their eyes. Morality is ridiculed: honesty is despised, and vice is set off with every attraction that hardened guilt can suggest. Religious service, we believe, is generally performed in our state prisons once a week. This does not seem adequate to produce the effects to be desired. We think that the chaplains of our Penitentiaries should often visit the criminals, and afford that instruction, and give those mild and conciliating counsels, that conspire to awaken and restore the mind to its lost tone of moral energy.

“We shall conclude this division of the Report by noticing one more defect attendant on the administration of the Penitentiary system, although no way intrinsic, or inherent in its constitution. We refer to the great regard which has been paid, in the different states, to the revenue to be derived from the labours of convicts in the State Prisons, without paying due respect to the fact, that the end of the system itself might be defeated by such policy. It is very natural, and it is very necessary, that the States should pay a strict attention to their financial resources, and think of debt and credit. Still it is a source of regret, to see narrow fiscal views bear so strongly on the public mind, as not only to defeat a great

moral purpose, but even to increase expenditures which it is intended to diminish.

“ Two considerations strike the mind on this point: first, the object of the Penitentiary system; and secondly, the great increase of the necessary expense attending it, in consequence of its failure to produce expected results. What then was the object of this system in the United States? It has already been mentioned; it was the suppression of crime and offences, and the reform of convicts. What should be the first thought of those who have the charge of its administration? Not its annual income, not the amount of revenue that can be derived yearly, not the most lucrative end to which the toils and labours of the convicts can be devoted; but the government, discipline, and internal arrangement which will be most conducive to the great object of the system. If mingling young and old criminals in the same apartment; if crowding convicts together, by night or by day; if tolerating a state of things that permits a constant intercourse among culprits, and affords those social recreations, and those effusions of spirit, that extinguish a sense of shame, and cross the salutary tendency of punishment, promote the saving of expenditure, they defeat the purpose of the system to which they are intended to be subservient, and render vain and useless, to a great extent, the labours of the Legislature, and the integrity and firmness of the jurist and the magistrate. In the second place, the attempts at economy now resorted to, by those who have the management and control of our Penitentiary establishments, are abortive since the fact is clearly evident, that instead of preventing, when viewed in their full operation, they augment expense. The most effectual method of lessening disbursements, would be the diminution of crimes and offences by the due execution of the laws; and so far as their execution fails to promote this diminution, so far the public are laid under pecuniary liabilities, that might be avoided. If the construction and internal regulations of our Penitentiaries were judicious, there would be less commitments for crimes, and, of course, less expense in the yearly management of our Penitentiaries. In truth, revenue, as connected with the system of which we are treating, should never enter into the views of our different state governments, as a primary object. It should never clash, nor, in any manner, come in competition with the most secure and competent means of preventing crimes, and of changing the characters of vicious men, who fall under the sentence of the law. And yet one of the grand complaints against the Penitentiary system is, that it will not support itself. The States are brought annually in debt, and the people are compelled to lose, instead of gaining wealth by its existence. It presents a singular phenomenon in political economy, where a Criminal Code is a source of public revenue. Heretofore it has been supposed, in every rational state of society, that there would be a depraved, indolent, and desperate portion of

the community, who in any event would prove a tax to the rest of the people. If suffered to roam at large, they would prey upon the peace, violate the security, and plunder the property of their fellow-citizens. If confined to hard labour, they might still compel the commonwealth to contribute out of its annual resources to their support. But after all, is not the commonwealth the gainer by their confinement, even if the State Prison that holds them does not pay its way? For what would convicts do, were they in the full enjoyment of their personal freedom? They would commit constant depredations on the community, and live in indolence and profligacy, on the avails of their guilty deeds. We must compare what little they would earn by honest labour for their support, if left at large, with what they earn for their maintenance when confined in the Penitentiary—not forgetting, at the same time, what society would lose by their thefts, swindlings, counterfeitings, passing of forged notes, and other offences, and then strike the balance. In this view of the subject, no very alarming disparity would appear. But this is not all. When abandoned men are suffered to be abroad in the world, with all their evil propensities in full vigour, they spread around them a moral contamination. They withdraw others from the paths of peaceful industry, and diminish the productive energies of the country.

“Several of our Penitentiaries support themselves;* others, it is probable, would also, could there be stability in the tenure of the offices and trusts which are connected with them. The Committee would certainly inculcate a prudent regard for frugality; but let not an ill-timed parsimony defeat moral ends, vitally identified with the tranquillity and safety of society; and not only this, but even go to defeat its own immediate object, by the consequences to which it must lead. The state of the country is becoming more favourable to the debt and credit of our Penitentiaries. We are placing more reliance, than heretofore, on our internal resources, and more dependence on our domestic manufactures, especially on those of the coarser kinds; and we may find the labours of convicts attended with a more certain remuneration. But whether this prove the case or not, we should either renounce the Penitentiary system altogether, and resort to some other method to punish and prevent crimes, or pursue such a course of policy in its government as will render it the most effective in its bearings and operations. This has not been done when profit has been the moving spring of action.

* This may be the case in a comparatively new country like America, but it never can be in England, where lucrative means of employment cannot be found for criminals, without injury to the honest and industrious labourer and manufacturer. It was the matured opinion of the illustrious Howard, that an object so unattainable should never be attempted; and to the justice of that opinion we cordially subscribe.—*EDIT.*

“ We have mentioned the want of proper diet, as a defect worthy of notice. Convicts who are consigned to hard labour should be supplied with food that is coarse, wholesome, and nourishing, and they should have it in sufficient quantities to meet the requisitions of nature. But here we should stop. Every thing calculated to inflame the passions, and sharpen the evil propensities of men,—every thing of a stimulating nature,—every thing calculated to render a Penitentiary attractive and pleasant, as a place of gratification to the appetite,—should be strictly avoided. The use of ardent spirits and exhilarating liquors and fluids, in any shape, excepting as a medicine, should be rigidly precluded. This has not heretofore been done in many of the State Prisons. A certain portion of spirituous liquor has been dealt out daily to each convict; and their food has been far better and more luxurious than that of two-thirds of the honest mechanics in the community.* The Committee do not say that this has been the case in every State; but it has been the case in their own, and in others. If we are to render public prisons, places where the desperate and depraved in the land find comfort and indulgence,—if they prefer to move and breathe in their walls, to being in the possession of personal liberty,—if when they leave their gates, they cast back a lingering look on the daily gratifications which they enjoyed,—the terror of punishment is gone, and the dread of law is destroyed.

“ These are the views of the Committee, as to the defects which have produced a failure of the Penitentiary System in the United States. Others, perhaps, of a collateral nature, might be enumerated; but the leading evils have been fully designated, arranged, and amplified. We will concede, that the system has not answered the expectations of its advocates; but a concession, on the other hand, is equally demanded, that it has not had a fair trial, or that, if it has had a rational test, proof has been afforded that it can be rendered more effectual than any other mode of punishment. In Pennsylvania, for a number of years, while there was a judicious selection of inspectors, while there was uniformity in the internal regulations of the system, and while there was sufficient room for convicts, its operation was found peculiarly salutary, and the hopes and confidence of men gathered round it. In the state of New-York, we can also say with confidence, that for several years, while the managers were men of public spirit, and of sufficient leisure to attend to the careful and uniform management of our State Prison,

* In the former respect, our discipline is much better than that of America; the sale, or introduction, of spirituous liquors into prisons having long since been interdicted, under a severe penalty, by statute. In the latter, to use a homely phrase, we have often thought, that, of late years, our prisoners also have been better fed than taught. Their food should be sufficient, but coarse, and if rendered rather unpalatable than otherwise, we know not that any harm would be done.—*EDIT.*

it was productive of many public blessings that have since disappeared, from the existence of neglect, and from various abuses that have been pointed out in our general summary. And even admitting all that the opponents of the system assert, one question should be always candidly borne in mind: suppose that the Penitentiary System had never been established in the United States, what would have been our condition? It is believed by the Committee, that it would have been far more intolerable than the present state of our criminal laws. It will be perceived that the system has led to a change in the Criminal Codes of every State in the Union, as far as it has been adopted. They have been fundamentally reformed, and sanguinary and ignominious punishments renounced. Death, cropping the ears, burning the hand, exposure in the pillory, the public infliction of stripes, and confinement without labour in the county jails for a term of years, have been abandoned, and confinement to hard labour substituted. And after all, there are no data to authorize the conclusion, that crimes have been more numerous or atrocious than they would have been under the old laws. Reformation was rarely, if ever, produced by their administration, and many criminals have been driven to desperation by marks of disgrace; whereas several instances can be pointed out, where convicts have been reclaimed and reformed in our State Prisons, and been sent forth with a character for industry, sobriety, and honesty. It is not practicable to institute any thing like a fair and conclusive comparison between the operation of our present Criminal Codes, and the severe and cruel laws which they have superseded. Population has increased, and the history of nations shews us, that crimes and population do not always bear the same proportion to each other. The density of the latter has a material influence. Two hundred thousand people residing in the space of two miles square, will shew a much more formidable criminal calendar, than the same number scattered over a whole country, or a whole state. Vices are produced by the intercourse of the profligate; and bad passions mingle together, influence each other, and break forth in deeds of guilt and desperation. Inequalities in the condition of individuals become more apparent; property is less equally distributed; poverty is more perceptible, and want and misery more common. New relations in society are created, new laws are required, new offences arise, daily transactions are multiplied, and the avenues to temptations are rendered more numerous. Hence, it would not be judging by a fair standard, to take the records of criminal courts thirty years ago, and the records of the same kind of tribunals at the present day, and after making allowance for the excess of population at the present, over the former period, institute the contrast, and draw a general deduction. But let the Penitentiary System be abolished for a short time, and let the laws that were formerly in force, be again called into being, and administered for two years to come, and we should

then be able to derive some data on which our conviction could rest. If we may judge of the operation of Penal Codes in other countries, and in other ages, where they have been severe and bloody—where life has been held cheap, and corporal inflictions necessary, we shall find nothing to induce the renunciation of our present laws. And, indeed, defective as the Penitentiary System has been in its administration, and disappointed as ardent and sanguine minds have been in its result, we shall yet endeavour to shew, that no substitute, which the feelings, the sentiments, and the habits of the American people would tolerate, can be embraced with effects and consequences more salutary than those which have appeared under it. We see crimes and offences multiply: we forget the changing state of society; we forget the increase of population;—we forget the new restraints that are naturally demanded, and the fresh temptations that are created; we forget what might be the tendency of different laws, and attribute the whole evil to the Penitentiary System. Reason and reflection will correct this error in judgment, and lead us to different views.”

[*To be continued.*]

POETRY.

[The following Poem, written some years ago, contains a representation of the impressions first received, on a sail up the fine river of which it professes to give some description. It occurred to the writer, as a tourist, that, leaving the more weighty and instructive range of observation to the intelligent traveller, the characteristic traits of scenery, and the sentiments they naturally inspire, might fall within the province of the Poet.

The reflections to be found in the poetry (if it deserves that name) are applicable to the passing events and feelings of the day. In travelling through most countries, our thoughts may be enlivened by a retrospect of the past; but from the absence in a great measure of historical recollections in America, our views are directed principally to the future: and this indeed we find a source of observation peculiarly interesting. How much benefit may the well-informed traveller confer on such a country! and let us hope that Englishmen, instead of seeking for occasions of animadversion, in the noble spirit of the times, will be actuated only by a generous desire of adding to the stock of useful information, and contributing to make so large a portion of mankind as virtuous and happy as the condition of our nature will admit. The cultivation of such sentiments seems as consistent with our best interests, as it will be honourable to our national character; and such examples the author can venture to predict, from a long acquaintance with the State of New-York, confirmed by some recent and able publications, will be met by the most amiable reciprocity of feeling in that distinguished part of the United States.]

THE HUDSON RIVER.

CLOTHED with unsullied azure, as the morn
 Brings gently from the south th' accustom'd breeze,
 With all its craft the Hudson's shore at once
 Grows animated; and the loaded sloops
 Which, near their docks, awaited its approach,
 Now turn their painted prows,—successively
 Their mainsails rise, and thro' the spacious stream
 In slow procession whiten to the north.*

Borne from the city's atmosphere impure,
 Strong-scented wharfs, and ever-toiling crowds,
 Commercial murm'ring on their sultry sides,
 How ev'ry sense rejoices in the change!
 What bright ethereal gladness sparkles round
 The fluctuating bows! How taste the lungs
 The chaste elastic rural air, wafting
 Their odours from the fields on either shore!†
 Inspir'd at such a moment by the smiles
 Of beauty, taste, and feeling,† by my side,
 In loveliest combination, let me trace,
 In strains unfetter'd by severer rhythm,
 The Hudson's quarried 'course, thro' hills
 And shelving steeps romantic.' On its shores,
 Where less adorn'd the landscape boasts not yet,
 As in maternal Albion's verdant isle,
 Successive spots, selected by the eye
 Of taste, with obelisks or temples graced;
 Abodes of ease 'midst various growth of wood,
 And interjacent pasture or domains,
 By structures grey, ennobled and sustain'd
 Thro' length of years by the superfluous care
 Of dignified abundance; yet the charm
 Of genuine Nature may inspire the song,
 With all her finely-varied elements
 Of hills and woods, and intermingled rocks.

Where first we coast the shore, its rural scenes
 Successively engage our eyes; the green,‡
 Suburban pastures, margin fring'd with sedge

* With the wind and tide favouring, it is customary to see large fleets depart from New-York up the Hudson River. At present, a steam-vessel of 200 tons burden, which has been called a floating palace by an English tourist, departs daily on her voyage to Albany.

† The excursion was made in company with an American family of New-York, on a visit to a friend's seat on the banks of the river.

‡ Except in the vicinity of the city, the country of New-York in general, as compared with England, wears rather a brown appearance.

And sloping hills half cultivated, seats
Emerging from the woods upon the heights,
And russet meadows irrigated oft
By rancid brine.* Due northward we glide on,
Beside the changeful scene, intent as much
As pleasing converse may admit, on all
Its pictures passing in review. To groves
And meads a bolder scenery succeeds—
Upon the right, Fort *Washington*, to fame
Historic consecrated, overlooks
The sylvan *Heights of Haerlem*;† on our left
Grey towering strata of embattled rocks
O'er wooded steeps in precipices hang,
As if some shock of elemental war
Had rent their indurated mass of stone
To give the Hudson passage, and afar
High-storied to the Tappan coast extends
The line of hoary cliffs, impending o'er
The sails diminutive, that silent pass
Beneath their shadowy grandeur. The fervour
Of the dazzling vault, at noontide now
Compels us, tho' reluctant, to descend,
And vent within the cooler sphere below
Our admiration of these works, but more
Of their exalted Author, who in all
The wonderful and intricate design
Of his contrivance for our humble use,
Has blended so much grace; and to a waste
Of matter, void of use, imparted forms,
Which animate its mass, and in the soul
Awaken lofty thoughts. In harmony
Of sentiment, and conversation grave,
Or sometimes gay, thus pass the halcyon hours;
Alas! how fleeting; and in all this long
And weary pilgrimage how rarely known!

A livelier breeze, now rippling at the stern
Of our reclining mansion, gently moves
Its pendent curtains. The refreshing air,
From much discourse on books, or friends dispersed,
Or shortly to be seen, invites our steps
To view between the limpid elements
The distant scenes, and coast diminished, where
An inland ocean‡ far expands, and capes

* Salt meadows covered by the tide waters.

† The position taken by General Washington after the battle of Long Island.

‡ The river, about 30 miles from New-York, is several miles wide, and called *Tappan Sea*.

Hesperian jutting on the azure deep,
 Confront a length of slope, with cultur'd fields
 And orchards far expanded on the East.

Now whitening o'er the misty bay, the South
 Auspicious freshens, till the bright-orb'd sun
 A milder majesty assumes, and sheds
 Its waning lustre on the passing waves.
 Impatient fancy wings us on our course,
 (For howsoever blest the present, Hope,
 Frail reckoner, the coming hour arrays
 In tempting hues, and whispers bliss unknown;)
 From right to left our swollen topsail reels
 Above the roaring surge. By Croton's stream,
 And promontory's sylvan length, we pass,
 Tracing a line of foam along the coast,
 Till in our front the growing highlands rise
 In grand perspective, filling up the bay,
 Tho' hazy yet in distance. Northward still,
 As tow'rd's their desert base we move, the gulf,
 Receding eastward indicates our course
 Between such lofty mountains as frown o'er
 Old Cambria's northern shore, or seaward where
 The venerable Caledonia's alpine bounds
 Yield to the passage of the beauteous Clyde.
 But while on the majestic mountains, fixed
 With admiration, dwells our view, the sun
 Upon their summits sinks, his fulgid orb
 Immerst within a crimson mist. The breeze,
 That, like the radiant morning of this life,
 So fairly promis'd, whisp'ring lulls, then sleeps
 Upon the tide,—and soon it has become
 One mirror's face, where the vermilion sky
 Shews all its new-born twinkling stars, and round
 The peaceful shores the solemn wastes, and trees
 Inverted on the margin's edge. Beyond
 The mount of Stony Point, with summit scar'd
 By deep entrenchments, which commemorate
 The rage of war, our anchor'd vessel rests
 With mainsail drooping on her deck; and now
 The moon unveil'd behind the dewy shades
 Of night, a morn rekindles o'er the woods
 And silver-crested capes. Upon the scene,
 And all the changes of this passing world,
 How pleasing then to meditate and trace
 The wonders of futurity! The eyes,
 But lately closed, of him, who, ranging first
 This region's wild, to the majestic stream
 Imparted his advent'rous name, and borne

Within its soaring mountains, saw one still
And solemn desert in primeval garb
Hang round his lonely bark. Upon the shores
What necromantic change has culture wrought !
Eight solar years in revolution since
Have scarcely smiled upon the virgin glebe,
Ere plenty, sprung from European strength,
And tutor'd industry, adorns the waste.
The vales are furrow'd, population climbs
The mountain's rugged sides. The frequent church
Or court-house rises on the hills, while stores
And docks its base enliven.—Fancy still,
Anticipating time, his future works
Delights to paint, where distant years shall see
The smoky marts of Hudson's opulence ;
And navied wharfs, unsculptur'd rocks, which then
May line with colonnades of lucid quartz,
And feldspar's polish'd tints, the peopled streets
Of cities yet unborn, or raise the spire,
Or swell the sacred temple's dome rotund ;
Nor these illusive phantasies, or vain
Poetic dreams :—the great foundation's laid—
Maternal freedom warms the genial soil
And nerves the arm of labour ; pure, benign,
Invigorating, as th' autumnal west,
When his cerulean breath from Hudson's woods
Their yellow foliage scatters o'er his waves.
But let *Columbia*, with exalted views,
For her succeeding millions greatly plan
Foundations of prosperity, more pure
Than antiquated policy would prompt.
The golden opportunity invites :
Thro' Europe's bleeding and disturb'd domain,
The drill of whisker'd musqueteers, and trump
Of murd'rous war at length has ceased. The storm
Deforming long her States has purified
Their moral atmosphere, instilling thoughts
Of government more just than lust of wealth,
Or arts, or transient glory, could devise ;
And rousing from a long lethargic sleep
Our sorrowing nature, recognizes now,
With acclamations full and strong,
The voice of her Creator. Pervading too
This favour'd land, with hallow'd influence,
Thro' vales, o'er hills half shorn of native wood,
And farms, with fences yet unfinish'd, far
From the Atlantic to the western wild,
In rich abundance widely has been strewn

The seed* of everlasting life. May time,
 In the succeeding harvest, crown a morn
 Of so much promise! May the virgin soil,
 Luxuriant in her richest depths, preserve,
 Concoct, mature, and into lasting day
 Bring forth, a teeming crop of righteousness!

Ere yet the sun has purified the hills
 From nightly vapours, we proceed once more
 With unfurl'd mainsail as the tide invites;
 And glancing round the Promontory's edge,
 Amidst the ringlets of its eddying strength,
 Behold the prospect of an alpine scene
 Magnificently wild, more truly grand
 At each succeeding change. Gigantic, vast
 O'ershadowing mountains soar, invested thick
 Their rocky waists, and to their summits far
 A wilderness unbounded to the eye,
 Profuse and pathless unessay'd by toil.
 Diminutive beneath, the Hudson deep,
 Cover'd by rocks, and silent, penetrates
 The solitudinous and woodland scene,
 His linear course disorder'd, winding thro'
 Uncertain, struggling for a passage. Far
 Within the lofty desert we descry
 The fortress of *West Point*, where trav'lers long
 On *Arnold's* fate descant. Its roofless wall
 With width embattled harmonizes well,
 Amidst the sumptuous forest scene, with traits
 Of menacing and shatter'd rocks: but tho'
 By rule and shapely art proportion'd all
 Man's fabrics, how minute beside the vast
 And awful exhibitions of that Pow'r
 He long has set at nought, tho' feeling now
 Its high pre-eminence, as paramount
 To all his vain and feeble energies,
 In moral strength as physical. All day
 With gentle western air, between new scenes
 Of such surpassing grandeur, we glide on,
 As some relief from too impressive sights
 At times perusing the descriptive bard
 Of Albion's Seasons,—Nature's genuine child.
 But oft we pause to notice as we pass
 The scenes contrasted on each shore; here steep
 In clifts and perpendicular it hangs
 Sublime, abrupt, defaced with massive crags
 That blacken o'er the tide; there low at first,

And rising from the naked granite banks,
 A sunny length of wood, outstretch'd from hill
 To hill, far undulating thro' the yoke
 Of distant mountains, o'er their summits spreads.

With slow transition by degrees we gain
 A livelier horizon in the North ;
 And toward the open plains emerging thro'
 The *Highlands* streight approach *New Windsor's* docks,
 And *Newburgh* thriving near the shadowy scene
 Of mountains. On the strand the vessels pile,
 And timber-texture echoes to the stroke
 Of plying toil. The animated scenes
 Of man's industrious labours and pursuits
 Recall us from majestic nature's grand
 Imposing structures, to habitual thoughts
 On life's vocations. Soon another sun
 Has wing'd its ardent passage o'er our heads
 Into the void of time ; and sober eve
 Succeeding to its blaze, invites us where
 The shore embay'd, recedes towards the east,
 Again to drop our anchor for the still,
 Impending night.* At once our floating stage
 Is stationary ; and its cracking spars
 And cordage for the dawn prepared, our crew,
 Descending to their pitchy cells, incline
 To early rest. Whilst o'er the yellow fields
 (Whence the bland fragrance we inhale afar,)
 The soaring night-hawks glance, and vespers shrill
 From throats innumerable rise ; the glimm'ring west
 Reflected from the tranquil stream, displays
 Its graceful tapestry, like the pure abode
 Of happy spirits, from the union freed
 Of this enthralling flesh, in love, and mild
 Ethereal harmony, at rest. One scene
 Less bright succeeds another, and at length
 The fair illusion, like th' extinguish'd spark
 Of life, is superseded by the reign
 Of awful darkness, till th' omniscient Mind,
 That all this fair creation from the womb
 Of night and chaos usher'd first to light,
 Restores it to our waking senses, pure,
 And breathing incense. As the day now dawns,
 Our way resuming with the silent lapse
 Of the ascending tide, we float still north
 Towards a rising coast of menacing

* It is usual for vessels sailing up the river to anchor at night, unless the wind is fair.

And fractur'd cliffs, which far denote the bounds
 Of the still linear Hudson's course. Ere yet
 Those eyes are open'd, whose inspiring gaze
 Give double force to the magnificence
 Of Nature's charms, displaying in themselves
 Creative grace unrivall'd, while the tide
 Again impedes us, with an earlier friend
 I seek the shore at hand, and where he plies
 His line amongst the tenants of the deep,
 With barb tenacious, o'er the glitt'ring sands,
 In dreams of pleasing meditation lost,
 I wander, while profoundly o'er our heads
 The breeze yet slumbers in the azure vault.

Beneath these skies, with feelings such as life's
 Fair morn inspires, how often have I mus'd,
 O venerable Hudson, on thy shores!
 Absorb'd in the pursuit, as greatest good,
 Of moral wealth or intellectual,
 With frail possessions of the world of sense
 For this untenantable house of clay.
 Tho' with a Saviour's love imprest, yet less
 Intent upon that light which teaches first
 To mourn in fallen man his worldly bent,
 And heart of stone, till kindled in his breast
 The spark of life eternal, at the lamp
 Of faith his soul regenerated seeks
 The region pure of universal peace,
 Where pride, ambition, avarice, deceit,
 Injustice, cannot enter; for the love
 Of all enthron'd will quench the love of self,
 And lay its rabid passions at our feet.

At length towards the splendid south, o'er half
 The surface of the seeming lake, the breeze
 Is seen—and soon we move between the rocks
 On either shore, and steeps profusely cloth'd
 With wood impending o'er the stream. And soon
 An elevated city* on our right
 Tow'rs o'er the Hudson's high romantic coast,
 While by its landing, in a prosp'rous course
 We stretch still northward. Here the naked shore,
 Exhibiting its tiers and piles of rock
 In hoary ruins; there, in covert dense
 Of various underwood conceal'd, and graced
 With mantling foliage to the water's edge.

* Poughkeepsie. The Legislature occasionally held its sittings here.

Thus *Rhinbeck* 'midst a sylvan scene we pass,
And glancing by its sedge behold a range
Of insulated mountains in the West,*
High tow'ring o'er *Æsopus*' cultur'd plain.
Ere long in front of this majestic screen
Upon our right we view the mansion fair
That welcomes our approach; and quitting now
The breezy channel, range beneath the shade
Of *Clermont*'† graceful woods, and shrubberies
Sweet with exotic fragrance, till releas'd
From our unsteady vehicle we tread
The hospitable threshold of our friends.

Recalling here the many pleasing hours
Serenely past within a cheerful sphere
Of frank and liberal hospitality,
The grateful muse invokes that happy time
When mutual ties of sanction, more rever'd
Than federative compacts, shall unite
Once more Columbia with her parent isle.
Communicating in our kindred tongue
The joyful tidings of eternal peace;
Thro' either hemisphere already far
And wide th' angelic‡ *Bearer of the Word*
Has wing'd his course. O! hailing as we do,
Where its regenerating light is felt,
This happy dawn of the long-promis'd day
Of our redemption, may we, like brethren, now
Evince, by charity and mutual love,
That our professions are not empty words;
And tho' divided in our temporal
And worldly state, that we're united still
Beneath a KING, whose reign shall have no end.

PHILOSOPHICAL AND LITERARY INTELLIGENCE.

Indian Antidote to Poison.—A short time since Mr. Chaubert, the proprietor of the exhibition of the Wild Indian Chief, in New Bond-street, met with a serious accident, for while examining one of the

* The Katskill, or Blue Mountains.

† The seat of Mrs. Livingston, widow of the Chief Justice, and mother of the Chancellor of the State, under whose patronage the steam-boat was first introduced.

‡ Rev. xiv. 6.

poisoned arrows belonging to the Indian, he accidentally let the arrow touch his chin, upon which it left a light scratch. In the hurry of the moment he paid no attention to the circumstance, but in a very short time the whole of his chin, and the side of his face, turned black, and was very much swollen. These symptoms began rather to alarm him, and he sent for three medical gentlemen, who used their utmost skill to extract the poison, but their efforts proved ineffectual. The Indian stood by with the utmost *sang froid*, witnessing the ill success of the medical applications; after which he coolly walked away, and returning with a root used in his country to extract poison, applied some to his master's face; to which it afforded immediate relief, as the swelling went down, and the discoloration ceased. Had not this remedy been applied, mortification would, in all probability, have taken place in a short time. Mr. Chaubert soon recovered, and since the accident has very properly caused the points of the arrow to be divested of their poison.

New Medical Society.—A new Society has been formed, under the name of "The Society of Practical Medicine of London," to act in concert with the Institution of the same name in Paris. Their transactions are to be published quarterly.

Hydrophobia.—A series of experiments have recently been made at the Veterinary School at Paris, relative to the cure of this dreadful malady. The object in view was to confirm the efficacy of a specific imported from Italy, which it is reported will not only act as a preservative immediately after the bite, but as a cure also when the fatal symptoms have appeared. The result of these experiments is not yet ascertained.

New Febrifuge.—A plant has been brought to Bourdeaux, known in Asia by the name of Cherayita. It is very bitter, and much valued as a febrifuge, having been prescribed in Europe for the gout, and weakness of the digestive organs. No botanical description of this plant has yet been given; but it has been considered in the Asiatic Researches as a species of gentian, and is there denominated *Gentiana Cherayita*.

Antidotes against Poisons.—Mr. Drapier has found that the fruit of the *Feuillea Cordifolia*, is a powerful antidote against vegetable poisons; and Dr. Chisholm recommends the juice of the sugar-cane as the best antidote against arsenic.

Remarkable Picture.—An artist of the name of Francia has brought to this country from St. Omer's, a very extraordinary altar-piece of the fifteenth century, which he obtained from the ruined abbey of St. Bertin, in that city. The painter is John Hemminbroeth, of Bruges; the subject, the Life of Bertin. The execution equals the highest finish of the Flemish school at any period, and boasts of passages not inferior to the Italian of a century later. A still more curious fact is, that the original idea of Holbein's Dance of Death is distinctly and strikingly contained in this picture.

Canova.—This celebrated sculptor has just finished an admirable group of Mars and Venus, designed for the King of England.

Painted Glass.—Mr. Buckler has received a commission from the Dean and Chapter of Hereford, to execute the east window of their cathedral in painted glass. The subject is to be the Last Supper, from a picture by West, in the possession of his Majesty. The windows being of large dimensions, the figures will considerably exceed the size of life.

Academy of Arts, in Ireland.—The artists of Ireland have been incorporated into a society like the Royal Academy. A council of fourteen has been chosen, and ten associates are to be elected next year from Irish exhibitors.

West's Picture of Christ Healing the Sick.—Mr. Heath's engraving from West's grand picture of Christ's Healing the Sick, purchased by the British Institution in 1811, for 3000 guineas, is at length finished. Mr. Heath had 1800 guineas for his task, which was to have been completed in four years, but it has occupied him no less than eleven.

Steam Carriage.—Mr. Griffith, of Brompton, a gentleman known by his travels in Asia Minor, has, in connection with a professor of mechanics on the continent, invented a carriage capable of transporting merchandise, and also passengers, upon common roads, without the aid of horses. This carriage is now building at the manufactory of Messrs. Bramah, and its appearance in action may be expected to take place in the course of the autumn. The power to be applied in this machine is equal to that of six horses, and the carriage altogether will be twenty-eight feet in length, running upon three inch wheels, and equal to the conveyance of three and a half tons, with a velocity of from three to seven miles per hour, varied at pleasure. The saving in carriage of goods will be fifty per cent., and for passengers, inside fares will be taken at outside prices. The usual objections are said to be removed; such as, the ascent of hills, securing a supply of fuel and water; and the danger of explosion is to be prevented, not only by the safety valve, but by the distribution of the steam into tubes, so as to render any possible explosion wholly unimportant. Every carriage will be provided with a director of the fore-wheels sitting in front, and with a director of the steam apparatus sitting in the rear, and the body of the vehicle will be situated between the fore-wheels and the machinery.

Preservation of Flowers.—A few grains of salt dropped into the water in which flowers are kept preserves them greatly from fading, keeping them in bloom double the period that pure water will.

Spinning and Weaving.—In the year 1745, Mary Powlis, of East Dereham, in Norfolk, spun a pound of wool into a thread of 48,400 yards in length, wanting only 80 yards of 84 English miles; a circumstance which was considered so great a curiosity at the time, as to obtain for itself a situation upon the records of the Royal Society. Since that period, Miss Ives, of Norwich, spun a pound of wool (combed) into a thread of 168,000 yards; which wonderful success in the art of spinning wool, induced her to try her exquisite talent upon cotton, when, out of a pound of that material, she produced a thread that measured the astonishing length of 203,000 yards, equal to 115½ English miles and 160 yards. The last-mentioned thread, woven into cloth, would, (allowing 200 inches of it in warp and weft to a square inch of the manufactured article,) give the fair artisan nearly 28½ yards, of yard-wide cloth, out of her pound of cotton!—25½ lb. of cotton, spun in that manner, would reach round the Equator.

Fire Shield.—Mr. Buckley, of New-York, has invented, and obtained a patent for a Fire Shield, intended to protect firemen whilst employed in extinguishing fires, but more particularly designed also to prevent fire from spreading. It is made of a metallic substance, thin, light, and impervious to heat; of a length and breadth sufficient

to cover the whole person, and it may be used in several different positions. When used in the street, it is firmly fixed on a small platform with wheels, and a short elevation from the ground. The fireman taking his stand upon this platform, and behind the shield, is drawn by ropes near the current of heat and flames, and, with the iron pipe or leader in his hand, elevates the water where it is most wanted. In this way a line of shields may be formed in close order, in front of a powerful heat, behind which the firemen may stand with safety, and play upon the houses with water-pipes.

Roads.—A surveyor of highways, feeling for the distress of the farmers, has lately adopted the following judicious plan for employing poor labourers, and lessening expense. As the travelling of the gravel cart in a wet season does more harm than good, the expedient is adopted of substituting three labourers for one day's team duty: The first step adopted, is to order every person to scour out his ditches by the road side, when the width of the road is set out by the surveyor, and it is water-tabled by the labourers making cuts from it to the ditches. It is then scraped clean, all the high places are picked, and the stones are broken and thrown into the hollows. When a certain quantity of the road thus prepared is ready, and is become a little dry, a cast-iron roller, which every parish ought to have, is drawn over it by three labourers, as a day and a half's team-duty, which completely consolidates the whole, a mile being easily done in a road of twenty feet wide, three times over. In wet seasons the plan is becoming general. Three labourers can complete one hundred yards a day, so as to make a good road; for the badness of roads generally arises much less from the want of materials than from their misapplication.

New Chart of the Mediterranean.—Capt. Gautier has completed his hydrographic labours. His chart of the Mediterranean has already been published by the Minister of Marine, and that of the Black Sea is nearly ready for publication. The officer was assisted in his labours by the officers of the *Chevette*, and they completed, after very considerable exertion, the coasts of the Mediterranean, the isles of the Archipelago, and the Black Sea; all points of which, essential to be laid down, have been exactly determined. A number of errors in existing charts have been discovered, some of them of great magnitude. The summits of some of the Greek mountains were also taken by barometrical measure, when Mount Athos was found to be 2,063 metres in height, Mount Olympus, in Mitylene, 988; Mount Delphi, in Sispolos, 690; Mount Jupiter, in Naxia, 4009.

Life Beacon.—The Society of Arts have voted to Mr. Holditch, of Lynn, for his life-beacon, their silver medal and ten guineas. This life-beacon has been erected upon the sand near the port of Lynn, where, after repeated attempts, Mr. H. succeeded in fixing a main-post, with a top-mast upon it, which main-post he secured by bars of iron, attached to stones of immense weight buried in the sand. Upon the beacon, seats are provided for the reception of persons who may be shipwrecked.

Steam-engines of England.—M. Dupin, a scientific Frenchman, who has lately visited England, gives the following illustration of the labour of our steam-engines. The great pyramid of Egypt required for its erection the labour of above 100,000 men for 20 years; but if it were requisite again to raise the stones from their quarries, and place them at their present height, the action of the steam-engines of England.

which are at most managed by 36,000 men, would be sufficient to produce this effect in 18 hours. If it were required to know how long a time they would take to cut the stones, and move them from the quarries to the pyramid, a very few days would suffice. The volume of the great pyramid is 4,000,000 cubic metres, its weight is about 10,400,000 tons, or kilogrammes. The centre of gravity of the pyramid is elevated 49 metres from the base, and taking 11 metres as the main depth of the quarries, the total height of its elevation is 60 metres, which multiplied by 10,400,000 tons, gives 624,000,000 tons, raised one metre. Thus as the total of the steam-engines in England represents a power of 320,000 horses, those engines moved for 24 hours, would raise 862,800,000 tons one metre high, and consequently 647,100,000 tons in 18 hours, which surpasses the produce of the labour spent in raising the materials of the great pyramid.

Cornish Mines.—It is calculated that the silver lead mines, now at work in Cornwall, and others about to commence, will, in a few years, raise sufficient silver for the use of the kingdom. At Sir Christopher Hawkins' mine in that county, a plate of silver has been extracted which weighed nearly 400lbs. This mine produces two, and sometimes three such pieces a month.

Voyage of Discovery in Australasia.—Accounts have been received at Plymouth by the ship *Dick*, lately arrived from India, from his Majesty's brig *Bathurst*, Capt. King, employed in examining the unexplored coast of Australasia, dated off Goulburn Island, on the north coast of New Holland, the 6th July, in the last year, the ship *Dick* and brig *St. Antonio* then in company, which the *Bathurst* had piloted from Port Jackson on their way to India, through a most intricate and dangerous navigation, in which the latter lost two anchors. At the date of the letter, they had been out six weeks from Port Jackson, three weeks whereof they had been sailing among coral reefs of frightful appearance, and were obliged to anchor every night wherever they could find shelter, not daring to proceed after sunset, having had many narrow escapes even in the day-light, but were, at the period before-mentioned, entirely clear of that dreadful coast. They lost their two anchors and cables under Caring-cross Island, at 11. p. m. on the 30th June, and nothing but the tide, which fortunately set to windward, kept them clear of the dangers which surrounded them on every side; the weather being so exceedingly bad at the time, their escape was considered a miracle. Mr. Percival Baskerville, of Plymouth, a midshipman of the *Bathurst*, was sent on shore with a party on the easternmost island of Flinder's Group, for the purpose of picking up any part of the wreck of the ship *Frederick*, which had been lost there, when they were encountered by a large party of the natives, who set up a horrible shout, which proved the signal to engage, and they commenced by throwing a shower of spears with great agility, by which two of the party were wounded. The *Bathurst's* people, being unarmed, could make no other resistance than by defending themselves with stones, while a part of them were immediately despatched in the boat in order to procure fire-arms from the ship: the natives, seeing the transaction, took the opportunity, while the boat was absent, to attack those left on shore more violently, and Mr. Baskerville and his little party were surrounded and made prisoners. No attempt, however, was made to take their lives after the capture, and on the return of the boat, through artifice, they again joined their comrades, but shortly

afterwards the natives came down in greater numbers, and again attacked the party, who being now armed, gave them a volley that occasioned them to scamper off in all directions, leaving two on the ground wounded, but they soon after got up and escaped, and no others appeared while the Bathurst remained there.

Extraordinary Voyage of two Natives of the St. Lawrence Island.—M. Kotzebue, in his “Voyage of Discovery, &c.” recently published, gives an interesting account of an extraordinary voyage performed by Kadu, an islander found at Aur, one of the group of the St. Lawrence Islands, near the southern entrance of Behring’s Straits:—Kadu was born in the island of Ulle, belonging to the Carolinas, which must lie at least 1,500 English miles to the west from here, and is known only by name on the chart, because Father Cantara, in 1733, was sent from the Ladrones, as Missionary to the Carolinas. Kadu left Ulle with Edock, and two other savages, in a boat contrived for sailing, with the intention of fishing at a distant island: a violent storm drove these unfortunate men quite out of their course; they drifted about the sea for *eight months*, and at last landed, in the most pitiable situation, on the island of Aur. The most remarkable part of this voyage is, that it was accomplished against the N. E. monsoon, and must be particularly interesting to those who have been hitherto of opinion that the population of the South Sea Islands commenced from west to east. According to Kadu’s account, they had their sail spread during their whole voyage, when the wind permitted, and they plied against the N. E. monsoon, thinking they were under the lee of their island: this may account for their at last coming to Aur. They kept their reckoning by the moon, making a knot in a cord, destined for the purpose, at every new moon. As the sea produced abundance of fish, and they were perfectly acquainted with the art of fishing, they suffered less from hunger than thirst; for though they did not neglect during every rain to collect a small stock, they were often totally destitute of fresh water. Kadu, who was the best diver, frequently went down to the bottom of the sea, where it is well known that the water is not so salt, with a cocoa nut, with only a small opening; but even if this satisfied the want of the moment, it probably contributed to weaken them. When they perceived the island of Aur, the sight of the land did not rejoice them, because every feeling had died within them. Their sails had long been destroyed, their canoe the sport of the winds and the waves, and they patiently expected death, when the inhabitants of Aur sent several canoes to their assistance, and carried them senseless on shore.

South Sea Islands.—Capt. Thomas Manby, who was presented to his Majesty at a late levee, is preparing for publication, a new chart and description of the South Seas; a work which will prove, that the islands of the Pacific Ocean are all peopled from the same stock, and that the same hieroglyphical characters are known from one extremity of that sea to the other. Whilst Capt. Manby was at Otahete, the king and queen of that island invested him with the highest honours they could bestow: the insignia tattooed on him, consisting of a circle or garter below the knee of the left leg, with a star nearly resembling a Maltese cross. This, with many other devices neatly tattooed, related a remarkable adventure; and on Captain Manby’s visiting the Sandwich isles, near three thousand miles distant, every hieroglyphical character tattooed upon him was most accurately deciphered by an old priest belonging to king Tomahamaka, at

Owhyhee, who related every circumstance with wonderful exactness, to the great amusement of the king and all his family, who made the Captain many valuable presents, and shewed him the most marked attention whilst he remained on the island. At the other islands the same translation was uniformly given, and created the greatest mirth wherever the story was read; and such even was the amusement it afforded, that the islanders often watched for the Captain bathing, which produced some ludicrous events.

Extraordinary Shipwreck.—The American South-seaman *Essex*, of 250 tons, G. Pollard, master, from Nantucket, being on the 19th of November, 1820, in lat. 47 deg. S. long. 118 W. was struck by a whale of the largest class, with such force, under the cat-head, that the sea rushed in at the cabin windows: every man on deck was knocked down, and the bow being completely stove in, the vessel filled, and then went on her beam ends. By cutting away the masts, however, she righted; the upper deck was then scuttled, and some water and bread were procured for the boats, in which the captain and crew, in expectation of falling in with some vessel, remained three days by the wreck, but were compelled at length to abandon it. On the 20th of December they made Ducies Island, at which place the boats remained a week; but the island affording scarcely any nourishment, they resolved on venturing for the Continent, leaving three men behind. The two boats, soon after leaving the island, parted. One of them, containing only three men, was picked up by an American whaler, about 60 days after the wreck. The other, in which was the captain, was fallen in with by another whaler 90 days from the time of their leaving the island. Only ten of her crew then survived, and their account of their sufferings was dreadful in the extreme. Eight times lots had been drawn, and eight human beings had been sacrificed, to afford sustenance to those that remained; and on the day the ship encountered them, the captain and the boy had also drawn lots, and it had then been determined that the poor boy should die: providentially, however, the whaler hove in sight, and took them in; and they were restored to existence. Captain Raine, of the *Surrey*, having learnt this melancholy tale at Valparaiso, whence he was to sail for New South Wales, resolved to make Ducies Island in his way, to rescue the three men left there, if still in existence. On nearing the island, a gun was discharged, and shortly after the three poor men were seen to issue from the woods. The boats were immediately lowered, and with considerable difficulty, owing to a heavy surf, they were got on board.

New Southern Land.—Vessels from the lands situated to the south of Cape Horn have arrived in different parts with cargoes of seal skins. The regions visited by the New-York navigators lie in about the lat. of 62 deg. where vegetable life is so rare, that a little grass in a few favoured places, and some moss on the rocks, are all the forms of it that exist. This dreary climate exhibits during the winter season perpetual snow and ice; not a tree, nor even a shrub, appears. The minerals brought home by Mr. B. Astor are partly primitive and partly volcanic. The samples produced by Dr. Mitchell are: 1, quartz; 2, amethysts, in crystals; 3, porphyry, in small masses; 4, rough onyx, in pebbles; 5, lumps of coarse flint; 6, elegant zeolite, like that of the Ferree group in the North Atlantic ocean; 7, pumice stone; 8, pyrites, surcharged with sulphur. The manuscript chart made by Mr. Hampden Stewart, is an instructive addi-

tion to geography, and ought to be incorporated in the charts of the globe. Geologists will learn with surprise, that the high grounds and summits of the rocks, in several of the spots that have been visited, are strewed with skeletons of whales, and relics of other marine animals; leading to a belief, that the whole of the materials have been hove up by the operation of volcanic fire from the depths of the ocean. Further disclosures of the natural constitution of this curious region are expected with impatience from future adventurers, as there appears to be a wide field for new and original observations. It is also hoped that we shall soon receive a more full and satisfactory account of the Terra Australis, or continent of the southern hemisphere, occupying the vast space between the tracts already surveyed and the Pole.

New Islands in the South Sea.—Captain Billingshausen, sent out by the Russian Government on a voyage of discovery to the South Sea, reports, that he has discovered three islands covered with snow, in south latitude 56 degrees, on one of which smoke was seen issuing from a volcano.

New Channels for Commerce, &c. in Africa.—The Sierra Leone papers contain an interesting account of the mission of Mr. O'Beirne from the governor of that colony to some of the native chiefs in the interior, and especially to the chief of Teembo, whose territories afford the most direct communication between Sierra Leone and the Niger. While Mr. O'Beirne was at Teembo, he met there a deputation from a chieftain whose dominions were still nearer the Niger, and who wished to establish a friendly intercourse with our rising colony. On Wednesday the 14th March, the grand palaver was held before the assembled chiefs of Foutah-Jallon. Mr. O'Beirne explained the objects of his mission; the most immediate and important of which was, to engage the Foulah people to trade with the colony of Sierra Leone, by the direct road to Port-Logo. Almamy Abdool declared, that the wishes of the Governor of Sierra Leone, on this head, met his own wishes; that he had long been ardently desirous for a more direct and more frequent intercourse with the colony, and that he earnestly embraced the opportunity now presented to him, of forming a regular trade by the path of Port-Logo. The subordinate chiefs expressed their ready and cordial assent, and there was not a single dissatisfied voice in the assembly; although it is well known that on such occasions the most perfect freedom of opinion and of speech is enjoyed by all. In consequence of this determination, messengers were sent out on all sides, to inform the people of the country, that the path of Port-Logo was open for their trade; and notice was given to those who might wish to take advantage of the favourable opportunity afforded by Mr. O'Beirne's return, to be ready to proceed with him in a few days. Cattle, horses, and gold, in small parcels, are the principal materials of the export trade of the Foulahs. A deputation has since arrived at Sierra Leone from Almamy Abdal Kader, king of the Toulaha, at the head of which was a prince, and a Mahometan priest and his wife. This singular man came all the way from Egypt to the Mandingo nation, with important information of the geography of Oriental Africa; he had passed through Tombuctoo, and was of opinion that the Niger and the Nile were the same river.

N. S. Wales.—The following is an extract of a letter from C. Throsby, Esq. dated Glenfield, New South Wales, Feb. 1821: "I have been much

occupied the last six months giving instructions to the superintendent of a new line of road to the country I discovered beyond the Blue Mountains, one month of which was employed on an excursion with his Excellency the Governor, who expressed his admiration of the country, and his high approbation of my personal exertions. I shall make one more trip to the interior for about three weeks, after which I shall bid adieu to discovery, as my health, from the great privations I have undergone, demands it; but I am anxious to ascertain the termination of a river which I discovered during the time I was out with the Governor, at one of his depôts, from whence I made a further excursion, accompanied by one white man and a native, for four days; during my absence he was much alarmed for my safety, as at setting out I had only a few biscuits, not intending to be absent more than one day. The country and banks of the river abound with slate and fine limestone, therefore should it (which I have little doubt of) communicate with the sea, it will be of the utmost importance to this Colony."—The Tuscan has since brought letters and papers from Port Jackson, to September the 7th; by which we learn that the indefatigable exertions of Mr. Throsby, who thus ascertained the route to the fine country beyond the Blue Mountains, have again been crowned with the most gratifying success. In a letter of the 5th of September, to a gentleman in town, he says—"You will see I am in a fair way of verifying my prediction, that ere long a route would be continued as far to the southward on our continent as Twofold Bay. The lake now discovered is full 140 miles S. S. W. of Sydney, to which an open carriage road will be clear in a month. The country is beautiful, and fully equal to my most sanguine expectations, for all the necessary purposes of colonization. Picture to yourself large extensive downs, not plains, some as large as from fifty to sixty thousand acres, without a tree, every where covered with fine grass for sheep or cattle, and well watered, partly by rippling streams, partly by chains of ponds, in all directions. There are many plains, of different sizes, and the hills and broken country around are thickly clad with excellent timber. It is, in fact, a most desirable country, and before next Christmas I confidently anticipate we shall prove that the snow and rain which fall on the mountains and high country seen to the S. W. have an outlet to the sea. The lake is called by the natives Warrewaa, and is stated by them to empty its waters in a southerly direction, where we perceive an opening in the high land on its west margin, by a river they call Murrum-hid-gee. The lake runs from N. to S. about 30 miles, and extends in breadth from two to ten miles, its margin abounding in the most picturesque bays and points." Many respectable settlers had lately arrived, and we see in the Gazette of the 4th of September, that 210 grants of land were then awaiting delivery at the Secretary's office. Some idea may be formed of the extent of society in New Holland, from 120 gentlemen having dined at the Governor's table on the 4th of June. The colony is so full of all kinds of merchandise, that the commodities of India are much lower than in this country, and European articles of domestic consumption at little advance on the English prices. Government having sent out duly qualified pastors, chapels are now erecting at Sydney and Windsor, for the performance of the Catholic rites of worship.

Visit to the Scenery of Ossian's Poems.—Mr. Campbell, the Celtic antiquary, has lately visited Ireland, and the Highlands of Scotland,

for the purpose of completing a map of the topography of Ossian. He has since published an edition of the poems of that bard, with geographical notes, illustrative of the scenery and other local proofs of the authenticity of the father of British poets.

Travelling in Greece.—The benevolent exertions and hazards of the Monks of St. Bernard, who inhabit the higher regions of the Alps, are well known. A somewhat similar institution exists among the defiles of Mount Olympus. It is maintained by five villages, the inhabitants of which pay no kind of taxes, but are bound to give their assistance to all travellers who cross the mountains, and to serve them as guides. They discharge this honourable task with the greatest alacrity and good management, and, like the benevolent Monks of St. Bernard, employ the sagacity of dogs to discover travellers who may have been so unfortunate as to be buried beneath the snow.

Discoveries in Africa.—We understand that researches in Africa, of a very interesting nature, are about to be published by Mr. Waldech, a German, who has recently arrived in England from India, having previously travelled through Africa, from Egypt to the Cape of Good Hope. It appears, that at the foot of the Mountains of the Moon, he found an inscribed pillar, erected by a Roman consul, about the period of the reign of Vespasian. He found a level on the top of these mountains nearly 400 miles broad, on which he discovered a temple of the highest antiquity, and in fine preservation, and still used for religious purposes by the inhabitants. South of the level, he passed a descent of 52 days' journey, and, when advanced about nine days, he found the skeleton of a man, with a telescope slung on his shoulder, marked with the name of Harris; and also a chronometer, made by Marchant. There were also two other skeletons; and it was supposed the owners perished for want of water. Out of four European companions who accompanied Mr. Waldech, only one of them survived the hardships of the journey.

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RELIGIOUS AND PHILANTHROPIC INTELLIGENCE.

Society for the Building and Enlargement of Churches.—The Fourth Anniversary of this Society was held on Monday, May 20; the Archbishop of Canterbury in the chair. From the Report it appeared, that in the course of the last year sixty-eight applications had been received, fifty-four grants made, to the amount of £13,551, and room provided for 16,891 persons; 12,764, about three-fourths of the whole being free sittings. Since the formation of the Society 60,000 additional sittings have been provided, of which near 50,000 are free and unappropriated. The contributions to the Society, from its origin, have been in donations £60,873. 6s. 10d., and in annual subscriptions £630. 14s. During the last year two donations of £500 each were sent anonymously.

Cheshunt College.—On Thursday, June 13, the Thirtieth Anniversary of the opening of the late Countess of Huntingdon's College, (now at Cheshunt, Herts,) was held in the College Chapel. Four of the students read selections from the Scriptures and from the Liturgy of the Church of England. Mr. William Lucy and Mr. Eben. Morley (two of the senior students) delivered orations, the latter on 'divine illumination,' and the former on 'the image of God.' The Rev. Dr. Collyer preached from Rev. xix. 10. 'The testimony of Jesus is the Spirit of prophecy.' A large party of the friends of the Institution afterwards dined together, when a Report of the state of the College was read. Besides the Collection at the Chapel, several liberal donations were presented in the course of the day; new subscribers were announced, and some of the old ones doubled the amount of their annual subscriptions.

Baptist Home Missionary Society.—The Annual Meeting of this Institution was held on Tuesday evening, June 18, at the City of London Tavern; Edward Phillips, Esq. High Sheriff of Wiltshire, in the chair. The Report stated, that the Society now employed twelve Missionaries, who are entirely devoted to the work, under the direction of the Committee, besides assisting upwards of eighty stated ministers and occasional preachers of the gospel, situated in twenty-six counties in England, and seven in Wales. Each of these labourers regularly preaches at from two to ten different stations; and they have altogether upwards of an hundred Sunday schools under their care. The receipts of the last year amounted to nearly £930, upwards of £200 more than those of any former year. Still the stated income of the institution does not amount to one half its expenditure, the larger proportion must therefore be provided by occasional donations and public collections, which are not obtained without considerable labour and expense.

Baptist Mission.—On Wednesday morning, June 19, the Anniversary of this Society commenced by a sermon, delivered in the Methodist Chapel, Great Queen-street, by the Rev. W. Jay, of Bath. In the evening the Rev. Micah Thomas, of Abergavenny, preached at Sion Chapel. At a prayer meeting, held for the special purpose of imploring a divine blessing upon the society and its founders, on the

following morning, at Eagle-street meeting house, the venerable Dr. Ryland, of Bristol, delivered a very suitable address, from Acts xxi. 28. 'Men of Israel, help.' The public meeting was soon afterwards held in Great Queen-street Chapel, Benjamin Shaw, Esq. the treasurer, in the chair; who, in his speech with which he opened the meeting, very happily adverted to the pleasing instance of Christian liberality, afforded by the fact of an Independent minister having preached in a Wesleyan chapel, for a Baptist Society. The Report contained an interesting account of the present state of the missions on the Continent of India, in Ceylon, Java, Sumatra, the West Indies, &c. together with a statement of the measures adopted at home for promoting the interest of the society. From the statement of accounts, it appeared that the receipts of the society in the year just closed, had been greater than in any preceding year, except the last, in which extraordinary donations and collections had been made to the amount of £2000. The amount received in the past year was about £11,600, exceeding the expenditure by £1000; but as the treasurer had immediately to make a large remittance to India, and was under acceptance for bills drawn from thence, he concluded his statement of accounts by informing the meeting, that the amount of debt due from the society might still be stated at £4000.

Rotherham Independent College.—On Tuesday, June 25, was held the Annual Examination of the Students of this Institution; Dr. Boothroyd was called to the chair. The junior Hebrew Class read in the twelfth chapter of Deuteronomy, and analyzed such words as any member of the Committee pleased to point out. The senior Hebrews read in the book of Psalms, and went through two, which the Chairman selected at the moment; they read also in the book of Proverbs. The Chaldee and Syriac Classes were examined in the second chapter of Daniel, and in the seventh chapter of John, in the Peshito Syriac version. The junior Greek Class read in the first chapter of the Acts of the Apostles, and parsed several verses. Another Class was examined in the Oration of Lysias against Erasthenes, and in the Septuagint version of the book of Proverbs. The seniors read in the Oration of Æschines against Ctesiphon. In Latin, the juniors were examined in the Second Ode of the first book of Horace. They produced and read several English translations of these Odes. Another Class translated part of the first book of Tacitus's History. The afternoon was occupied with examining the Students in Theology. The Mathematical Examination in the evening was precluded by a meeting of the General Committee of the Institution.—On the following day, Wednesday 26, the Annual Meeting of the Subscribers was held, Joseph Read, Esq. in the chair. Mr. Benson read to the meeting a Greek Theme; and Mr. Matthews and Mr. Barton delivered Latin Themes. The Report of the Committee announced, that there had been nineteen students in the Institution at the commencement of the session; that six would finish their studies at the present Midsummer—of these five are going to stations of usefulness, and one intends finishing his education at the University of Edinburgh.—In the Evening, at the Chapel, three students delivered English Themes;—Mr. Woodwork, 'On the certainty and near approach of the Millennium;' Mr. Johnson, 'On the means of hastening that state of the Church;' Mr. Benson, 'On the effusion of the Spirit to give efficacy to these means.' Mr.

Scales, of Leeds, delivered an appropriate address to the students, which closed the services of the day.—The Report of the Treasurer announced that he was more than £400 in advance; while the expenses of the current year are unprovided for—a circumstance which must distress all the friends of the Institution.

Homerton Academy.—On the morning of June 26th, the Annual Sermon before the friends of this Institution was preached at Broad-street by the Rev. John Innes, of Camberwell. In the evening two of the Students delivered orations; Mr. Jacobson, 'On False Notions of Charity in Religious Matters,' and Mr. Morell 'On Prejudices with regard to Religion.' On the following day was the public examination of the students, the Rev. W. Ward, of Stow-market, in the chair. The examination in the department of Languages had taken place on a preceding day by Mr. Ward and Mr. Innes, in the most close and rigorous manner, none of the classes having any previous knowledge of the passages which they would be called upon to explain, parse, or scan, except so far as that they would be in the authors read throughout the past year. The conductors of this strict examination in the Latin and Greek Classics, and in the Hebrew Bible, expressed themselves highly gratified with its results. On the public day, the students were interrogated on several branches of science, and particularly in theology; and the ministers and other gentlemen present were pleased to express their satisfaction. The Chairman delivered an affectionate and instructive charge to the students, and the meeting was concluded, as it had been opened, with prayer. Shortly after, the first stone of the new Academy was laid by the venerable Treasurer, Joseph Stonard, Esq. who delivered an appropriate speech on the occasion; after which a hymn was sung, and a very suitable and interesting address was delivered by the Rev. Dr. Winter, in which he gave a sketch of the history of the Academy and its tutors from the commencement; and, in conclusion, solemn prayer was offered by the Divinity tutor for a blessing on this undertaking, and on all the interests of our country and the universal church of God. Mr. Innes and Dr. Winter have complied with the request made known to them, for the publication of the sermon and address.

Hexton Academy.—On Tuesday, July 2, the Annual Examination of the Students was held before several ministers and friends of the Institution. The Rev. Dr. Manuel was in the chair for the Classical and Oriental department, and the Rev. Mr. Macfarlane for the Belles Lettres, Philosophical and Theological department. The students of the *first* year read in Latin portions of Cicero's Orations, and in Greek *Æsop's* Fables, from the *Collectanea Minora*. They were examined also in subjects connected with the Belles Lettres. Those of the *second* year read in Latin some of the Odes of Horace, and in Greek a part of Lucian's Dialogues. They were also examined on various subjects connected with Intellectual Philosophy, and in part of the third book of Euclid's Elements. The whole of this class produced Essays on different branches of the Philosophy of the Mind, some of which were read. Those of the *third* year were examined in Tacitus and Demosthenes. Some of them read Essays on important topics of Biblical Criticism. In Hebrew they were examined in the prophecies of Isaiah. In Divinity they gave a full account of the lectures they had received on the doctrine of Original Sin. Those of the *fourth* year read part of the *Œdipus Coloneus* of

Sophocles, and the Chaldee of the book of Daniel. They also underwent an examination on the Lectures which had been delivered on the doctrine of Divine Influence. Both in this and the third class the students answered various questions proposed to them by the examiners on the subjects of their lectures and essays. An attestation to the satisfactory attainments and proficiency of the students was signed by the chairman and several other ministers.—On Wednesday evening three of the students delivered short discourses at the Chapel adjoining the Academy: Mr. Dawson, ‘On Compassion for the Souls of Men;’ Mr. Tippets, ‘On the Practical Tendency of the Doctrine of the Atonement;’ and Mr. Sibree, ‘On the Day of Pentecost.’—On Thursday evening the General Meeting of the Subscribers to the Institution was held at the City of London Tavern, Thomas Wilson, Esq. in the chair. From the Report of the Committee it appears, that during the past year seven of the students have entered on stations of usefulness. Mr. J. Roberts is settled at Melton Mowbray; Mr. W. Gear at Market Harborough; Mr. J. Pain at Horncastle, Lincolnshire; Mr. W. Evans at Wymondham, Norfolk; Mr. John Woolridge at Northumberland-street, Bristol; Mr. J. Anderson, at Market Raisin, Lincolnshire; and Mr. T. Macconnell at Romford. By the statement of the accounts it appears that the treasurer is £144 in advance.

Royal Humane Society.—The Anniversary Festival of this laudable Institution was held on Wednesday, April 10, at the City of London Tavern, Bishopsgate-street, the Duke of Northumberland in the chair. In the course of the evening, the individuals who have been restored through the medium of the Society’s plans, were introduced into the room, which they paraded to slow music, and the solemnity of the scene produced a most powerful impression. The Secretary’s Report stated, that within the period of forty-eight years, the Society had paid 20,500 claimants, for cases where lives have been preserved. Since its establishment, 5000 individuals, including the saved and restored, have been rescued through its agency, in the metropolis, from premature death. It has been suggested that a medal should be presented, and worn by watermen, whose exertions have saved the lives of individuals. In the course of last year, the number of cases which came under the consideration of the Society amounted to 149, of which 134 were successful, and 15 unsuccessful. Among the 149, were 20 attempted suicides of females, and 3 of males, and two fell victims to self-destruction: The number of successful cases were 5154; and the number of claimants rewarded, added to the total of former years, 20,535; the above enumeration is merely confined to London and its vicinity. In instancing the effects of the Society in the year 1820-1, it was stated that forty persons fell through the ice in the Serpentine River, and Canal in St. James’s Park, but were saved through the Society’s means.—A most interesting ceremony took place in the course of the evening, in the presentation of a medal by the Duke of Northumberland to a Mrs. Blamire, through whose exertions the life of an individual was saved. Dec. 30, 1821, during very tempestuous weather, a boat belonging to the Industry, tender to his Majesty’s ship Severn, was coming on shore with 14 men on board; at eight o’clock she was seen to upset, and every man was consigned to the raging sea. Mrs. B. had been anxiously watching the boat from her cottage window, and she beheld the circumstance. She hastened to the

beach to afford relief, but the boat and crew were sunk ; the body of an old man was dragged from the water : she ordered him to be removed to her own cottage, and after following the instructions of the Society, and paying the most unceasing attention to the man, he was restored, although apparently dead when taken out of the water. She was received with the most rapturous applause. A subscription to a large amount was made by the company.

Philanthropic Society, Mile End.—The Anniversary Dinner and Meeting of this Institution was held, Thursday, April 11, at the City of London Tavern. This Society, which was established in 1803, has for its laudable object, the discharge of persons confined for small debts ; and the temporary relief of the necessitous manufacturing and labouring poor in London and its environs. At half-past five the chair was taken, in the unavoidable absence of the Duke of Sussex, by N. Charrington, Esq. In the course of the evening the Treasurer read a long list of subscriptions, and commented on the growing prosperity of the Institution. During the last year, 1699 persons were relieved from different parishes:—discharged from prisons for small debts, 60 ; relieved in distress 1639, at an expense of £753. 5s. 4d. The total number of persons discharged from prison since the establishment of the Society in March, 1803, amounts to 1513 ; and in addition, 24,299 have been relieved, who, with their families, make an aggregate of 93,886 persons.

Caledonian Asylum.—The Fifth Anniversary Festival of this excellent Institution, was held on Saturday evening, April 13, in Freemasons' Hall. The Society has for its object the supporting and educating the children of soldiers, sailors, and mariners, natives of Scotland, who have been disabled or have died in the service of their country, and of indigent Scotch parents resident in London, not entitled to parochial relief. At seven o'clock Sir Chas. Grant took the chair, and was supported by the Right Hon. Lord Stowell, Major-Gen. Sir W. G. Keir, and a number of other distinguished personages, together with a most respectable company, many of whom were clad in the martial Highland costume, which had a peculiarly splendid effect. Thirty boys, clothed in the Highland dress by the Society, entered the hall, and went through various evolutions. Their appearance elicited much applause.

Economical Society.—On Saturday, April 13, the Anniversary Dinner of the Co-operative and Economical Society, founded on Mr. Owen's plans took place at Guildford-street East, Gray's-Inn-Lane, and was respectably attended. The dinner was furnished in a style of elegant economy, and consisted of good substantial fare. After dinner Mr. Owen read his principles upon which the Institution was founded, gave an account of the advantages and progress of the Society, and enlarged upon those evils which it was intended to remove, and those blessings it was calculated to diffuse. From the principles which he depicted, it appeared that the Society was a government in miniature, consisting of a community of families, and producing a community of interests. The Society contemplates a reform in the present system of education, an amelioration of the condition of man as an individual, and a promotion of his happiness as a social being.

London Orphan Asylum.—Wednesday evening, April 17, the Anniversary Festival of this Institution was held at the City of London Tavern, his Royal Highness the Duke of York in the chair. In the

course of the evening, 180 boys and girls educated by the Society paraded the room, and exhibited a very healthy and clean appearance. The Report stated, that since the preceding Anniversary twelve children had left the Asylum, their education being complete; and 35 had been received under their protection, leaving the number now in the establishment 132. It also appeared, that the monies received on account of the Building Fund (it being intended by the Society to have a more commodious establishment) amount to nearly £8000, but they do not intend commencing the building until the fund increases to £10,000. At the last election, 91 persons were on the list, but only 14 could be admitted, it is therefore the intention of the Board to erect a building for 300 children. The subscriptions of the evening were very handsome, and we trust will soon enable the Committee to realize all their benevolent intentions.

Magdalen Hospital.—The 64th Anniversary of this Hospital was held on Thursday, April 12, when, after an appropriate sermon by the Lord Bishop of Llandaff, from Rom. xii. 15, the Governors and other Friends to this most useful, but unobtrusive charity, dined at the London Tavern, the Hon. Mr. Percy in the chair, supported by Mr. Justice Park, and Mr. Justice Richardson. The collection at the chapel amounted to £64. 3s., and at the dinner to £352. 7s. 6d.

London Hospital.—The Annual Sermon for the benefit of this Charity, was preached on Friday, April 19, at the chapel in the Hospital, by the Bishop of Exeter. After having inspected the Hospital, the Governors and Friends of the Institution repaired to the London Tavern, where they partook of an elegant dinner provided for the occasion, his Royal Highness the Duke of Gloucester in the chair. A handsome collection was made:

Artists' General Benevolent Institution.—This Society held its eighth Anniversary Dinner, on Friday evening, May 3, at Freemasons' Tavern. The Earl of Liverpool, in the absence of the Duke of York, presided. At the close of the evening, his Lordship announced, that the collection in the room amounted to £500.

London Female Penitentiary.—The Annual Meeting of this most benevolent Society was held on Monday, May 6, in the great room of the Crown and Anchor Tavern, Strand, W. Wilberforce, Esq. M.P. in the chair. From the Report of the last year's proceedings it appears, that during that period 149 applications had been made to the Society. Fourteen young women had been placed in situations, 39 restored to their friends, 21 discharged or left on their own account, one had passed to her parish, and one died. Several affecting anecdotes were related of some of the applicants. Letters had been received from those who were placed in service, expressing their gratitude, and requesting permission to become subscribers. There are now 100 inmates in the Asylum. The Report next detailed the operations of the Society established at Brighton on the 15th of April, under the auspices of his Majesty, which had effected great good in that town. The subscriptions raised during the last year amounted to £4075. 19s., and the expenditure to £123 less, but there still remained a balance against the Society of £500. The Report concluded by calling for additional pecuniary assistance, to enable the Committee to support the many cases which come before them.

Artists' Benevolent Fund.—Tuesday evening, May the 7th, the

Anniversary of this Institution, for relieving the Widows and Orphans of Distressed Artists, was celebrated at Freemasons' Tavern, the Earl of Blesington in the chair. The Report of the Society presented a most flourishing account of the state of the Institution; in the last year several instances of relief to widows and orphans were mentioned. A liberal subscription was made.

African Institution.—Friday, May 10, the Sixteenth Anniversary Meeting of this Institution was held at the Freemasons' Tavern, Great Queen-street, Lincoln's-Inn-Fields; his Royal Highness the Duke of Gloucester in the chair. The Report commenced by stating, that a lamentable increase had taken place in the Slave Trade since the last Annual Meeting. The whole of Western Africa, from the river Senegal to Benguela, had during that period swarmed with slave vessels; and an active and increasing slave trade had also been carried on, on the eastern shores of that continent, particularly from the island of Zanzibar. It had been ascertained that the chief seat of this traffic was in the river Bonny, and at Calabar, and that 190 slave ships had entered the former river, and 162 the latter, for the purpose of purchasing slaves.

British and Foreign School Society.—The Seventeenth Anniversary of this excellent Society was held on Thursday, May 16, at Freemasons' Hall, H.R.H. the Duke of Sussex in the chair. The Report, began with stating, that if the attention of the Committee were confined to the pecuniary concerns of the Society, their task would be extremely painful, as the expenses of the Society far exceeded its income, and amounted to more than double the sum of its annual subscriptions: the Committee, however, turned with much pleasure to the progress of the Society in the work of education. The Central School in the Borough-road contains 500 boys and 300 girls; and 21,396 children have been educated at this school from its commencement. During the last year, thirty masters were prepared to propagate the system; and eight missionaries studied the plan, in order to introduce it into their schools among the heathen. The youths brought from Madagascar, who had been ten months under instruction, had made a progress beyond what could have been expected; fair specimens of their writing were handed round the room, and excited much admiration. Spelling and Scripture lessons are now prepared in French, Italian, Spanish, Russian, and Portuguese. Auxiliary Societies are spreading through different parts of the kingdom.

Literary Fund.—The Anniversary of this excellent Institution was celebrated at the Freemasons' Tavern, on Tuesday, May 22. H.R.H. the Duke of York in the chair, being supported on the right by the Duke of Somerset, and on the left by the French Ambassador. Dr. Yates delivered a very interesting Report of the proceedings of the Committee; but, as he justly remarked, the delicacy necessary to be observed in the distribution of their funds was such as precluded the Committee from making a full and public report of the benefits achieved by their generosity. He however recited several cases which met with strong sympathy, and the whole was received with general approbation. He farther stated, that he had received a donation of £1000, from And. Strahan, Esq. and two half-yearly donations, of 100 guineas each, from his Majesty.

Royal Metropolitan Infirmary for Sick Children.—Thursday, May 30, the first Anniversary of this Institution, which is patronized by his Majesty, and consecrated to the memory of the Princess Charlotte,

was celebrated at Freemasons' Tavern, Dr. M'Leod in the chair. From the Report of the Royal Metropolitan Infirmary, it appeared, that since the commencement of the Institution, the total number of patients admitted at various stations, amounted to 8475. Of these, only 3446 appeared to have been vaccinated, 1884 having had the small pox, and consequently 3145 remained totally unprotected; a proportion of children which cannot be contemplated without much anxiety, and which would render the fatality of that disease very great, should it unfortunately become epidemic. The Medical Officers endeavoured to remedy this evil; but they regretted to say, that few parents availed themselves of the offers to vaccinate their children. Of those who had been afflicted with small pox, 1360 had it in its natural form, and 524 had been wilfully subjected to it by inoculation; giving evidence that there are still members of the medical profession, who employ themselves in creating those maladies which the exertions of their brethren and the legislature are directed to suppress. From the Treasurer's Report, it appeared that the funds were not flourishing in proportion to the excellence of the Institution; but a firm conviction is entertained that the public will come forward with the most spirited support, when its effects are more generally known.

British and Foreign Philanthropic Society.—Saturday, May 31, the first General Meeting of this Society, established for the purpose of affording permanent relief to the labouring classes, was held at the Freemasons' Hall, Adm. Lord Torrington in the chair. The Report was read by the Earl of Blesington, and stated, that the plan proposed originated in a design to imitate the benevolent Institution of New Lanark, which had been many years under the judicious management of Mr. Owen, who had very obligingly communicated the whole of his arrangements. The Committee had, therefore, adopted a plan somewhat similar, but not including the whole of that gentleman's former propositions. Lord B. then stated a series of propositions or resolutions for the adoption of the meeting, the purport of which was, that—1. This plan offers a safe and profitable mode of investing capital.—2. That it presents a practicable method of eventually extinguishing the poor's rates.—3. That in the proposed communities, the producer and consumer will be alike benefited:—and 4. That the moral and religious principles and habits here cultivated, will afford the best security against the evils of vice and poverty. One of the Secretaries then read the amount of subscriptions, among which were three of £5000 each, from Col. Hunter of Dalzell, J. Morrison, Esq. and H. Jones, Esq. of Devon; and several more of £1200 and £1000; but the highest was £10,000 from R. Owen, Esq. There had been also £15,000 subscribed in Edinburgh, Manchester, and Birmingham.

Society for the Improvement of Prison Discipline, &c.—The General Meeting of this important Society was held on Monday, June 2, at Freemasons' Hall, His Royal Highness the Duke of Gloucester, Patron, in the chair. The Report largely developed the objects of the Society, and delineated its progress in Russia, Prussia, France, Spain, Portugal, and America, even as far as Mexico. It justly eulogized the labours of Mrs. Fry, and the Ladies' Committee; and stated the formation of similar Committees in several parts of Great Britain, and in various cities on the Continent, particularly in Russia. It then noticed the attention paid to the reform of juvenile

offenders, and the formation of a temporary refuge for them, imploring pecuniary aid for its support.

National School Society.—Wednesday, June 5, the Annual Meeting of the Subscribers to the National Society for the Education of the Poor in the principles of the Established Church, on the System of Dr. Bell, was held at the Central School-House, Baldwin's Gardens, Gray's Inn-Lane. There were present the Archbishops of Canterbury and York, the Bishops of London, Salisbury, Chester, Worcester, Exeter, and Llandaff, Lords Calthorp and Kenyon, Sir Jas. Langham, Mr. Wilberforce, and many other distinguished philanthropists. The Archbishop of Canterbury took the chair. The Rev. Dr. Walmsley, the Honorary Secretary of the Society, read the Report of the Committee for the last year; by which it appeared that 82 new schools had been formed on the National Plan, in different parts of the kingdom, in the last year, whilst 13 schools had been discontinued; that the total number of schools was 1790; and also that an increase of upwards of 12,000 had taken place in the last year, in the number of children educated in the different schools, the total number being upwards of 250,000. The Society had in the course of the year given assistance to 39 schools, by grants of money, amounting to £3425. The total receipts of the Society for the year amounted to £3634, and their funded property to £3600. The Report being read, the Archbishop of Canterbury addressed the Meeting in support of the Society, concluding his speech with the broad assertion—that the education of the people of this country *belonged by law, and of right, to the Parochial Clergy.*

Society for the Encouragement of Industry.—On Wednesday, June 5, a Public Meeting of "the Provisional Committee for Encouragement of Industry, and Reduction of Poor's Rates," was held at the King's Head Tavern, Poultry, Thomas Wright, Esq. in the chair. The gentlemen who attended the meeting, took a view of the very distressed state of the country, from a want of employment amongst the labouring classes. Resolutions were proposed and carried, that Petitions should be presented to both Houses of Parliament, praying that small portions of land should be allotted to the labouring cottagers, as a probable means of lessening the burden of the poor's rates, which are now calculated at nearly ten millions annually.

Western Dispensary.—Wednesday evening, June 5, the Anniversary Festival of this Institution was held at the Crown and Anchor Tavern in the Strand; Colonel Elliot in the Chair. The Report stated, that in the last year 2554 patients have been admitted into the Institution, 2240 have been cured and relieved, 23 discharged, 63 have died, and there remained under cure on the 31st of December, 1821, 228 patients; 758 of the above were attended at their own residences. From the commencement of the Charity in 1789, 53,604 patients have been admitted.

Friendly Female Society.—On Friday, June 7, a Meeting of this Society was held at Stationers' Hall, when, it is reckoned, not less than 600 Ladies were present, and 30 of the Aged Widows, pensioners of the Society. Seven were elected Pensioners in the first class: in the other class there was no vacancy. Twenty were chosen as inmates of the Asylum now building for their reception, and expected to be completed in the course of the summer.

Society for the Relief of Aged and Infirm Protestant Dissenting Ministers.—Tuesday, June 11, a Meeting of this Society took place at

the King's Head Tavern, Poultry, James Gibson, Esq. in the chair. From the Report, it appeared that the persons relieved were Ministers of the Presbyterian, Independent, and Baptist denominations, in England and Wales, who, having been settled pastors of congregations, had resigned their office in consequence of age and infirmities. The history of the applicants presented a picture of no ordinary degree of calamity; some of them, who had been engaged in the work of the ministry for 40 years, and had large families, were dependent for support on a stipend of a few pounds. Some conversation took place upon the necessity of making vigorous exertions to increase the funds of the Society, and to secure a more extended patronage.

Refuge for the Destitute.—On Thursday, July 25, a General Court of the Governors of this extensive and useful Institution was held at the City of London Tavern; Edward Foster, Esq. the treasurer, in the chair. It is well known to be the object of this benevolent Society, to provide a place of Refuge for persons discharged from prisons or the hulks; for criminal or deserted females; and for others, who, though willing to work, are, from loss of character, often unable to procure an honest maintenance. To many such unhappy persons an asylum has been afforded, work has been found for them, and, on conducting themselves well, situations suitable to their respective abilities have been provided. The Report stated, that 289 persons had been under the protection of the Committee, in the various branches of the Institution, during the last six months; and that of these, 140 had been provided for, by sending them to sea; by placing them under the care of their relatives or friends; by apprenticing them out to respectable trades; or by providing for them suitable situations. It enumerated many cases of persons, of both sexes, who have been recommended as servants and apprentices, who conduct themselves in a most exemplary and creditable manner. The Committee conceive it indeed to be one of the most favourable testimonials that can be adduced in behalf of the Institution, that its objects are in succession readily received into respectable families. It seems to be usual, especially at the Female Establishment, to hold an annual Festival, to which all the young women who have received the benefits of the Institution, and have been restored to virtuous society, are invited. This entertainment was held in the beginning of the month, when thirty-six young women visited the Refuge, the whole of whom acknowledged that asylum as the sole instrument of their present well-being, and of their future expectations. The whole of them were known to be living in honest and industrious habits; and as a proof of their gratitude for benefits received, they made a subscription among themselves upon the occasion, and presented to the treasurer the sum of £10. 5s. An interesting account was also given of the benefits conferred on many of the other sex, some of whom have been taught useful trades, and placed out in the world, wherein they are now earning an honest subsistence; and several have been sent into foreign countries; to the West Indies, to the Cape of Good Hope, to Algoa Bay, and to Van Diemen's Land: concerning the whole of whom, a very favourable account was read. In reviewing the general result of their endeavours to carry into effect the salutary provisions of the Institution, the Committee congratulated the General Court upon its success. They still, however, lamented a deficiency of pecuniary resources; appealing to an humane and discerning public, for that

generous aid, which may enable them—if not to open wider the path of restoration to the penitent criminal—to save them at least from the mortification of contrasting the present compass of their efforts.—The Committee, &c. of this Institution have presented a memorial to Mr. Peel, the Home Secretary of State, representing its public utility—the patronage hitherto afforded it by Government—and soliciting the aid of £5000 (clear of deductions) to enable them to carry on the objects of the Institution upon an enlarged scale, during the present year. This memorial Mr. Peel transmitted to the Lords of the Treasury with his own recommendation in its favour.

Christian Charity.—Income for the last year of some of the Principal Societies.

| | £. | s. | d. |
|---|---------|----|----|
| Wesleyan Society..... | 26,883 | 0 | 1 |
| Church Missionary Society..... | 32,976 | 9 | 7 |
| British and Foreign Bible Society..... | 103,802 | 17 | 1 |
| Prayer Book and Homily Society..... | 2,056 | 15 | 8 |
| Missions of United Brethren..... | 7,192 | 18 | 6 |
| Society for the Conversion of Jews..... | 11,229 | 2 | 11 |
| Hibernian Society..... | 5,372 | 5 | 6 |
| Sunday School Union..... | 1,762 | 4 | 5 |
| Naval and Military Bible Society..... | 2,040 | 4 | 2 |
| London Missionary Society..... | 29,437 | 0 | 0 |
| Religious Tract Society..... | 9,261 | 3 | 9 |
| African Institution..... | 1,124 | 2 | 0 |
| Society for Promoting Christian Knowledge.. | 50,822 | 3 | 0 |
| Baptist Mission in India, &c. | 11,000 | 0 | 0 |
| Baptist Home Mission..... | 930 | 0 | 9 |

OBITUARY.

BENJAMIN HAWES, Esq.—*Jan. 10.* Suddenly, being struck with a fit while on his usual walk, three miles from Worthing, in the 80th year of his age, Benjamin Hawes, Esq. youngest brother of Dr. William Hawes, the benevolent founder of the Royal Humane Society. His birth-place was Islington; and after receiving a suitable education under Mr. John Shield, a well-known and much respected school-master of his day, he was put to business, in which, at a proper age, he engaged on his own account, as an indigo-merchant, in Thames-street, where, by great skill, unremitted assiduity, and unsullied integrity, he acquired an ample fortune, with which he retired from trade, and passed his latter years at Worthing, where his loss will long be felt in no ordinary degree, even by many who, whilst he lived, did not know that he was their benefactor. The strongly characteristic feature of his mind was, an ardent desire to relieve, as much as in him lay, the distresses of his fellow-creatures, without taking to himself the merit of doing so. After he retired from business, he lived very abstemiously, making it his constant study to bestow the wealth with which Providence had blessed him, so as not only to communicate good to all around him, but, if possible, to conceal the hand by which it was bestowed. In his own immediate neighbour-

hood, the latter object could be effected but with difficulty, and there at least, his charity, which often amounted to munificence, could not always escape detection ; but whenever it was practicable, his benefactions were anonymous, seeming even ingenious in devising means of doing good by stealth, and he literally "blush'd to find it fame." In many instances he made considerable transfers of stock to meritorious individuals struggling with adversity, who were never informed whilst he lived of the source whence they were so opportunely assisted in time of need. With the same shrinking modesty he became an anonymous contributor to many public institutions for the alleviation of pain and suffering, the instruction of the ignorant, and the reformation of the depraved. Naturally attached for nearly half a century to an Institution, of which his brother was the principal founder, his very liberal annual donation was regularly contributed, under the anonymous designation of "A Life Governor in 1774."

But the object which chiefly interested his philanthropic feelings through life, was the abolition of the Slave Trade. To promote this highly important measure of national humanity, he, through many different channels, anonymously contributed large sums. Nay, so indignant was he at the treaties which, at the close of the late war, tolerated that abominable traffic, that in a letter which he had sketched to Mr. Wilberforce, (whether he ever sent it, we know not) he offered to sacrifice several thousand pounds a year, if that sum could insure the adoption of means to compel all the European powers to put an end to the Slave Trade. Even in this noble conception of a mind, powerfully alive to all the sufferings of suffering humanity, ostentation had no part, as he stipulated for the absolute concealment of his name, and only identified himself in the letter as the individual who, between the years 1780 and 1790, had enclosed to the treasurer of the Society for abolishing this inhuman traffic, five Exchequer Bills, and who about the year 1810 had transmitted an India Bond to the secretary of the African Institution:

Of the private life of a man, thus estimable for the benefits which in his seclusion he rendered to the public, taking that term in the widest extent of its application to the whole brotherhood of man, not many particulars have reached us, but they are in perfect harmony with the benevolent tenor of his life. Habitually an early riser, for he usually quitted his bed at four o'clock in winter as well as summer, and sometimes even before that hour, one of his great delights was to watch the unfolding glories of the rising sun. Considering also exercise in the open air to be essentially conducive to health, by a prudent arrangement of his time, even when engaged in an extensive business, he generally contrived to walk on an average about twenty miles a day; and this practice he continued at Worthing to the very afternoon that terminated his mortal existence. Though he sedulously avoided company, as inconsistent with his retired habits, he well knew what was going on in the busy world, for he regularly had the newspapers from the libraries as soon as they were brought by the postman, and long before they were called for by any other person. His dress was always neat, but so plain that it might be mistaken for that of a Quaker ; of which religious body, though never one of its members, (like the philanthropic Howard, whom in many points of character he strikingly resembled,) he was a great admirer, particularly of the devout and solemn silence

pervading their meetings for religious worship, at which he was an occasional attendant. His religious faith was however that of a Protestant Dissenter, of Calvinistic sentiments in doctrine, and those of the Independents as to church discipline; and having for many years diligently made the Holy Scriptures his study, he was from principle and conviction a firm believer in the great and important doctrines inculcated by the inspired writings. Those doctrines habitually regulated his actions and his feelings; but so far was their operation from all sectarian or party prejudice, that he embraced, in the wide circle of his Christian beneficence, his fellow-creatures of every religious persuasion, as well as every species and variety of suffering. Of this, no better or more convincing proof could be afforded than the following list of benefactions of one thousand pounds, 3½ per cent. stock, each, to twenty-four benevolent Societies, connected with different religious bodies, and formed for the relief of different varieties of the ills which flesh is heir to.—

The Royal Humane Society, Refuge for the Destitute, Society for the Relief of Foreigners in Distress, Philanthropic Society, St. Luke's Hospital, The Magdalen, The Asylum, School for the Indigent Blind, Society for the Relief of Persons confined for Small Debts, Hospital for the Jews, City of London Truss Society, General Penitentiary; London Hibernian Society, British and Foreign Bible Society, Religious Tract Society, London Missionary Society; Quakers' Poor House, Fund for the Relief of Methodist Preachers, and those formed also for similar purposes amongst the Presbyterians, Independents, Baptists, Roman Catholics, and Quakers.

These liberal donations, apportioned as they are in the true spirit of Christian benevolence, are not however to take effect until after the death of a near and dear relative, a daughter of his eldest brother, who for many years had devoted herself to the promotion of his health and comfort; and for whom therefore he very properly made a liberal provision in his will. He had no children, but numerous relatives, amongst whom he distributed, by will, the bulk of his ample fortune, with strict attention to their respective claims upon his regard; nor is there one of them who has not reason to remember him with gratitude.

His remains were interred on Sunday the 20th of January, in the church of St. Magnus, London-bridge, attended by several of his near relations, and some of his intimate friends, unto the house appointed for all the living.

PROVINCIAL AND MISCELLANEOUS INTELLIGENCE.

August 26, 1821. At Dhurwar, in the East Indies, Mr. *James W. Smith*, a Surgeon in the Establishment, and Statistical Reporter to Government. Some of his Reports, no less remarkable, it is said, for the utility and interest of the information they contain, than for the elegance with which they are written, will appear in the third volume of "The Transactions of the Bombay Literary Society," now in the press.

—*Sept.* 20. In Spanish Town, Jamaica, Mary Godsall, a negro woman, 120.—*Nov.* At Saxe Greta, Andreas Romberg, the celebrated composer and violin player.—At Malta, Sir James Ounsley, Bart. 24.—5. At Bombay, P. C. Baird, M.D., superintending surgeon in the Hon. East India Company's service, on the Bombay establishment, 49.—10. At Ispahan, in Persia, of a bilious fever, with which he was seized at Menjab, near that city, whilst on his journey to Teheran, Andrew Jukes, Esq. M.D., a surgeon on the Bombay establishment, holding the appointment of political agent at Kishim, and employed on a special mission to the court of Persia, for which he was well qualified, from his skill in the Persian and Arabic languages, the former of which he spoke with an elegance and a fluency but seldom attained by an European. He accompanied Mr. Minesty to Teheran in 1804, attended the Persian Ambassador Mahommed Nabee Khan to Calcutta in 1805, and more recently served with the embassies of Sir Harford Jones and Sir John Malcom. In 1809 he was deputed on a mission to the Imam of Muscat, preparatory to the expedition against the Josamee pirates, which he very satisfactorily executed, as he did also the mission with which he was charged at the time of his death, to the government of Schirauz, for the confirmation of which he was proceeding to the Persian capital, when his life and labours were suddenly terminated.—19. On his journey to Bangalore, whither he was proceeding for the benefit of his health, Sir Samuel Toller, Knt., Advocate-General of Madras. He was author of a treatise on the "Law of Executors and Administrators," 8vo. 1800; and of another on the "Law of Tithes," 8vo. 1808; both of them of deservedly high reputation in his profession.—21. At St. Thomas's Mount, near Madras, Major-General Aiskell, of the Hon. East India Company's service.—*Dec.* 6. Mr. Chamberlain, the laborious and excellent Missionary of the Baptist Missionary Society. He was on a voyage on board the Princess Charlotte, from Calcutta to the Cape, the only probable expedient for the recovery of his health; but the effort was more than his exhausted frame could sustain, and he expired twenty days after his embarkation. His remains were committed to the deep in lat. 9. 30. N. lon. 85. E.—24. At Tophill, in Jamaica, aged 124, Anne Rochester, a woman of colour. She enjoyed her health until the week before her death, leaving behind her five sons and two daughters, fifty-eight grand-children, sixty-eight great grand children, and two great-great grand children.—28. At Meerut, Major-Gen. F. E. Hardyman, G.C.B. Colonel of the 17th Regiment of Foot, and Commander of the second division of the field army in Bengal.—*Jan.* 21. At Soampore, in the East Indies, Major Edward Roughsedge, of the 26th Native Infantry, commander of the Ramghur Battalion, and political agent to the Governor-General. He was the son of the Rev. R. H. Roughsedge, one of the Rectors of Liverpool.—*Feb.* At Grimsby, in Upper Canada, of which place he had been the highly respected minister for five years, Rev. W. Sampson, eldest son of the Rev. Dr. Sampson, of Petersham, Surrey: His death was occasioned by the accidental discharge of his gun whilst pigeon-shooting.—4. In Welbeck-street, William Adam, Esq. architect, 84.—11. Arthur William Devis, Esq. R.A. 60.—24. At his house in Stratton-street, Thomas Coutts, Esq. banker. Mr. Coutts left the whole of his immense property, the personality of which was near £600,000, to his wife, (formerly Miss Mellon the actress,) who, in disposing of the property according to the wish of

her late husband, has settled £10,000 per ann. upon two of her daughters, the Countess of Guildford and the Marchioness of Bute; giving also £10,000 to two of the children of the latter. Lady Burdett, the 3d daughter, will have a large sum, but how much is not yet known.—*March 1.* At North Providence, United States, J. Taylor, Esq. in the 101st year of his age.—9. At Chambersburgh, Pennsylvania, N. C., Mrs. C. Carla, aged 109 years and 9 months. She lived to see the fifth generation of her family.—11. At Trinidad, George Knox, Esq. barrister-at-law.—19. At Corfu, Sir Spridiron Foresti, for many years the British minister in the Ionian Islands.—26. Dr. Alexander Menzies, deputy-inspector of hospitals at Barbadoes.—*April 7.* At Bas-le-Duc, the widow Hacquin, aged 55, who lived upon the interest of her property in the Sinking Fund: she died in the most deplorable and astonishing manner. We presume that this death is a new example of the phenomenon called *spontaneous human combustion*. This woman, who was corpulent, was, according to report, in the habit of using spirituous liquors imprudently. A vase standing near her, filled with burning coals, determined the inflammation of her body. She was burnt to a cinder inwardly. The extremities were not affected. The room and her clothing also escaped the fire. There are on record instances of internal combustion, but they are few, and the majority of these were occasioned by an excessive use of ardent spirits.—*May.* At Vienna, Baron Puffendorf, 80.—11. At Westminster, aged 56, Mr. Peter Finnerty, many years an active reporter of the Morning Chronicle, and no less active a demagogue in his day. The son of a tradesman at Loughrea, in Galway, he was brought up as a printer in Dublin, and in 1798 succeeded the celebrated Arthur O'Connor as printer of "The Press;" but the conductors of that paper being prosecuted for its violence, he removed to London to seek a livelihood as a parliamentary reporter. Having been acquainted with Sir Home Popham, he sailed with him in the Walcheren expedition, for the alleged purpose of writing its history; but being prevented from carrying his purpose into effect, after the lapse of a few weeks, he returned to England, where, on being tried for a libel, he was soon afterwards sentenced to a long imprisonment in Lincoln gaol. Of his treatment there, and the trial on which he was sentenced, he published an account in 1816, and was also the avowed editor of a "Report of the Speeches of Sir F. Burdett, at the late Election," 8vo. 1804.—16. At Paris, the Duke de Richlieu; the last of a family long celebrated in the history of France, but a very different man to any of his race, for he had neither vices, wit, talents, nor fortune, for most of which they were distinguished; but he had many private virtues, which fell not to their lot. He was stripped of his family possessions by the French Revolution, early in which he emigrated to Russia, where his name procured him countenance and protection from the Empress Catharine, in whose army he served for some time. At length he was made Governor of Odessa, where he gained the confidence and friendship of the Emperor Alexander, to whom he was greatly attached, and to whose influence he was, doubtless, in a great measure indebted for being placed at the head of the French ministry on the restoration of the Bourbons, as nature had certainly never intended him for a minister, especially in times like these. Always regarded by the constitutionalists, or *liberales*, as an agent of Russia, rather than the independent minister of his native country, to which indeed his debt of

gratitude was comparatively but small; when, in 1818, that party gained a victory over the royalists, he was dismissed from his situation, but by degrees resumed a power and influence which, without the support he had from without, he had not resources in himself either to regain or keep:—17. Aged 50, Augustus, reigning Duke of Saxe-Gotha. This Prince was not only a distinguished patron of learning, but himself of the number of royal and noble authors, having published at Gotha, in 1805, “*The Hyllinion, or I too was Arcadia.*” It is said also, that amongst his manuscripts there are nearly finished two large works of the novel kind. He dedicated almost every morning to his extensive literary correspondence, and to composition. In the latter he generally dictated to an amanuensis, often to his chief librarian, Counsellor Jacobs. The travels of Dr. Seetzen, undertaken under his patronage, the residence of numerous artists in Italy at his expense, and the liberal encouragement which he afforded to others, satisfactorily evinced his attachment to the arts. He has left behind him a valuable collection of works of art of all descriptions, and a curious museum of stones found in animals. His Chinese cabinet, the most complete perhaps in Europe, the collection made by Seetzen in his tours, and his own valuable private library, he has bequeathed for the public use.—28. In Printing-house-square, aged 48, James Brownley, Esq. for many years parliamentary reporter to the Times Newspaper, from whose proprietors he had latterly received a very liberal support in the way of a weekly pension. He was a leading member of “the *Brilliant*,” “*Eccentrics*,” and other debating clubs, where he became acquainted with the late Richard Brinsley Sheridan, and other celebrated characters, who, like himself, were more convivial than prudent, witty than wise.—29. At his house in Bolton-Row, Edward Jerningham, Esq. youngest son of the late Sir William Jerningham, Bart., nephew of the poet of the same name, and brother to the present Sir William Jerningham, Bart., a claimant of the Stafford peerage. The family from which he descended is of high antiquity, being one of the few remaining of the English gentry prior to the Norman conquest, and numbering amongst its members Edward Duke of Buckingham, the unfortunate victim of regal tyranny in the reign of Henry the Eighth, and Viscount Stafford, the last lamented and unavailing sacrifice to popular and bigoted violence, in the reign of Charles the Second. A descendant of a family long distinguished for a steady and conscientious adherence to the Church of Rome, Mr. Jerningham departed not from the faith of his ancestors, but was remarkable, on the contrary, for a strenuous, though not an intolerant, adherence to it. He filled for several years the office of Secretary to the British Catholic Board, whose duties he discharged with singular zeal and ability. He received his education in France, and in 1802 was called to the Bar by the Hon. Society of Lincoln’s Inn. His remains were removed, with great funeral pomp, to the family vault at Costessy, in Norfolk, where they were interred. The procession was attended beyond the limits of the metropolis by the Duke of Norfolk, the Earl of Surrey, Viscount Dillon, Lords Stourton and Trimblestown, and several other noblemen and gentlemen, relatives or friends of the deceased.—*June 1.* The Abbé Haüy, the celebrated mineralogist.—15. Rt. Hon. Horatio Walpole, Earl of Orford, Baron Walpole of Wolterton, Norfolk, and Baron Walpole of Walpole, M.A. High Steward of Lynn.

His Lordship was son of Horatio, second Lord Walpole, (in whose person the earldom of Orford was revived, after the death of Horatio the fourth and celebrated Earl,) by Lady Rachel Cavendish, daughter of William third Duke of Devonshire, and was born June 24, 1752. He succeeded his father on the 24th February, 1809. On July 7, 1781, he married his cousin Sophia, daughter of Charles Churchill, Esq. by Maria, natural daughter of Sir Robert Walpole, afterwards Earl of Orford, by whom (who died in 1797) he had issue Horatio, Lord Walpole, now Earl of Orford, three other sons and eight daughters. His Lordship married, secondly, in 1806, the widow of the Rev. Edward Chamberlayne, who died in the following year without issue.—17. In Manchester-square, the Most Hon. Francis Ingram Seymour Conway, Marquis and Earl of Hertford, Earl of Yarmouth, Viscount Beauchamp of Hache, Baron Conway of Ragley and of Killultagh, in the county of Antrim, K.G. F.S.A., late Lord High Chamberlain of the King's Household, and Lord Lieutenant of Warwickshire and Antrim. His Lordship was eldest son of Francis, the first Marquis, by Isabella Fitzroy, daughter of the late Duke of Grafton, and was born in February, 1743. He was educated at Eton, and removed thence to Oxford, where he took the degree of M.A. in 1763. While Lord Beauchamp, his Lordship took an active part in the House of Commons. On the 1st of February, 1768, he married Alicia Elizabeth, youngest daughter and co-heir of Herbert, last Viscount Windsor, and by her, who died in 1772, had one daughter, who died an infant. He married, secondly, May 18, 1766, Isabella Anne Ingram, daughter and co-heir of Charles the last Viscount Irvine of Scotland, in compliance with whose will, his Lordship and the Marchioness, on December 18, 1807, obtained the King's license and authority to take the surname of Ingram before the present surname of Seymour, to write it before all titles of honour, and to bear the arms of Ingram quarterly with those of Seymour and Conway. His Lordship succeeded his father as Marquis of Hertford in 1794, and is himself succeeded in that title, and also in his great wealth, of which the entailed estates alone are little short of ninety thousand pounds per annum, by William Earl of Yarmouth, his only son, by his second wife, who survives him.—19. Mrs. Grosvenor, relict of the late Richard Earl Grosvenor, Esq. of Charborough Park, Dorsetshire. The circumstance of this lady's death are very remarkable. She had attended to give evidence before a magistrate, against a man of the name of Taylor, charged with a violent outrage, as she was taking an airing in her carriage, he having insisted on getting up behind to ride, and actually pulling down the servant standing there. Being a very powerful man, he was not secured without extreme difficulty. On his examination, he requested to speak with Mrs. Grosvenor, with whom he pleaded so urgently on behalf of his wife and children, that the lady was so greatly affected as to be seized with a fit, succeeded by convulsions so strong, as that, before medical aid arrived, she expired.—22. At his house in Montague-Place, Russel-square, aged 70, John Oldham Oldham, Esq. for many years senior trustee of the chapels, &c. in the connection of the late Countess of Huntingdon, in the superintendence of which he took an active concern. Of his warm attachment to this religious interest, he some years since gave a most substantial proof, by the purchase of a valuable freehold estate, which he vested in Trustees, for the purpose of its becoming the seat of a

new chapel school-house, &c. after the expiration of a lease under which the present buildings in Spa-Fields are held. The college at Cheshunt, which in a great measure owed its existence to his zeal and liberality, largely participated also in his bounty, and was a constant object of his superintending care. In its Trustees he vested, many years ago, the living of Great Missenden. Bucks, where he formerly resided, the advowson of which he purchased, to perpetuate a gospel ministry in the parish. He also recently erected a commodious school-room there, on a piece of land situated at a convenient distance from the church, and has made it an appendage to the living. By his will he has bequeathed £1000 3-per-cent. Consols to the London Missionary Society, £1000 ditto to the British and Foreign Bible Society, £3000 to Institutions in Lady Huntingdon's Connection, £500 each, to the Baptist, Moravian, and Missionary Societies, with many other smaller bequests for religious purposes. He has also left to several ministers, and others, liberal tokens of his regard, and, with a degree of consideration well worthy of imitation, has directed them to be paid clear of the legacy duty. He is said to have died worth £400,000.—*July*, At Weisbaden, Mons. Natale Corri, Professor of Music, 57.—2. John Reid, M.D. of Greville-street, Brunswick-square, late Senior Physician to the Finsbury Dispensary. He was a native of Leicester, and originally intended for the ministry amongst the Protestant Dissenters, but an early predilection to medicine frustrated that intention, and, under the encouragement of Dr. Pulteney, he pursued his favourite studies at Edinburgh with great credit and success. He afterwards settled in London, where he was well known as a popular lecturer on medicine. He was the author also of "A Treatise on the Origin, Progress, and Treatment of Consumption, 8vo. 1806;" a work in which he maintained some singular notions in connection with the Bunonian system, of which he was one of the last adherents, though even he had abandoned it long before he died. He published, too, an account of the savage youth found in the woods of Avignon.—13. In Percy-street, after two days' illness, John Edw. Freake, M.D. 39.—24. At Ghent, Rev. Edward Dwyer, late of Stanmore, Middlesex, and Senior Fellow of Pembroke College, Oxford.—25. Thomas Hinton Burley Oldfield, Author of the Representative History of Great Britain.—*August*, Dr. Kelly, of Cambridge. He suddenly dropped down at the Auction Mart, Bartholomew-lane, and instantly expired. The Doctor had gone there with his daughter, for the purpose of shewing her the building, having ordered his dinner at the White Horse, Fetter-lane, and had taken his place in the Union Cambridge Coach, to return home next morning.—John Inglis, Esq. of Mark-Lane, an eminent merchant, and one of the directors of the East India Company. He shot himself in a fit of insanity.—1. In Silvester-row, Hackney, Mr. W. Butler, an eminent writing-master, and author of several valuable publications for schools, 74.—3. William Chamberlaine, Surgeon, of Aylesbury-street, Clerkenwell, for many years secretary to the Society for the relief of the Widows and Orphans of Medical Men, of which he was one of the founders, and author of some medical pamphlets. He was first cousin to the late Rt. Hon. R. B. Sheridan.—15. At his house in Hertford-street, Rev. Thomas Coombe, D.D. a Prebendary of Canterbury, and R. of the united parishes of St. Michael, Queen Hythe, and Trinity the Less, London. Dr. Coombe was a native of America, and formerly chaplain to the Marquis of Rockingham. He was afterwards preacher at

Cannon-Street, Chapel, May Fair, and Chaplain to the King. He published "A Sermon preached at St. Stephen's, Walbrook, for the Benefit of the Children belonging to the St. Ethelburga Society," 1771. "The Peasant of Auburn, a Poem," (in imitation of Goldsmith's *Deserted Village*), 4to. 1783, and "The Influence of Christianity on the Condition of the World, a Sermon preached at Trinity Chapel, Conduit-street, Dec. 13, 1789."—21. In Albany-street, Hon. Wm. Erskine, Lord Kinneder.

New Chapel.—June 4. The new Meeting-house for the use of the Salter's-hall congregation, situate in Oxford Court, Cannon-street, was opened with sermons by the Rev. Dr. Bogue, Winter, and Rev. W. Jay.

Ordinations.—March 13. Rev. J. Hargreaves, late of Ogden, Lancashire, over the Baptist Church in Little Wild-street.—June 14. At Sion Chapel, Rev. T. Anderson, formerly a student in Cheshunt College, to the work of the ministry in the connection of the late Countess of Huntingdon.—26. At Eagle-street Meeting-house, Rev. Daniel Davies, late of Merthyr Tydvil, over the Welch Baptist Church at Broad Wall, Stamford-street, Blackfriar's-road.

BEDFORDSHIRE.

Deaths.—April 12. Suddenly, Rev. John Anthony, Independent Minister at Bedford.—June 5. Rev. Martin Mayle, for many years pastor of the Baptist Church, Blenham.

Ordination.—June 6. Rev. John Holloway, late a student at Bristol Academy, over the Baptist Church at Cardington, Cotton-end.

BERKS.

Deaths.—June 3. At Englefield Green, aged 69, the Right Hon. Thomas James Warren Bulkeley, seventh Viscount Bulkeley, of Cashel, in the county of Tipperary, and created also, in 1784, Lord Bulkeley, Baron of Beaumaris, in the Peerage of Great Britain. His Lordship was also Lord Lieutenant of the county of Caernarvon, Chamberlain and Chancellor of North Wales, Hereditary Constable of Beaumaris Castle, and D.C.L. He was born on the 10th of Dec. 1752, and being a posthumous son, immediately succeeded to the title of his father. On the 16th of April, 1777, he married Elizabeth Harriet, only daughter and sole heir of Sir George Warren, K.B. in support of whose descent from the Earls of Warren and Surrey, Watson's history was composed. On this occasion the Viscount assumed by royal sign-manual, the name and arms of Warren in addition to those of Bulkeley. His lordship was carried off quite unexpectedly; previous to his sudden attack, he had complained in the morning of a sore throat, but nothing serious was apprehended: until within a short period of his death; he had intended, indeed, coming to town to join a select party of his friends at his house in Stanhope-street, May-Fair. His remains were interred at the family seat, at Baron-hill, near Beaumaris. Leaving no issue, the English and Irish titles are both extinct.—July, At his seat, Calcot-Park, near Reading, Rev. William Bevil, M.A.; R. of Exford, Somerset, and Chaplain to the Duke of Manchester:—Rev. Richard Thorne, Curate of Amersham.—24. Rev. Edward Townsend, 36 years V. of Bray, and 38 years R. of Henley-upon-Thames.—Aug. 15. At Fern-hill, Sir Theo. J. Metcalfe, Bart, 39.

BUCKINGHAMSHIRE.

Deaths.—May, At Great Brick Hill, Rev. A. Davies, late Lecturer

of Linsdale, 68.—*Aug.* 10. At Lathbury-house, near Newport Pagnell, by his own hand, Mansel Dawkin Mansel, Esq. High-Sheriff of the county in 1800, and Commissioner of the Emigrant office in 1806. Great embarrassment in his circumstances led to the commission of the fatal deed, which was followed on *Aug.* 25, by the death of Elizabeth his wife, daughter of the late John Brown, Esq. of Bedford Row, Solicitor. This Lady was entirely ignorant of the desperate state of her husband's affairs, and died of a broken heart from the horrid manner of their development.

Ecclesiastical Preferment.—Rev. J. Hall, Great Bedwin, V.

CAMBRIDGESHIRE.

Death.—*May* 29. At Cambridge, Rev. C. Muston, 51.

Ecclesiastical Preferment.—Rev. G. Gaskin, D.D. a Prebendal stall in Ely Cathedral.

University Intelligence.—The Dean and Theological Faculty of the University of Halle have conferred the degree of Doctor of Divinity and Sacred Literature upon the Rev. Samuel Lee, Professor of Arabic in this University.

Miscellaneous Intelligence.—It is said that a person of the name of Stafford Cooke, residing at Walsoken in this county, is entitled to the dignity of the Peerage as Lord Stafford, he being the lineal heir of Henry Stafford, son of Edward Duke of Buckingham, upon whom the barony was conferred by act of Parliament.

CHESHIRE.

Deaths.—*May* 18. At Chester, Rev. Elliot Jones, late one of the Methodist Missionaries in Hayti.—*June*, At Chester, Rev. James Ireland, Head Master of the Grammar School in that city, one of the Minor Canons of Chester, and R. of Thurlaston.

Miscellaneous Intelligence.—The Bishop of Chester has obtained a grant to raise every benefice in his diocese under £50, to that amount.

CORNWALL.

Deaths.—*May*, At Lavethan, General Morshead.—18. At Illogan parsonage, Rev. Livingston Booth, A.M. 67. The respect and esteem which the zealous discharge of his duties had procured him during his valuable life, were fully testified in expressions of the deepest regret for his loss, from upwards of 1000 persons of all ranks, who, on the mournful occasion of his funeral, attended, to pay the last tribute of respect to his memory.—*June*, Rev. T. Penevarne, 40 years P. C. of St. Germain's.—*July*, At Falmouth, Charles Nicholas, Esq. Barrister at Law, 27.

CUMBERLAND.

Death.—*June*, At Bolton Rectory, Rev. Robert Watts, R.

Ecclesiastical Preferments.—Rev. H. Lowther, Bolton, R.—Rev. J. M. Colson, Jun. Peatling, R.

DERBYSHIRE.

Death.—*June*, At Elvaston, Mrs. E. Smedley, 100.

Ordination.—*May* 29. Rev. J. Raine, late a student in Rotherham academy, over the Independent church at Bolsover.

DEVONSHIRE.

Deaths.—*March* 3. At Tavistock, Mr. James Truscott, a Methodist

Local Preacher 55 years.—*May 23.* At Plymouth, Wm. Woolcombe, M.D. a gentleman of very ancient family in Devonshire. He was the author of "Remarks on the Frequency and Fatality of different Diseases," 8vo. 1808.—*29.* Rev. Henry Mugg, of Chudleigh, 76.

Ecclesiastical Preferments.—Rev. J. Cumins, A.B. Hockworthy, V.—Rev. W. G. Hill, Trentishoe, R.—Rev. G. Tucker, Musbury, R.

New Chapels.—*Jan. 30.* A new chapel was opened at North Molton, the central spot of the labours of Mr. Gray, agent of the Home Missionary Society. Preachers, Rev. Messrs. Gardiner of Barnstaple-Poole, a Home Missionary, and Bromley of Appledore.—*May 13.* A neat Chapel was opened at Bow, a village in the neighbourhood of Crediton, where the labours of Mr. Pool, an agent of the Home Missionary Society, tended to the erection of this edifice.

Ordination.—*May 29.* Rev. Thomas Horton, late a student at Bristol, over the Baptist Church, Morice-square, Plymouth-Dock.

DORSETSHIRE.

Deaths.—*May,* At Ryme Intrinseca, Rev. John Jones, for 47 years V. of Worth Maltravers, and for 29 years R. of Ryme.—*Aug. 1.* Rev. James Mayo, M.A. 35 years Master of the Free Grammar School, Wemborne, Minister and V. of Averbury, Wilts, 67.

DURHAM.

Deaths.—*May 27.* At Sunderland, Henry Fearon, M.D. 42.—*July 14.* At Seaton Carew, aged 65, Rev. Thomas Le Mesurier, B.D. R. of Houghton-le-Skerne. He was a native of Guernsey, and educated at Winchester school, whence he removed to New College, Oxford, where he obtained a fellowship, which he vacated on being promoted to the living of Newton Longueville, in Buckinghamshire. He was a staunch supporter of the claims of the Established Church, and as strenuous an opponent of those of the Roman Catholics; qualities which procured him, the latter more especially, the patronage of the Bishop of Durham, who, in 1812, conferred upon him the valuable rectory of Houghton, near Darlington. Mr. Le Mesurier was a frequent correspondent of the Gentleman's, and the Orthodox Churchman's Magazines, and besides his contributions to those works, was the author of "A Serious Examination of the Catholic Claims," 8vo. 1806; "Postscript to a Serious Examination," 8vo. 1806; "A Sequel to the Serious Examination," 8vo. 1807; "A Reply to certain Observations of the Right Rev. Dr. Milner on the Sequel to the Serious Examination," 8vo. 1807; "A Sermon preached at the Visitation of the Archdeacon of Bucks," 8vo. 1806; "The nature and guilt of Schism, considered with a particular Reference to the Reformation, in eight Sermons, preached at Bampton's Lecture," 8vo. 1808; "Supplement to the Reply to Dr. Milner's Observations," 8vo. 1809; "The Doctrines of Predestination and Assurance examined, in a Sermon preached before the Bishop of Lincoln," 8vo. 1809; "The Doctrine of the Eucharist considered, as maintained by the Church of Rome and the Church of England," 8vo. 1810; "On the Authority of the Church and of the Holy Scriptures, an Address to the Roman Catholics," 8vo. 1810; "A Counter-Address to the Protestants of Great Britain, in Answer to the Address of Charles Butler, Esq." 8vo. 1813; "An Assize Sermon at Durham," 8vo. 1814; "The Invocation of the Virgin Mary and of the Saints, shewn to be superstitious and idolatrous, a Sermon preached before the Archdeacon of Durham," 8vo. 1815.

Ecclesiastical Preferment.—Rev. Bulkeley Bandinel, librarian of the Bodleian, Haughton-le-Skerne, R.

ESSEX.

Deaths.—*June.* At Great Burstead, John Kirkham, a labouring man, 103.—26. Rev. Charles Wood, R. of Tendering.—*July.* Rev. Edward Willan, 43 years V. of Great Claxton, 31.

Ecclesiastical Preferments.—Rev. G. Heming, Thundersley, R.—Rev. J. H. Hogarth, LL.B. Strefford, R.; patron, J. Hogarth, Esq. of Dorking.—Rev. H. D. Pepys, B.D. Moreton, R.—Rev. W. Pritchard, Great Yeldham, R.—Rev. J. H. Randolph, M.A. Folbury, R.

Ordinations.—*March 20.* Rev. G. D. Mudie, late of Hamburg, over the Independent Church at Rochford.—*June 13.* Rev. S. Carlisle, late a student in Hackney Academy, over the Independent Church at Little Waltham.—Rev. G. M. Churchill, over the Independent Church on Mersca Island.

GLOUCESTERSHIRE.

Deaths.—*Dec. 1.* At Clifton, Lieut.-Gen. John Lee.—*March.* Rev. George Garlick, minister of the Independent Church at Painswick.—*May.* Rev. J. Hippesley, for 57 years R. of Stowe in the Wold, 87.—8. At Gloucester, Rev. Payler Matthew Proctor, M.A. V. of Newland, and Incumbent of Christ Church in the Forest of Dean. The parish of Newland, to which Mr. Proctor was presented in 1803 by the Bishop of Llandaff, lying adjacent to the Forest of Dean, which, though containing 22,000 acres, and inhabited chiefly by poor colliers and miners, is extra-parochial, and had therefore no claim upon the services of a clergyman, its inhabitants were consequently grossly ignorant. Newland was long considered the parish of the Forest, so far as baptisms, marriages, and burials, were concerned. Its Vicar was therefore frequently called upon to visit the sick, in the discharge of which voluntary duty Mr. Proctor obtained a knowledge of the moral and religious views of the inhabitants; in consequence of which, within a year after his appointment to the living, he entered with zeal on the important work of moralizing that part of the Forest at least which was adjacent to him, and by the aid of public subscriptions, which he actively collected for the purpose, he was enabled, in June 1812, to lay the foundation stone of a building, to be appropriated for six days in a week to the education of children, and to divine worship on the Sabbath. This edifice was consecrated July 17, 1816, by the Bishop of Gloucester, having the name of Christ Church Chapel then given to it. Mr. Proctor was very properly appointed its first incumbent, and down to the period of his death discharged the duties of his office in so exemplary a manner as to excite the grateful and affectionate attachment of all classes of the neighbourhood. His funeral took place at Newland, on Monday the 13th of May, at which all ranks of the vicinity were present, to pay the last tribute of respect to his memory. The families residing on that side the Forest thronged the church and church-yard, whilst the children of the Forest-school, which that good man had been the active instrument, in the hands of Providence, of founding, were ranged around his grave. As his ashes were committed to that house appointed for all the living, few eyes were free from tears, and the loud sobs of the assembled multitude, computed at 2000 persons, were heard on every side. The church, though large and capacious, was thronged in every part, and the church-yard was full of mourners.

ers not in name only, but in sincerity. His parishioners at Newland have proposed to erect a monument to his memory in their church, as a tribute of their respect and esteem; but the chapel in the Forest will be a lasting memorial of his zeal. Its trustees have evinced their respect for its founder, by electing as the successor to his apostolic labours, the Rev. Mr. Crossman, whom he recommended to their choice on his death-bed, as his last request.—*June 5.* Rev. Peter Guning, D.D. 42 years R. of Poynton, and 37 years R. of Farmborough, Somersetshire, 78.—*July.* At Bristol, Mrs. Anne Dyer, 101.

Ecclesiastical Preferment.—Rev. George Sherer, Marshfield, V.

New Chapels, &c.—*Feb. 24.* A Baptist Church was formed at North-leach, into which the gospel has been introduced by the treasurer of the Home Missionary Society.—*June 18.* A new Independent Meeting-house was opened at Forest Green, near Nailsworth.

HAMPSHIRE.

Deaths.—*April.* At North Warnborough, Mrs. Dugget, 100.—*May 22.* At Blashford-house, near Ringwood, Rev. Christopher Taylor, D.D. 80.—*June.* At Ashley Hill, near Lymington, Rev. W. Hooper, B.D., R. of More Monkton, Yorkshire, and P. C. of Milton, in the New Forest.

Ecclesiastical Preferments.—Rev. J. Brooks, Carisbrook, V. Isle of Wight, with the chapels of Newport and Northwood annexed.—Rev. D. Eaton, Crux Eaton, R.

Ordinations.—*March 27.* Rev. M. Caston, from Gosport Academy, over the Independent church and congregation at Node Hill, Newport, I. W.—*April 11.* Rev. C. T. Milcham, late of Highgate, over the second Baptist church at Portsea.

HEREFORDSHIRE.

Ecclesiastical Preferments.—Hon. and Rev. Mr. Blackwood, Archdeaconry of Ross.—Rev. Albert Jones, Vicar-Choral of Hereford Cathedral.

Ordination.—*June 13.* Rev. H. Mort, late a student in Hoxton Academy, over the Independent Church at Bromyard.

HERTFORDSHIRE.

Deaths.—*May 19.* Rev. George Edward Cox, 25 years R. of Hinxworth.—*Aug. 2.* At Mundsley, the Rev. Philip Godfrey, B.D. R. of Ayot, St. Lawrence, and many years one of the magistrates of the county.

Ordination.—*June 20.* Rev. John Greenwood, over the Independent Church and congregation assembling in the old Meeting-house, Royston.

HUNTINGDONSHIRE.

Deaths.—*April 8.* At Ramsay, Mr. Henry Martin, a local-preacher in the Methodist connection, 43.—*May 19.* At Brampton, Rev. Thomas Tattershall, for 44 years a preacher in the Methodist connection.

Ecclesiastical Preferment.—Rev. T. Silver, D.C.L. Great Staughton, V.

Ordination.—*June 11.* Rev. Robert Halley, late a student in the Academy at Homerton, over the Independent Church at St. Neot's.

KENT.

Deaths.—*April 8.* At Gillingham, Rev. Hounstone Radcliffe, Archdeacon and Prebendary of Canterbury, R. of Ickham, V. of Gillingham, and Sub-Dean of Wells.—*July 28.* At Bisely, in his 100th year, Wm. Henshaw, Esq.

Ecclesiastical Preferments.—Rev. C. R. Gleig, Ivey Church, R.—Rev. John Lonsdale, chaplain to the Archbishop of Canterbury, Mersham, R.

Ordination.—*April 23.* Rev. J. D. Blakeman over the Baptist Church Mile Town, Sheerness.

LANCASHIRE.

Deaths.—*March.* At Ormskirk, Rev. W. Naylor, classical master of the public Grammar-school of that town for nearly 60 years, and so regular and uniform in his attendance to his duties, that his oldest scholars could not recollect his having been absent a single day, 88.—*At Astley,* Rev. Robert Barker, A.M. R. of St. Anne's.—*At Everton,* Rev. J. Turner, 81.—*April 10.* Mr. Daniel Lees, of Bankside, Oldham. His prosperous career in the accumulation of wealth affords a striking proof of the rapid commercial prosperity by which that rude and barren part of the country has been enriched within half a century. His elevation may be traced from the humble occupation of a weaver at the loom, to the possession of property valued at near £200,000.—*June 12.* At Preston, William St. Clare, M.D. one of the Deputy-Lieutenants for Lancashire, and Lieut.-Col. of the Amounderness Local Militia.—*July 9.* At Spekelands, near Liverpool, Thomas Earle, Esq. for many years an active Justice of the Peace, and Deputy-Lieutenant of the county.

Ecclesiastical Preferments.—Rev. J. W. Whitaker, M.A. domestic chaplain at Lambeth Palace, Blackburn, V.; on the presentation of the Archbishop of Canterbury.—Rev. George Ludford Harvey, B.A. domestic chaplain to the Duke of York, Dilworth, V.; patrons, the Haberdasher's Company.—Rev. J. M. France, Stayley-Bridge, perpetual incumbency.—Rev. W. Tindal, head master of the Grammar-school Wolverhampton, Holme, P. C.

Ordination.—*Mar. 8.* Rev. T. D. Carnson, late a student in the Blackburn Academy, over the Congregational Church in Fishergate, Preston.

LEICESTERSHIRE.

Death.—*June 2.* Rev. Samuel George Noble, A.B. for 32 years R. of Froulesworth, 55.

Ecclesiastical Preferments.—Rev. J. M. Colson, jun. Peatling, R.—Rev. T. S. Noble, Froulesworth, R.

Ordination.—Rev. Samuel Barrons, over the Independent Church at Market Bosworth.

LINCOLNSHIRE.

Deaths.—*Feb. 1.* At Louth, Mr. John Booth, for 35 years a Methodist local-preacher, 75.—*May 11.* At Thurlby Hall, near Lincoln, Sir Gonville Bromhead, Bart. a Lieutenant-General in the army. He was born Sept. 30, 1758, and received the name of Gonville in honour of his ancestor, the founder of Caines College, Cambridge, as whose representative he was duly recognized in that institution. He is succeeded in his title and estates by his eldest son, now Sir

Edward Thomas Bromhead, Bart. a Barrister-at-Law, and steward of the Courts-Leet for the city of Lincoln.—*June*. At Brig, Rev. P. L. Mills, 80.

Ecclesiastical Preferments.—Rev. G. Beckett, Prebend of Carrington; and Gainsborough, V.—Rev. S. Briscall, St. Mary, South Kelsey, with St. Nicholas annexed, R.R.—Rev. W. S. Whitelock, Gedney, V.—Rev. T. Calvert, B.D. Norrisian Professor, Holme, R. with Holme in Spalding Moor, V. annexed.—Rev. C. N. L'Oste, M.A. Claxby Pluckacre, R.—Rev. J. H. Monck, Fiskerton, R.

New Chapels.—*March* 28. A new Chapel, in the Independent connection, was opened at Horncastle. Preachers, Messrs. Waterhouse, Byron, and Gilbert.

Ordination.—*May* 10. Rev. John Paine, late a student in Hoxton Academy, over the Independent Church at Horncastle.

MIDDLESEX.

Deaths.—*June* 30. At Hampstead, Rev. J. Hodgson, R. of Berwick, Wilts.—*July* 6. Rev. Colston Carr, LL.B. V. of Ealing, and curate of Old Brentford, 82.—*Aug.* 18. At Paddington, Grome Spence, Esq. late Maritime Surveyor to the Admiralty, 65.—At Chiswick, Rev. Robert Lowth, A.M. only surviving son and child of the late Bishop of London, Rector of Hinton, Hants, and one of the Prebendaries of St. Paul's Cathedral, 61.

Ecclesiastical Preferment.—Rev. Edward Polehampton, M.A. Fellow of King's College, Cambridge, Greenford Magna, R.

New Chapels.—*April* 30. The new Chapel at Highgate, for the use of the congregation under the pastoral care of the Rev. John Thomas, was opened for divine worship. Preachers, Rev. Rowland Hill, Dr. Collyer, and J. Hyatt.—*June* 5. A small Chapel, lately fitted up at the expense of the Middlesex and Herts Union of Congregational Ministers and Churches at East Barnet, was opened for public worship. Preachers, Rev. Drs. Winter and Harris.

Ordination.—*May* 28. Rev. G. G. Scraggs, A.M. as first pastor of the Independent Church and congregation assembling at Union Chapel, Bow-Lane, Poplar.

MONMOUTHSHIRE.

Death.—*July*. Rev. John Evans, V. of Newport, 70.

NORFOLK.

Deaths.—*May*. At Wesenham, Rev. Charles Campbell, for 40 years V. of All Saints and St. Peter's, Wesenham.—25. At Yarmouth, very suddenly, of an aneurism in the heart, Thomas Girdlestone, M.D. for 30 years an eminent physician in that town. Besides a number of papers inserted in different medical journals, and some professional publications, Dr. Girdlestone was the author of a Translation of Anacreon, and a work on the author of Junius's Letters.—*July*. Mr. John White, late of Nottingham, father of the celebrated Kirke White.—*Aug.* 5. At Lopham Rectory, Rev. Richard Littlehales, for 40 years R. of Southcum, North Lopham.

Ecclesiastical Preferments.—Rev. G. Campbell, Beachamwell, with Shingham annexed, R.R. and Weasanham, All Saints and Weasanham, St. Peter's, V.V.—Rev. Arthur Loftus, Hilboughton, with Rainham, St. Martin, R.—Rev. J. Cubitt, Overstand, R.—Rev. James Neville White, Great Plumstead, P.C.

New Chapel.—*May 26.* An new Independent Chapel was opened at Harlestone, for the increasing congregation of the Rev. J. Fisher.

Ordination.—*June 6.* Rev. John Williams, over the Baptist Church at East Dereham.

NORTHAMPTONSHIRE.

Deaths.—*June 7.* At Sudborough, near Thrapston, Sir Thomas Hewett, Bart. Rector of that parish for 36 years, 66.—*July 2.* Rev. Charles Henry Tuffnell, V. of All Saints', Northampton, 54.—3. Rev. Charles Proby, R. of Stanwick, and a Prebendary of Lincoln.

Ecclesiastical Preferments.—Rev. H. Champion de Crespigny, Stoke Doyle, R.—Rev. T. Lovell, St. Sepulchre's, Northampton, V. Rev. John Miller, Binefield, R.

Ordinations.—*April 30.* Rev. Joseph Brooks over the Baptist Church, West Haddon.—*May 22.* Rev. Thomas Miller, late pastor of the Church, at Oakham, over the newly formed Baptist Church at Woodford, near Thrapston.

NORTHUMBERLAND.

Death.—*March.* At Blaydon, Mr. J. Morrison, 104.

Ecclesiastical Preferment.—Rev. G. Dixwell Grimes, Emeldon, V.

New Chapel.—*Dec. 20.* A neat Chapel, capable of containing 250 people, built by the Presbyterian congregation of the Rev. T. Craig, was opened for public worship at Lowick. Preachers, Rev. Messrs. Lundie of Kelso, and Hunter of Swinton.

NOTTINGHAMSHIRE.

Deaths.—*June 22.* Rev. John Green, for many years minister of an Independent congregation in St. Mary's-Gate, Nottingham.

Ecclesiastical Preferment.—Rev. Henry Gordon, Bilsthorp, R.

OXFORDSHIRE.

Deaths.—*May.* Rev. James Hamer, A.M. Fellow, senior Bursar and Librarian of C. C. College.—*June.* At Steeple Aston, Rev. Robert Lambe Kening, 59.—At Thame, Mr. Christopher Arnott. He was so large a man, that his coffin was 6 feet in length, 2 feet 9 in. in width, and 2 feet 1 in. in depth.—*Aug. 3.* At his lodgings in the High-street, Oxford, Sir Christopher Pegge, M.D. F.R.S. F.L.S. Regius Professor of Physic in the University. He was the only son of Samuel Pegge, Esq. author of the well-known "Anecdotes of the English Language," and grandson of the celebrated antiquary Dr. Samuel Pegge.

Ecclesiastical Preferments.—Rev. A. Nicol, A.M. Regius Professor of Hebrew, a Canon of Christ Church.—Rev. T. Chevallier, Lecturer of Great St. Andrew's, Oxford.

University Intelligence.—Sir Sidney Smith has presented to the Bodleian Library a fac-simile of an ancient Greek inscription on a gold plate, found in the ruins of the ancient city of Canopus, and also a book printed on board a ship of the line in the Mediterranean.—Rev. R. Nicoll, A.M. of Baliol College, is appointed Regius Professor of Hebrew in the room of the new Archbishop of Cashel.—Rev. T. Lee, D.D. President of Trinity College, is nominated one of the Delegates of the Clarendon Press, in the room of the late Dr. Hodgson, who has also been succeeded as one of the delegates of estates by the Rev. Peter Elmsley, M.A. of Christ Church, and by the Rev. Edward Copleston, D.D. Provost of Oriel, as perpetual delegate of

privileges.—At a convocation, held March 22, the sum of 50 guineas was contributed from the University chest, in aid of a subscription for the purchase of models of the principal remains of ancient architecture of Greece and Italy.—John Kidd, M.D. late student of Christ Church, Aldrichian Professor of Chemistry, and Lee's Lecturer of Anatomy, has been appointed Regius Professor of Medicine.—Rev. Philip Bliss, D.C.L. is appointed one of the under Librarians of the Bodleian.

SHROPSHIRE.

Deaths.—March. At Iron Bridge, Rev. Benjamin Ware.—3. At Shrewsbury, Rev. Benjamin Edwards, R. of Fradesley.—*May.* At Bockbury, Rev. John Dehane, A.M.—*June* 16. At Shrewsbury, L'Abbé Le Maitre, officiating minister of the Roman Catholic Chapel, and a teacher of the French language in that town, 65.—*July.* Rev. Michael Pye Stephens, R. of Willey and Shenstone.—26. At Coton Hall, Alveley, Rev. John Hayes Petit, P.C. of Shareshill, Staffordshire.

Ecclesiastical Preferments.—Rev. Richard Corfield, Upton Parva, R.—Rev. F. de Veil Williams, Abdon, R.

SOMERSETSHIRE.

Deaths.—May. Rev. Richard Newham, for 31 years V. of Ilminster, and for 30 years R. of Chaffcombe, 63.—At Stratton on Fosse, Rev. J. Leonard, R.—*June* 6. At Bath, where he was supplying the pulpit of the Rev. W. Jay, after a very short illness, Rev. Samuel Newton, 38 years Pastor of the Independent Church at Witham, Essex.—11. Rev. Isaac Tozer, Pastor of the Independent Church at Frome, and formerly of that at Tooting, Surrey.—20. At Wells, Rev. Thomas Abraham Salmon, B.D. Prebendary of Wells, R. of Rodney Stoke, and Chaplain to Earl Cowper. Mr. Salmon published "Hebraicæ Grammatices, or a Hebrew Grammar with vowel Points," 8vo. 1796. "Vitarum Plutarchi Epitome," 8vo. 1797. "Extracts from Mr. Card's Will, relative to his charity at Chedder."—*July.* Rev. Richard Darch, R. of Milverton.—Rev. J. M. Males, V. of Isle Abbots and Muchilney, and for upwards of 30 years master of the Grammar School at the former place.—At Frome, Alfred Cecil Buckland, Esq. author of "Letters on Early Rising." He was brought up to the law, a profession to which his great talents promised to render him an ornament.—6. In Seymour-street, Bath, J. Lee, M.D. F.R.S.

New Chapel.—*April* 30. A new place of worship in the Independent connection, was opened at Storegersey. Preachers, Rev. Messrs. Luke of Taunton, and Goulding of Poundisford Park.

STAFFORDSHIRE.

Death.—*Dec.* 1. At Wolverhampton, Mr. R. Paddy, drawing master at the Free Grammar School of that place, and of the Catholic Seminary, Sedgley park. Mr. Paddy published several views of ancient buildings: a large S. E. view of the Church of St. Peter, Wolverhampton: a view of Dudley castle, with a short description in English and French, and views of the Abbeys of Lilnshall, Haughmond, &c. in Shropshire, with short descriptions of each, 71.—*March.* At Walsall, Rev. J. J. Duce, V. of Alstonefield.—*May.* At Eccleshall Vicarage, Rev. J. H. Powell, V. and V. of Dunchurch, Warwickshire.

SUFFOLK.

Ecclesiastical Preferments.—Rev. W. H. Deane, Hentlesham, R.—Rev. W. Edge, Nedginy, R. on his own petition.—Rev. T. Chevallier, M.A. Fellow and Tutor of Catharine Hall, Cambridge, Lecturer of Great St. Andrew's, Ipswich.

SURREY.

Deaths.—Feb. 14. At Croydon, Mr. John Kitchin, a Methodist local-preacher.—21. At Banstead, Rev. Henry Taylor, L.L.B. R. of Spridlington, Lincoln.—July 10. At Guildford, Rev. Thomas Russell, M.A. R. of West Clandon. In 1777, he published a History of his native town of Guildford, in a small 18mo. volume. An enlarged edition was printed in 1801.—Aug. 14. At his house near Croydon, aged 84, Mr. James Dickson, of Covent-garden, F.L.S. and Vice President of the Horticultural Society of London.

Ecclesiastical Preferment.—Rev. S. Bennett, Walton-on-the-Hill, R.

New Chapels.—Dec. 11. A new Baptist Chapel was opened for public worship at Brocham green, near Dorking. Preachers, Rev. F. Moore, of Vauxhall, and J. Bailey, of London.—Aug. 6. A neat Chapel was opened at Pains, (or Pend's) hill, in the parish of Limpsfield, under the patronage of the Surrey Missionary Society. Preachers, Rev. Messrs. Jackson, of Stockwell, Innes, of Camberwell, and May, of Croydon.

Ordination.—May 7. Rev. Robert Upton, over the Baptist Church, at Gray's-walk, Lambeth.

SUSSEX.

Deaths.—June. At Worthing, Rev. S. E. Bayley, late of Brompton Hunts, and for many years officiating minister at St. Mary's Huntingdon.—July, Rev. Edward Tredcroft, R. of Pudborough.—29. At Hastings, Rev. Francis Tattershall, V. of Ledsham, York, 26.

Ecclesiastical Preferment.—Rev. Edward Robert Butcher, Chapel Royal, Perpetual Incumbency, Brighton.

New Chapel.—The first stone of a new Chapel in Seaford, was laid by the Rev. G. Evans of London, who was the principal instrument of introducing the gospel there.

WARWICKSHIRE.

Death.—July, At Leamington, Rev. Edward Trotman, V. of Ratley and Radway, and P. C. of Chesterton, 61.

Ecclesiastical Preferments.—Rev. W. Riland Bedford, Sutton Coldfield, R.—Rev. S. W. Perkins, Stockton, R.—Rev. Bowen Thickins, Temple Grafton, P. C.

New Chapel.—June 26. A new Baptist Chapel was opened at Henley, in Arden. Preachers, Rev. Messrs. Birt, James, and Morgan, all of Birmingham.

WESTMORELAND.

Deaths.—April 20. At Belle Isle, near Ambleside, on his way to Cheltenham, Rev. W. Curwen, of Harrington, second son of J. C. Curwen, Esq. M.P.—May. At Appleby, Rev. John Waller, Head Master of the Free School in that Town, and R. of the united parishes of Southamstead Abbots, and Southampstead Bannister, Berks.

Ecclesiastical Preferment.—Rev. William Thompson, A.M. of Queen's College, Oxford, Head Master of Appleby Grammar School.

WILTSHIRE.

Death.—*March.* At Mere, Rev. Rowland W. Howell, son of Rev. R. Howell.

Ecclesiastical Preferment.—Rev. J. Hall, Great Bedwin, R.

New Chapel.—*May 22.* The foundation stone of a New Chapel, for the use of the Rev. W. Coombs and his congregation, was laid at Bradford.

WORCESTERSHIRE.

Death.—*May.* At the Parsonage house, Elmly, Rev. George Hewett, B.A. R. 32.

YORKSHIRE.

Deaths.—*March,* At an advanced age, John Addie, Esq. of Twisleton in Ingleton Fells. This gentleman was a singular character, and retained in his manners an extraordinary degree of the simplicity of primitive times. He was regularly to be seen at fairs and markets, attired in a coarse blue coat, a long-pocketed waistcoat, a Wansleydale wig, huge galligaskins, and shoes of most antique make. This whimsical appearance acquired for him the not inappropriate appellation of Lord Oddie.—*April 26.* Rev. John Penketh Burée, LL.B. P. C. of Silkstone, W. R.—30. Rev. Robert Knowles, V. of Gisburn in Craven, he was found dead in Stockbeck, near Craven.—*May 10.* At West Witton, Warsley-dale, N. R. Rev. Jeffrey Wood, P. C.—*June,* Rev. John Norton, V. of Kittlewell, Yorkshire, and P. C. of Boyton, Cornwall.—26. At Hull, Rev. J. Hawksley, formerly pastor of the Independent Church, assembling in Aldermanbury Postern, London, 36.—*July 22.* At Hislington, near York, Gen. James Coates, one of the oldest generals in the service.—29. Rev. James Griswood, Minister of the Unitarian Baptist Chapel, in New-Dock-Street, Hull, 59.

New Chapels.—*April 8.* A new Baptist Chapel was opened at Chapel-Feld, Bately, near Dewsbury. Preachers, Rev. Messrs. Mann, of Shipley, Jackson, of Hebden-bridge, and Dr. Steadman, of Bradford.—*June 27.* A neat and commodious Chapel was opened at Keld, near Reeth. Preachers, Rev. Messrs. Ramphler of Fulneck, Mason of Featham, and G. Gollop of Darlington.

WALES.

Deaths.—*April.* At Pembroke, Anne Watkins, 103.—At Welshpool, Rev. E. Jones.—*May,* Rev. Robert Peter, V. of Pellayne, and R. of Sully, Glamorgan, 79.—*June 5.* Suddenly of an inflammation on the lungs, Rev. George Lewis, D.D. Theological Tutor of the Independent Academy at New-Town, Montgomeryshire, 53.—21. Rev. Thomas Lloyd, curate of Llanrwst, Denbighshire.—*July* Rev. Patrick Howell, Minister of the Presbyterian Meeting, Swansea.

New Chapels.—*April 25.* A new Chapel called Mount Pisgah, was opened in Gower, Glamorganshire, forming the 6th place of worship in that peninsula, for which its long neglected inhabitants are indebted to the zeal and liberality of Lady Barham. Preachers, on this occasion, Rev. Messrs. Thorp, of Bristol; Peters, of Carmarthen; and Davis, of Bath.—*May 16,* A neat and commodious place of worship, called the Tabernacle, was opened at Tenby, well known as a watering-place in Pembrokeshire. Preachers, Rev. Messrs. Lloyd, of Henlan; Peter, of Carmarthen; Jones, of Treleach; Warr, of Havverfordwest; Thomas, of Teiracross; and Warlow, of Milford.—*June 19 and 20.* A new Independent Meeting-House, now called Philadel-

phia, but formerly Tuhierion, was opened near Llansturn, Glamorganshire. Preachers, Rev. Messrs. Owens, of Swansea; Jones, of Bridgend; Morris, of Tredegar; Moses, of New Inn; Evans, of Godrey-rhôs; and Howel, of Baran.

Ordinations.—*Jan.* 24. Rev. T. Jones, late a Student in the North Wales Academy, over the church and congregation assembling at Ebenezer Chapel, Newport, Pembrokeshire.—*April* 3. Rev. John Thomas Jones, late a Student at Abergavenny, over the Particular Baptist Church at Hay, Breconshire.—8. Rev. H. Owens of Swansea, over the church and congregation at Cwmbychan, Glamorganshire.—24. Rev. J. Barfett, late a Student in the Western Academy, Axminster, over the Independent Church in Castle-Street, Swansea.—*May* 22. Rev. D. Jenkins, over the Independent Church at Brychgoed, South Wales.

Miscellaneous Intelligence.—A College for the education of those Students for the ministry of the Established Church, whose friends are not in affluence, is about to be erected at Lanpeter in Cardiganshire. The sum of £15,000. 3-per-cents. is already collected, of which his Majesty graciously contributed £1000. sterling. The Bishop of St. David's has long been actively engaged in promoting this laudable object.

SCOTLAND.

Deaths.—1821. *Nov.* 12. At the Manse of Ruthven, Rev. George Donaldson, minister of that parish forty-one years, 78.—*Dec.* At Whitehill New Deer, Rev. John Bunyan, minister of the United Associate congregation.—22. At Tulliallan Manse, Rev. David Simson, 82.—*Feb.* 2. At Burntisland, Rev. James Wemyss.—4. At Wemyss Castle, General Wemyss, of Wemyss.—15. At Redford, in the parish of Madderley, Rev. James Andrew, of Redford, 67.—17. At Edinburgh, Rev. John Thomson, D.D. minister of the New Grey-Friar's church, 79.—*March* 26. At Auchertoil, near Balmuto in Fife-shire, from a pistol shot received in a duel with James Stuart, Esq. of Duncarne, Sir Alexander Boswell, of Auchinleck, Bart. eldest son of the biographer of Johnson. The cause of this duel was a political song, which appeared in the Glasgow Sentinel of the 26th of December last, reflecting upon Mr. Stuart; which, from the manuscript having been put into his hands by Mr. Borthwick, a former proprietor of the paper, that gentleman ascertained to have been written by Sir Alexander, with whom he had previously lived in habits of intimacy.—*May* 3. At Eddlestone Manse, Rev. Dr. Patrick Robertson, minister of Eddlestone, in the 74th year of his age, and the 40th of his ministry.—14. At Aberdeen, Rev. Charles Mc. Hardy, minister of Craithie and Braemar, in his 76th year of his age, and 63d of his ministry.—*June.* At Aberdeen, James Brechin, 102. He enjoyed good health and the use of his faculties until within a week of his decease.—At Glasgow, Sarah Mc. Intosh, 106. Her husband, who was in the interest of the Pretender, fled to Ireland soon after the battle of Culloden. His wife returned to her native country about two years ago. She lost her sight some time since, but retained her mental faculties to the last. She had an excellent recollection of the events of her youth, and it was the chief solace of her latter days to talk of the Pretender, and to detail the devotion, the bravery, the sufferings, and hair-breadth escapes, of her clansmen and acquaintance during the troublesome period of the Rebellion. She had

12 children, 42 grandchildren, and 36 great grandchildren.—At Rhynie, Aberdeenshire, Rev. James Milne, 79.—At Portobello, Sir John Macgreggor Murry, Bart. of Lenwick Castle, Perthshire.—7. In New-street, Edinburgh, Rev. William Dun, minister of the Canon-gate Chapel.

Ecclesiastical Preferment.—Rev. J. Sinclair, St. Paul's Episcopal Chapel, Carruther's-Close, Edinburgh.

New Chapel.—Jan. 20. A large and commodious Chapel at Peterhead, lately occupied by the Anti-Burghers, was re-opened for public worship in the Independent connection, when three discourses were preached by the Rev. J. Robertson, of Crichton Old Dean.

IRELAND.

Deaths.—April 8. Aged 126, Mr. Thadey Doorley a respectable farmer, residing near the hill of Allen, county of Kildare. He retained his faculties to the last moment, and was able to take any sort of field amusement within the last 6 months of his life. He was married about 19 years ago, at the age of 107, to a woman of 31.—May, Rev. Joseph Sandys, R. of Feddoun, county of Limerick, and author of "A Sermon on the Importance of an Early Acquaintance with the Scriptures," 8vo. 1812.—Rev. Thomas Crawford, master of the endowed School at Lismore.—24. In Cork, the Right Hon. John de Courcy. 26th Lord Kingsale, Baron Courcy of Courcy, and Baron of Ringmore. His Lordship succeeded his father John, the 26th Baron, March 3, 1776; married Oct. 31, 1763, Susan, daughter of Conway Blennerhassett, of Castle-Conway, county of Kerry, Esq. and by her (who died, Dec. 13, 1809.) had issue, five sons and five daughters, six of whom survive him. His Lordship is succeeded by his second, but eldest surviving son, the Hon. and Rev. Thomas de Courcy, now 27th Lord Kingsale.—July, Rev. T. Radcliffe, R. of Ardmore, county of Antrim.—On St. Patrick's-hill, Cork, John Melvin Barry, M.D. author of "An account of the Nature and Effects of Cow-pox," Cork, 8vo. 1800.—Rev. John Lowry, R. of Donoghmore, Queen's county.—Aug. 11. Suddenly by falling from his horse in a fit of apoplexy, whilst riding in the Phoenix-Park, Dublin, Lieut. Gen. Sir Samuel Auchmuty, G.C.B. Commander in Chief of the Forces in Ireland, and Colonel of the 78th Regt. of Foot. This gallant officer twice received the thanks of both houses of parliament, the first time for the capture by assault of Monte Video; the second, for the reduction of Java, on both which occasions he commanded the British troops.

Ecclesiastical Preferments.—Right Rev. Lord John George De-la-Poer Beresford, Archbishop of Dublin, Archbishopric of Armagh, and Primacy of all Ireland.—Right Rev. Dr. Magee, Bishop of Raphoe, Archbishopric of Dublin.—Rev. Richard Lawrence, D.C.L. Regius Professor of Hebrew at Oxford, Archbishopric of Cashel.—Very Rev. Archdeacon Bisset, Bishopric of Raphoe.

Ordination.—Dec. 20. Rev. Mr. Killings, to the work of the Ministry, in Zion Chapel, Mallow.

SUMMARY OF MISSIONARY PROCEEDINGS.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS has despatched an agent to Cape Town, where he found the national system of education greatly degenerated in the Free School. This however, he had the satisfaction to restore, and to witness a great increase in the scholars and their improvement. At the village of Wynsbury, eight miles distant, where several christian families were destitute of public worship, a chapel is erected, in which the new missionary officiates, and where he intends to establish a school. The college of the society at Calcutta will be opened at the close of the present year, with every prospect of brilliant success. Ten theological, and ten lay scholarships have been founded for native and European youths; and to make the grounds of the college more complete, a liberal individual, Charles Theophilus Metcalf, Esq. has transferred to it a piece of ground adjoining to that originally granted by government.

In such a country as the East Indies, the chief scene of their labours, we cannot expect but that the **BAPTIST MISSIONARIES** must meet with much disappointment, mingled with their success. On the Doogapore station, they have been for two years casting their bread upon the waters, and are but just beginning to find a small portion of it after many days. One convert only has as yet been added there to the church of the living God; but he is promising. Inquiry has however been excited in others, especially a Hindoo of some property, who has been induced, by one of the Tracts of the London Missionary Society, to pay a visit to the station of the brethren, to learn more of the way of salvation. At the public services of the missionaries by the way-side, the Bramins frequently attend to revile and dispute; signs not very favourable in their first impression, but from which we expect in time much better things. A more sure word of prophecy induces us to look with confidence to the fulfilment, though it linger long, of the prediction of their shasters,—that the men of no cast, whom they will not listen to but to insult, are destined to destroy the casts and customs of other people. This is all the intelligence which has recently arrived from the East, but from its West India Mission, the Society has received still more encouraging intelligence. At Kingston in Jamaica, seventy-two persons were lately baptized at once, and the Lord's Supper was administered to upwards of sixteen hundred. The new chapel is still well attended, and several Europeans and others afford good reason to hope, that they have there been brought to a serious concern for their eternal interests. The ship which conveyed the missionaries to the new and important station at Honduras bay, has safely arrived at its destination, and intelligence is anxiously expected thence.

The **LONDON**, like the **BAPTIST MISSIONARY SOCIETY**, is making progress amongst the negroes of our West India Islands. At the station of Le Resouveiur in Demerara, 390 persons (272 of them adults) were baptized in the course of the last year, in which 35 members were added to the church; the total number of which, at the beginning of the present year, was 147, and 83 others were then candidates for baptism. Public worship is well attended, and about £100 was collected for its support from the white inhabitants of the neighbourhood, and from the congregation, in the course of the

eight months previous to the last account.—In South Africa the zeal of the Missionaries is still rewarded with correspondent success. Mr. Williams, originally sent out by this Society, but labouring some time before his removal among the Caffrees, at the expense of the colonial government, collected together a number of those wild tribes, reduced under his instruction to habits of order and civilization. Since his time their number has considerably increased under the care of his successors, and distant hordes are expressing a wish to be partakers of the same benefits. The head of one of the kraals, lately departed in the faith, having, in all his wanderings, uniformly erected a hut for the worship of the only true God; to whose ministering servants, in this wild and dreary land, he directed his people on his death, to repair, as to their best earthly friend. With his dying injunction they have cheerfully complied, and are now amongst the most orderly members of the settlement.—The important mission in the South Sea Islands seem to have sustained a severe loss in the death of king Pomare, as the agents of the Society, to whom he was long so friendly, are apprehensive of commotions among the chieftains during the long minority of his infant son, whose mother, the queen, wishes to reside with the Missionaries. The inhabitants of Tahite are advancing rapidly in civilization, evincing such an increased attachment to European dress, that cloths and calicoes have become as it were the circulating medium of the island. The deputation sent out by the Society to inspect the state and prospects of the missions in this quarter, arrived safely at Tahite on the 21st of September, and immediately entered with alacrity on that important work, and their reports on the altered state of this lately savage race more than confirms the most flattering accounts which from time to time have reached our shores. They saw Pomare at Eimeo shortly before his death, and were most kindly received by him. The artisans who accompanied them are about to commence their cotton manufactory, which will, we hope, succeed. The chiefs are building their boats in the European form, and with European tools, many of them are cultivating tobacco and sugar, and nearly all manufacturing cocoa-oil. A road, the first attempted in the country, is making on a large scale round the island of Tahite, constructing, and to be completed by persons punished for violations of the new laws; a mode of employing convicts from which we ourselves might learn a useful lesson. At Huaheine, the noble place of worship, a considerable part of which is neatly pewed, when visited by the deputation, was crowded with attentive hearers, of whom the chiefs, and great part of the principal people, were dressed from head to foot in the English fashion. The deputation was most kindly received there by the king, the queen, and chiefs. Further particulars have also arrived of the extraordinary conversion of the island of Rurutu, the leading features of which were given in a former summary, as largely as our limits will permit. Their national idols, which they sent to Raiatea on renouncing idolatry, have been exhibited there, and received with derision by people but a few years since as gross idolaters as themselves. Anuru, the Rurutan chief, providentially driven into Raiatea, to be the honoured instrument of introducing Christianity into his native land, exhibits a most commendable zeal in his vocation, taking the greatest pains to teach his countrymen to read, and going from house to house every night and morning, performing family prayer for them. From this converted island of

the Southern Ocean, the light of the gospel seems destined to spread to surrounding isles, as a canoe full of the natives of Rimatua, about 40 miles distant, seeing what a wondrous change was wrought there, renounced idolatry ere they left its shores for their own, whither they returned with books and tracts for their chief and friends, whom they promised speedily to bring back, for further instruction in the same excellent way, to a slight knowledge of which they themselves providentially were led.—Turning from South to North, we have great pleasure in noticing the continued patronage of the Russian government to missionary exertions, permission having been granted to the zealous agents of this Society at Selingwisk, to establish a press there; the ground upon which they have built their habitations, having also been granted to them on the most liberal terms. The Committee of the Russian Bible Society have also, very much to their credit, adopted measures for supplying this most important mission with copies, for distribution, of the Mongolian translation of the gospel.—The intelligence received from the East within the last three months, is not very important. From the summary of the South Travancore mission, several boys have already been sent out into the villages as readers of the scriptures. There is room however for very many more, and a great want of Bungalow chapels, to both of which objects christian benevolence would be well and cheaply directed; the annual maintenance of a reader being but £10, the entire rent of a chapel £25. At the anniversary meeting of the Bengal Auxiliary Missionary Society, held in January, twenty-one boys belonging to the Kiedderpore native school were examined in Union Chapel, and gave very satisfactory answers to the questions proposed to them on the first principles of Christianity. The chapel is entirely paid for by contributions on the spot. The Missionaries of this Society are now engaged in printing several extracts from the scriptures, in different languages of the East, for distribution, by the Bishop of Calcutta, in his native schools; an instance of cordial co-operation between churchman and dissenter, in the great work of evangelizing the heathen, which it gives us the greatest satisfaction to record. Near Ghair Ghaut, two of the Society's agents, who had taken a tour in the vicinity of Calcutta, with a view of introducing the gospel into its neighbouring villages, were lately benighted, but a Brahmin hospitably received them into his house, and on learning their errand, himself collected an auditory for them in the morning, received thankfully some of their tracts, and invited them to visit him and the place again, refusing to take the slightest compensation for the accommodation afforded. Thirty thousand tracts have been issued in the course of the last year by this auxiliary, some of which have found their way to very distant parts of India. In the neighbourhood of Chinsurah and Gokulgunge there are twenty-three schools and 2450 children, these institutions being approved by the people, and encouraged by the government, prejudiced as both originally were against them.—From China we learn with pleasure, that that very active and learned missionary, Dr. Morrison, from communications which he has had with Ochotsk, indulges a hope that a way may hereafter be opened for missionary exertions in Japan. Thoughts are also entertained of a translation of the scriptures into the languages of Cochin-China and Siam. We regret to find that the health of his valuable colleague, Dr. Milne, now labouring at Malacca, is in a

precarious state. In Amboyna upwards of 8000 tracts have been printed at the mission press, but four times as many are wanted in that Malayan isle alone. The Missionary of the Society there, has received from the king of one of the Sangir islands a letter, expressive of great thankfulness for the copies of the Malay Testament, sent by the British and Foreign Bible Society, admiring, as he states himself to do, "this great gift of God from such a distant country." Mr. Elliott, so singularly directed to the isle of Joanna, has been most kindly received there by the king, queen, and royal family, with one of whom he is domesticated. He represents the natives, however, as a very idle and superstitious race, bigoted Mahomedans, though permitting him, without molestation, to avow his attachment to the religion of the cross.

The CHURCH MISSIONARY SOCIETY has received very gratifying details of the progress of the great work in which they are engaged in the more peculiar field of their labours, Western Africa. Sir Charles Mac Carthy the excellent governor of Sierra Leone, was every where received on his return by the population of liberated negroes, with an enthusiasm highly gratifying to his feelings, and honourable to his character. They assembled by hundreds and thousands to bid him welcome, manifesting the utmost anxiety to shake once again by the hand, him whom they recognized as their common father, in the simple but touching exclamation of, "Thank God, Daddy come, God bless him." And God, we doubt not, will hear the prayer of these grateful hearts, and amply reward him for his kindness to this long injured race. He has visited most of their settlements in the colony, and at all of them has been received in the same affectionate and affecting manner. Arriving late at night at Waterloo, after a tedious journey through pathless woods, and wilds, and mango swamps, occasionally taking the party above the middle, the village on a shout announcing his approach, was deserted of its inhabitants, who with torches in their hands went out to meet him, and bore him on their shoulders to their beloved rector's house, giving vent for some hours after to the loudest expressions of their joy. Every where he saw the most convincing proofs of the rapidly improving condition of a colony, in which his name will be mentioned with respect and esteem by ages yet unborn, as it already is named, by many a stranger alike to his person, and the scene of his benevolent exertions amongst the swarthy inhabitants of the banks of the distant Niger. It is satisfactory, however, to the friends of missionary exertions, to find him bearing his cheerful testimony to the important assistance which he has derived, in the work of civilization, from the zeal of the active and intelligent agents of the societies devoted to the promulgation of the gospel in heathen lands. From the last annual report of the Missionary Association at Gloucester town, in aid of the Church Mission, it appears that, in the course of the year, the liberated Negroes of the colony had contributed upwards of £110 to its funds, forming near two-thirds of its annual income. The congregations are every where increasing, and their members, generally speaking, (for in such large numbers there must be exceptions,) are consistent in their christian walk and profession. At Regent's Town, to which settlement a body of near 240 fresh negroes was lately added by the capture of a slave ship, the church is already far too small, and is about to be doubled in its

size. Industry is here and elsewhere exhibiting itself as the fruit of education, very considerable quantities of the surplus produce of the negro farms being now sold to government. The greatest caution seems to be taken in receiving adult candidates for Christian baptism, a point upon which too much caution cannot be exhibited. At Charlotte, another settlement of the society, several very striking instances of reformation of life and conduct, giving good hopes of a change of heart, have lately taken place. Very important results are allowably expected from the recent annexation of all the British possessions amongst the Fantie and Adanessee people on the Gold coast, of all indeed between the 20th degree of north and the 20th degree south latitude to the government of Sierra Leone. Several schools are already established and flourishing there, and from the Kroo country to Appolonia, the inhabitants are anxious to cultivate a close and increased connection with the English, and the chief men are no less desirous that their sons should be taught to read and write, or, as they themselves express it, "to know book all the same as white man." In proof of this, it can only be necessary to state, that two of them sent their sons with Sir George Collier to Sierra Leone, to be educated, and that he expected soon to bring thither ten or twelve others. William Tamba the active native teacher of this society, honourably mentioned on former occasions, has paid a second visit to the Sherbro country, where amidst many difficulties, not easily to be surmounted, (the great extent of the practice of polygamy being the chief) an impression in favour of Christianity and its institutions is silently gaining ground. In many places the Sabbath begins to be observed; and we doubt not, under the divine blessing, but that the settlement of suitable teachers amongst them will soon lead to the wonted results of a Christian education.—From New Zealand, we regret to learn that intelligence not of the most pleasing description has arrived. Soon after Mr. Kendall reached the island with the chiefs Shunghee and Whykato, the Missionaries were compelled to witness the most distressing scenes of ferocity and blood, and personally to endure many insults and injuries. Much evil seems to have resulted from the visit of the former chief to this country, for his warlike passions having been inflamed by the possession of arms and ammunition, for which he exchanged at Port Jackson the presents which he received in England, he commenced, without delay, hostilities of the most formidable nature against other tribes.—In Eastern India, the schools of the society are prosperous. A new one, for the children of the Saadhs, is about to be erected at Kowabee, about 40 miles from Delhi, the expense of it being defrayed from a charitable fund, placed by some benevolent individuals at the disposal of the Missionary of the Society. The people, both of Saadhs and Jhats, evince every disposition to encourage the undertaking. A native teacher, who has for some time very acceptably itinerated amongst them, is to be settled at the new school. In his return from Calcutta to Agra Abdool, Messeeh, a very faithful and laborious native teacher, had some interesting conversations with some of the followers of the false prophet of Mecca, whose lying vanities he has abjured, and is we trust becoming an instrument in the hands of the living God, in inducing others to abjure them also. Some of those with whom he reasoned on his journey, have expressed a wish to do so, and gratefully received some Nagree tracts which he gave them. He seems also to be making some im-

pression on the Portuguese Catholic converts at Agra, notwithstanding the fearful threat of their padre, to excommunicate such of his flock as held communion with him.

In Ceylon, the METHODIST MISSION seems to be increasingly prosperous. At Columbo, the Cinghalese and Portuguese congregations increase both in number and attention, and in both languages prayer meetings are held every night in the week, in different private houses, with every prospect of their producing good to a class of people, to whom it is difficult, if not impossible, to procure access by any other means. In the course of a single week, 100 copies of the Cinghalese New Testament were purchased by natives, on a resolution of the Bible Society there, to suffer them to be paid for by instalments, after a plan had been adopted for disposing of them at a reduced price, instead of distributing them gratuitously. That price being fixed however at about five shillings sterling, was a sum too large to be paid by the poor of Ceylon at one time, and consequently no Testaments were issued, until this expedient enabled them to give proof of their anxiety to possess the scriptures. There are great obstacles to surmount before a people can be brought to attend on public worship, so imbued with the pride of family and of caste, as to refuse to sit behind those even whom they will otherwise acknowledge to be of superior rank. The press is here actively at work, the Pentateuch being printed, and ready for circulation. The other books of the Old Testament are printed as far as Judges, and translated as far as a part of the second book of Samuel. The Missionaries have also printed at their press, Sellon's Abridgment of the Bible in Cinghalese, Selections from the Liturgy in Tamul, a Spelling Book in that language, and an English and Cinghalese Dictionary, the work of one of their number; and laborious it must have been, as it contains about 45,000 words. At Kornegallee, a new and promising station on the island, very pleasing prospects are held out in the work of education, the villagers around expressing great willingness to send their children for instruction. The Catholics of the neighbourhood of Negambo, another station on the island, continue their opposition to the Missionaries; but though they have proceeded from words to blows, they have only brought disgrace and punishment upon themselves, having, for assaulting some of the teachers of the Methodist schools, been severely fined, and bound over to keep the peace; one of their number, an inhabitant of some consideration, having also been sentenced by a magistrate of his own communion, for the same offence, to confinement to hard labour for a month. At Chilau, in the same circuit, a chapel is by this time opened, and a regular school has for some time been established. This circuit now extends along the coast for six-and-thirty miles, and about sixty into the interior, including within its range five substantial chapels, two mission houses, eleven schools, and nine classes, with preaching continually in four languages. At Point Pedro, the boys in the school make good progress in their learning, and both they and several of the adults, who attend the preaching in their rooms, evince their love of knowledge by the frequency and pertinency of their questions upon what they hear. Degraded as is their station, several females here also attend the means of grace. At Matura, a place celebrated even in that heathen land for profligacy, superstition, and devotedness to the worship of demons, some few natives are inquiring after the truth, and give pleasing ground for

hope that ere long they will cordially embrace it. Throughout this extensive and important island, we rejoice to find that the utmost cordiality prevails amongst the christian missionaries of different sects, and that the civil authorities give encouragement to all.—From the West Indies not much information has recently arrived, but what has come to hand is encouraging. The governor of Tortola, on receiving from the new Missionary of the Society a copy of his instructions, wrote him a most kind and christian letter, heartily wishing him “all success in his endeavours to call sinners to repentance.” The congregations are large and attentive, and the schools well attended. The governor of Tobago has also expressed himself highly satisfied with the conduct of the Missionary there, and of the people of his charge; whilst, much to his honour, the rector of the island lives with the former in habits of brotherly love. At his house, and that of the President, the Missionary is a welcome guest. He has lately paid a visit to the windward side of the island, as yet without teachers, though they would be readily admitted amongst their slaves by the owners of the estates, on which, where the Missionaries have laboured, the condition and habits of the negroes are considerably improved. In Dominica, very large congregations are collected, where the preaching is in French, composed chiefly of Catholics, amongst whom we hope that some good will be effected.—In British America, a wider field presents itself for cultivation than there are labourers to cultivate. This is particularly the case in Canada, where some townships, containing from 800 to 1000 people each, are left without any ministry or means of grace whatever. In several parts of New Brunswick a like lack of advantages prevails, many of the inhabitants never hearing a sermon more than once a year, when the Missionary of the circuit pays them a visit. Thus, in a fine country under British rule, many large families are growing up in little better than heathenish darkness; the Sabbath is neglected and profaned, and vice every where prevails, though were a Missionary sent here, a large and attentive congregation could easily be collected, and a religious society might ere long be formed. When we read of things like these, we cannot help fearing that it may be said of Great Britain at another day, “I have made you a keeper of vineyards, but your own vineyard have you not kept.”—The mission among the natives of New South Wales has commenced under circumstances as encouraging as we could expect, and is very much favoured by the pious part of the colonists.—In Van Diemen’s Land a beginning also has been made, from one to two hundred serious and attentive hearers assembling in a room capable of containing the larger number, whilst from twenty to thirty children attend the school. These are indeed small things, but we know from very high authority that those are not to be despised.—In South Africa, the Namequas are making also advances in civilization, and the surrounding Hottentots of other tribes are expressing a wish to enjoy the same advantages. At Cape Town, the chapel is nearly finished, and the school for the slaves is pretty well attended. Both children and adults have made considerable progress in reading. The accounts received from the Missionaries of this Society recently settled in New Zealand, more than confirm the statement we have made of the disorders prevailing there, in our notice of the proceedings of the Church Missionaries. Their intention had been to settle at Mercury river, but Shungee told them they must give up that

design, as it was his intention to kill all the people in those parts. Nor has he been worse than his word;—for the death of one of his relations by the hands of some of these people, who also were his relatives, during his absence, he has taken a fearful and truly savage revenge. In spite of the entreaties of the other chief who had accompanied him from New South Wales for a reconciliation, he marched an army of three thousand men into his country, slew a thousand of its inhabitants, and roasted and ate three hundred of them, before he and his army left the field of battle. He himself killed the offending chief, cut off his head, poured the blood into his hands, and drank it. Since his return home, he has killed more than twenty slaves, and roasted and ate them in honour of his victory. He has again taken the field against some other chiefs, at the head of 3000 men.

The agents of the SCOTTISH MISSIONARY SOCIETY have entered into several conversations on religious subjects with the Tartars in the neighbourhood of Astrachan, but as yet without much effect. In a journey from Orenburg to Kasan, one of the Missionaries distributed several tracts and copies of the New Testament, which were received gladly even by the Mahomedan priests. Women begged for books, not only for themselves but their children.

The NETHERLANDS MISSIONARY SOCIETY has established an auxiliary at Chinsurah in the East Indies, where divine service is regularly celebrated in Dutch and English with increasing success. Its valuable Missionary occasionally preaches also in a friend's house at Chandernagore, whilst native preaching is continued in Bungalow chapels, the market-place, and by the way-side.

Turning to AMERICA, we first notice the AMERICAN BOARD OF BAPTIST MISSIONS, and its valuable agent, Mrs. Judson, wife of the Rev. Mr. Judson, who has for nine years been its laborious and useful missionary in the Burman empire. This lady has lately been in England for the re-establishment of her health, and, whilst here, has marked out for herself a singular plan of usefulness on her return to Rangoon, which we ardently hope that the liberality of British Christians will enable her to execute. After encountering many difficulties and privations during the first six years of their residence in this singular country, Mr. Judson has mastered its language, translated a considerable portion of the New Testament into it, and circulated many copies of a Serampore impression of his version amongst the natives, from the midst of whom several genuine converts have been formed into a Christian church, and conduct themselves in every respect worthy their profession, whilst many others are making inquiry after the same excellent way. Female education is there however, as in other parts of the East, strongly opposed by national prejudice, and the only mode of attempting it is that suggested by Mrs. Judson, (and one of our number has heard her personally explain its details and prove its practicability,) in the purchase, or rather the ransom of about five-and-twenty female children, who have been sold as slaves to pay the debts of their fathers, a horrid and unnatural custom, though not confined to this portion of the Eastern world, as will be seen in another part of our present number. Eight pounds apiece will accomplish this benevolent object, and the expense of their support will not afterwards exceed £75 per annum, a very moderate sum certainly, and which after the first four years will be nearly, if not entirely superseded by the produce of the children's newly acquired

habits of industry. The husband of this excellent woman meanwhile pursues his arduous course with resolution and success. The viceroy, now at Rangoon, appears friendly to toleration, and has already defeated a base attempt on the part of the priests and officers of his village, to destroy the most promising of the Christian converts. Several others seem, notwithstanding the persecution that has been raised, to be anxiously inquiring for the truth. The prospect, however, of a war with Siam is very discouraging to the mission. The translation of the scriptures is proceeding slowly but surely.

The AMERICAN BOARD FOR FOREIGN MISSIONS has now establishments among the Cherokee and Choctaw Indians, at Bombay, in Ceylon, and the Sandwich Islands, besides the active agents in the Mediterranean, of whose proceedings we gave an account in our last. Its receipts, to the close of its twelfth year, amounted to 300,000 dollars, or about £67,500. We are concerned however to learn, that its agents on the Sandwich Islands have been obliged to adopt a measure of the last extremity with Doctor Holman, one of their number, in separating him from their communion, "for walking disorderly, slander, rioting, and covetousness." The mission however prospers, notwithstanding this severe affliction. Great prosperity has also attended its foreign mission school, in which thirty heathen children, sent home by the Missionaries, are educated.

The UNITED FOREIGN MISSIONARY SOCIETY, a Transatlantic institution, supported principally by Presbyterians in their form of church government, now maintains Missionaries among the Ossagee, Tuscarora, and Seneca Indians. Its receipts, during the five first years of its existence, have been about 33,000 dollars, somewhat more than £7400.

The MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH has particularly directed its attention to the Wyandot and Choctaw Indians, amongst whom it has several converts. Of the black and coloured population of the United States themselves, no less than 38,000 are members of the Methodist church.

The EPISCOPAL MISSIONARY SOCIETY is the last that has been formed in America, being now only in the third year of its operation. It owes its existence to our Church Missionary Society, which first suggested its establishment, and made a grant of £200 in its aid. It has not at present done more than establish a seminary at New Haven, for the education of candidates for holy orders, on condition that those who are trained up there from any charitable fund, shall, if required by the trustees, officiate as Missionaries under the direction of the Society, for from one to three years.

POLITICAL RETROSPECT.

SINCE our last retrospect, a Session of Parliament has closed, which was long in its duration, and useful to the country in the retrenchments which it effected, though many others may and must be made in the succeeding one. The financial prospects of England are certainly improving, though we cannot as yet indulge in the sanguine expectation of the Chancellor of the Exchequer, that we shall

have a surplus revenue of ten millions at a period not more distant than five years. To other proceedings of the Legislature we advert with more mingled emotions; for whilst we approve of some of them, others are causes of bitter, though unavailing regret.—

The business of the Bishop of Peterborough has again been brought before the House of Lords, on the petition of Mr. Grimshaw, whose curate has been excluded the diocese of the right reverend prelate, for not giving a satisfactory answer to his 87 questions upon the Articles of the Church of England. This new test of orthodoxy, we do not hesitate to characterize, with Lord Dacre, who presented the petition, as “unusual, uncanonical, illiberal, and in opposition to the constitution.” The Church of England, be it remembered, is, professes to be, and prides itself upon being, a church *by law established*—and that law requires subscription to the articles and liturgy of the Church, and subscription only, to qualify the clergyman making it, to preferment in it. If, however, in addition to this, every prelate is to be at liberty to prepare a long catalogue of expository questions, in order to satisfy himself that candidates for admission into his diocese put precisely the same interpretation upon every iota of those long debated and very debateable tests, it will follow that we shall have an Arminian clergy in one bishopric, a Calvinistic one in another, and, unless the orthodoxy of some members of the right reverend bench is strangely belied, an Arian one in a third. From circumstances, to which it is needless to do more than thus distantly advert, these are no days for Bishops to make experiments with their authority, and we would caution Bishop Marsh how—if he wishes to prove himself a real friend to the establishment of which he is a dignitary, zealous and learned as any of them we admit—he attempts, in the nineteenth century, that *Lauding* it over God’s heritage, the Church, which had so untoward an effect upon episcopacy in the seventeenth. We cannot quit a subject, to which we fear that we shall have occasion to revert hereafter, without expressing our surprise, that when these charges were brought against the parties complained of, when one noble Lord openly and very truly asserted, that “if the power of examination, claimed, had a legal existence, it ought to be abolished,”—and another peer, holding a high office in the administration, very intelligibly condemned the practice—not one of the right reverend bench, though it was unusually crowded upon the occasion, and they were bitterly taunted with their silence, said a word in defence of their right reverend brother, though they perhaps more effectually served him by the benefit of their silent votes—too often, we cannot but say, a dead weight against every liberal proposition presented to the House, of which they form an anomalous, but, upon such occasions, a most effective part.

For relieving the wants of IRELAND, suffering at once from pestilence and famine, English liberality has, by private subscriptions, and parochial and congregational contributions, raised nearly £300,000, besides a further parliamentary grant, carried almost by acclamation, of £100,000. Yet as no step has yet been taken for the permanent relief of Ireland, on the scale upon which she must be relieved, or as far as all useful purposes to the empire of which she forms an ill-fated part is concerned, be lost, we scruple not to call this voluntary aid of a liberal people to a distressed one, a premium for misgovernment, renewable every year or two, as long

as that wretched system of misgovernment shall madly be persisted in. The measure introduced by Mr. Goulbourn for remedying the evils under which Ireland is groaning, from the oppressive operation of the tithe system, is one of very partial operation, merely empowering, as it does, incumbents to enter into leases of their tithes for twenty-one years, not with the occupiers of the soil, but with landlords, or persons having a reversionary interest in it. This may, and we doubt not will, be productive of some benefit; but it is a sorry half-measure, indeed, to remove the pressure upon a starving population, of what has very truly been termed "the richest and most useless ecclesiastical establishment in the world." In other things, the new Irish government is vigilant enough; witness its thorough alteration of the police of the country, by placing the appointment of peace-officers throughout the kingdom, in the Lord Lieutenant, instead of in the Grand Juries, with whom it has hitherto, and much more constitutionally, been left. Why as vigorous remedies are not applied to the diseases in her state, created by an overgrown and radically defective church establishment, we should be at a loss to imagine, were we not but too well, though too painfully, satisfied, that against that system of patronage, which has long been the bane of Ireland, even the bold and masterly genius of a Wellesley cannot successfully contend? If proofs of this can be needed, some late and intended promotions will abundantly afford them. The primacy of Ireland was vacant; one of the archiepiscopal sees was filled by a prelate, who, though of illustrious birth, was an example of diligence and fidelity in discharging the duties of his office to prelates almost in any age of the church. His promotion to the head of an establishment, standing in need of the weight of such a name to support its tottering influence, would have done honour to the government, and have afforded general satisfaction to the people; but a *Beresford* was also an archbishop, and wished to be primate, and primate accordingly he is: It is thought advisable to give to the Irish peerage another dukedom—and a *Beresford* is to be promoted to the highest rank which his sovereign can bestow. In 1819, the archbishopric of Tuam, and the valuable bishopric of Clogher and Kilmore, were filled by a *Beresford*—a *Beresford*, *et iterum, iterum, iterumque*, a *Beresford* again. *Toujours un Beresford!* we may well exclaim, in looking how the good things temporal and spiritual of Ireland are disposed of, *toujours un Beresford*, for *Beresford* is in fact the *Monsieur Nong song pas* of Irish story; and why so, but that the Marquis of Waterford (the embryo Duke of Munster, it is said) the head of that house, has more parliamentary influence than any peer in Ireland? and therefore he must be his Grace the Duke,—his brother, his Grace the Primate,—and his cousin, the right honourable and right reverend the Lord Bishop of Kilmore—death having (for a while only, we doubt not) left the family a bishop short of their complement, if complement they can have, in the Irish hierarchy. In the midst of all this trafficking and jobbing, we are pleased however to find, that a memorial, signed by nearly all the Irish noblemen and gentlemen of property then in London, was presented about two months since to the Earl of Liverpool and the late Marquess of Londonderry, stating their firm conviction, that a commutation of tithes in Ireland might be effected with advantage to all interests. It was signed with great readiness

and unanimity by gentlemen of all political parties, and we hope it will be attended to. If indeed the tithes of Ireland be not commuted, or put in some way or other on a new footing, the time cannot be very far distant, when the clergy there will have but a scanty portion of tithes left them to commute.

Of the proceedings of the Session of Parliament upon which we have not already commented, there are few that require particular notice. The New Marriage Act has thrown old maids and young ones,—beaux and bachelors,—into great alarm, and not without occasion, though we cannot dwell upon the minor provisions, of placarding names of sighing swains and yielding beauties, about to be made as happy as the bands of matrimony can make them, hauling young ladies and old ones (if old there can ever be) before surrogates, doctors, proctors, mayors, bailiffs, and justices, to make depositions upon that point, on which, of all others, ladies are most wary and tenacious, their age, and upon the long *et cetera* of grievances of which they complain. We do however join the Lord Chancellor, and the best legal authorities of both Houses, in entering a protest against its retrospective operation, as *ex post facto* laws are always bad in principle: and this is such, and cannot but be productive of injury to many who acted upon the law as it was, not as it should be. To make it so for the future, is all a legislature ever should attempt; it has no right to repair the injuries of the past, at the expense of those who proceeded, as they had a right to do, upon the law as it stood. To have prevented any person hereafter from taking advantage of a deliberate perjury committed in obtaining a marriage license, either by himself or the person whose heir he claims to be, was a reform in our marriage laws which justice and morality alike demanded; but we cannot but think the other substantial alterations have been introduced, to serve (to do justice, equitably and abstractedly speaking, it may also be,) a particular nobleman, rather than from any wish to benefit the public, who are chiefly affected by minor regulations, hurried through the legislature one session, to be repealed, we doubt not, in the next.—The bill for preventing cruelty to animals, is a measure of more tardy growth, but one of which we cannot but express our decided approbation.

Since the termination of the Session, an event has occurred, which has excited the strongest feelings throughout the country. The Marquess of Londonderry, the leader of the ministerialists in the House of Commons, and the most active member of the cabinet, suddenly terminated his existence by his own hand. Of himself, or of his policy, we intend not at present to say more, than that, though his character in private life was highly respectable, and even amiable, it was distinguished by a disregard of the Sabbath, and of religious institutions, which set but a bad example to the country; and that as a statesman he seldom consulted so much what was just, as what was expedient. The catastrophe which has hurried him from scenes in which he acted so conspicuous a part, was unquestionably an act of madness, but of a madness brought on by unremitted application to business, even on those days on which our Creator has commanded us to rest. Let his example teach others the impolicy, as well as the impiety, of neglecting so merciful a provision against the over-action of a frame that has a limit to its powers and its exertions.

Language would fail beneath us, were we to attempt to give utterance to the abhorrence inspired by the conduct of the rabble, in exulting over the death of such a man in such a way, and even in outraging all the feelings of humanity, in expressing their brutal triumph at his grave. And if we cannot express our detestation of their conduct, how is it possible to execrate, as it deserves, the conduct of some of the public journals who have applauded it. If they could have sunk beneath the contempt in which they have long been held by every liberal mind amongst all parties, this would have sunk them lower still. This however is not possible; there is a pitch of infamy, at which the vilest cannot be more vile.

The FRENCH Government seems, and, as far as the preservation of the present regime is concerned, not without reason, to be alarmed at the convulsions in Spain, whose frontiers are overlooked by an army of observation, under the title of a *cordon sanitaire*, which have been augmented in proportion as the dangers of the plague has diminished; an evident proof, that the infection dreaded on this side the Pyrenees is of a political, not a physical nature. Since the revolutionary movements of July, the ultra-journals of Paris affect not indeed to keep up the farce of this shallow pretext, but vapour about military movements, calling out the conscripts, &c. as though the government of France was infatuated enough to commence a crusading war, to force an absolute monarchy upon Spain. If this be attempted, a sad reverse will, we are persuaded, be speedily exhibited to the present flourishing state of the French finances, which peace, and peace only, can restore to any thing like a healthy action. Under the present ultra-royalist ministers, we are not sanguine in expecting much good to be effected; and we cannot look indeed at the proceedings of the French chambers and courts, without a mingled feeling of contempt for them, and of pride in those of our own country to which they may the most nearly be resembled; though we hope the period is very far distant, when our judges will perform, as is done in France, the office of public accuser, or our Houses of Parliament be turned into bear-gardens, a term more appropriate to the French chambers than any our language will supply.

The discontents which we stated in our last retrospect, to pervade some of the provinces of SPAIN, soon broke out in the capital into an open revolt. On the 2d of July, four battalions of the king's guards, quartered in different parts of the city, evidently by mutual consent, deserted their posts, and repaired to the Prado, whither the king had retired, under the pretence that his life was in danger, shortly after closing the session of the Cortes; on which occasion the populace broke out into tumultuous shouts, one party for an absolute, another for a constitutional king. There, after being joined by the other battalions on guard at the palace, they massacred several of their officers, whom they suspected of being too constitutional, and evidently, though secretly, encouraged by the king and his personal friends, at an early hour in the morning of the 7th, threw down one of the city gates, and penetrated the capital, where they were however defeated by the militia and armed inhabitants, under the command of General Morillo, (appointed, by the king, colonel of his guards on the very day of their revolt, in the expectation, there is every reason to believe, of his acting a very different part,) Ballaste-

ros, and Riego. In a dreadful fire upon them in the market-place, they lost a hundred men, and were compelled to retreat to their companions in the palace, where, in consequence of a message from a junta hastily convened by the permanent deputation of the Cortes, the king, though with some considerable reluctance, ordered the four battalions who had committed the outrage, to lay down their arms; on which they fled, were overtaken, many killed, and more taken prisoners. On the ensuing morning the remnant sued for pardon; the auxiliary bishop of Madrid said mass in the balcony of the great square, in the presence of the national militia and garrison of Madrid, to whom he gave the benediction, after which a *Te Deum* was chanted for this grand constitutional victory, at which the whole population of Madrid may be said to have been present. Ferdinand, the Beloved, or the Embroiderer, (by which name he should now be called, we know not,) shewed himself at one of the balconies of the palace, and made a profound obeisance to the people, who by their representatives, the municipality of Madrid, and other bodies, have told him some home truths, from which if he does not take warning, it is not to be expected that he can long remain their king. Complaining of his court, or rather of his domestic circle, as being composed of permanent conspirators against liberty, and requiring him to replace his retired ministers by men known to be devoted to the constitution, at the head of which they emphatically admonish him to place himself at last with sincerity, and publicly to give particular pledges of his identifying himself with it; they openly tell him that this is perhaps the last time he may have an opportunity of doing so. Such words and such acts must surely satisfy the weakest and most obstinate man that ever wore a crown, of the jeopardy in which that crown is placed, and ought to prevent any fresh counter-revolutionary movements similar to that thus triumphantly terminated for the constitutionalists, who are said to have arrested the Duke del Infantado, one of the principal grandees of Spain, together with 128 others, alleged to have been his accomplices in a well-planned conspiracy, of which he was the head, and the mutinous guards but his willing tools. A similar insurrectionary movement of a detachment of artillery at Valencia, in favour of an absolute monarchy, was sometime previously suppressed by the militia, soldiery, and citizens, with equal ease and less bloodshed. The constitutionalists therefore are completely victorious, and seem at present to be both able and willing to make the most of their ascendancy. Troops have been stationed in the neighbourhood of the French cordon; and in return for the friendly reception given to the Spanish ultra-refugees, the Cortes have decreed the same pension to those who may fly from France for political offences, as they formerly granted to Italian patriots seeking in Spain an asylum from the ravages of a foreign invader. The Holy Alliance is anxious, we fear, in this case to interfere again with matters that do not concern them. If they do, we hope that they will do so to their cost; nor can we bring ourselves to believe, that England will ever be a party to their iniquitous attempt to dictate a form of government to foreign nations. The chief difficulty of the new government is to raise a revenue; but this, we trust that the patriotic feeling of the country will enable them to surmount. Some of the conspirators have proved secret orders from

the king for what they did, which the firm and grateful monarch does not deny; merely telling them, as a consolation for their being hung for devoting themselves to his service, that they were fools for their pains, as they ought not to have obeyed orders from him which were not counter-signed by his ministers.

The Transatlantic dominions of the Spanish monarchy seem to be rapidly wresting from her iron grasp. Bolivar has entered Quito in triumph, after defeating nearly the last remnant of the Royal army in those parts; and the authority of the new Emperor Iturbide—the Buonaparte of South America in his rise, though we hope he will not prove so in his progress—is recognized throughout Mexico. Commissioners are proceeding from the mother country to her insurgent, or, as it respects most of them, it might more properly be said, her independent provinces, to endeavour to effect a reconciliation on terms accordant with the happiness and interests of both, distinctly recognizing, as a leading principle of the compact, the abandonment by the mother country of all exclusive privileges in her commerce with the colonies. As was the case with England before her, in North America, she however must do more than abandon all her claims upon the South American provinces as dependencies upon her crown, for they will soon be hers no longer. As yet, however, the insurrectionary movements have not every where been successful, as a project to effect the independence of Potosi has been defeated, and twenty-one of the officers, who were its principal projectors, have been executed. Iturbide seems also not to be adopting a line of conduct very likely to secure the permanency of his old empire new-revived, as one of his imperial majesty's decrees has declared the Catholic faith the religion of the State, and that no other will be tolerated. Persecution and intolerance are however weeds which must be uprooted in these days, even from the rank luxuriance of a Mexican soil. Disappearing fast from milder climes, they will not grow, but to be withered beneath the beams of a tropical sun.

PORTUGAL, like the other states of the south of Europe, has its plots and counterplots; one of which, for the deposition of the king, and the establishment of a new government, or rather the re-establishment of the old order of things, has been detected and prevented from an explosion, which might have been dangerous to the constitutional government, if it be true, as is suspected, that many persons of high rank were implicated in it. Its origin, however, and even its operations, are hitherto involved in great obscurity. The Cortes have been chiefly occupied on the important question of giving independence to the Brazils, a point upon which, as might well be expected, very warm debates have taken place. The committee appointed to draw up the Brazilian constitution have given a decided opinion in favour of the measure, and against the further practicability of a union between the two kingdoms; but upon that opinion the Cortes have not yet decided. The government at home has with great spirit dismissed the Sardinian envoy, on account of a demur on the part of his court to acknowledge the validity of the late changes in Portugal—a matter with which strangers can have no right to interfere.

The war between the GREEKS and TURKS rages with increased violence and brutality. The latter have reduced the beautiful island

of Scio to a desert—prostrated every building—dug up every garden—butchered or sent into captivity every one of its inhabitants. The number of the slain is estimated at 25,000; of the captives at 30,000. The latter are entirely women and boys under 12, every male above that age having been massacred without exception. In some instances they bled their prisoners to death, that they might glut themselves with seeing them die by degrees, as to put them out of their misery at once would have been too humane a procedure for such devils in the shape of men. Against such an enemy the Greeks are still offering the last resistance that courage and despair combined can produce. By a new mode of paying troops who rally round their standard of independence, in allotting to them, as their pay, the land of their enemies, at an acre, or for service beyond the Morea, an acre and a half per day, they have considerably recruited their army, in which 5000 Moreans have recently enrolled themselves. The brutality with which they have been treated has engendered equal brutality on their part. After a late victory over a detachment of Turks near Navarino, all the wounded prisoners who fell into the hands of the Greeks were, in spite of the remonstrances of some foreign officers who had joined their standard, inhumanly massacred, their heads being carried from the field of battle in triumph, after the ears had been pierced with a knife. These heads formed the next morning play-things for the children in the streets, who, after putting orange-blossoms and flowers in the mouth, nose, and ears, paraded them about on little pikes. About 1500 of the Sciotes are still defending themselves with extraordinary bravery in the mountainous districts of their native isle, and defeated some desperate attacks of the Captain Pacha, the brutal ravager of their land. By their successful opposition they retarded his proceedings against Samos, which would otherwise in all probability have shared the melancholy fate of Scio. It is said that an army of not less than 100,000 Ottomans entered the Morea, and as they had amongst them (shame to our countrymen that it be so!) several English officers, who have disciplined their troops, a fearful fate was anticipated for the Greeks, whom their oppressors seem bent on exterminating from the earth. In this, however, it is to be hoped that they will not succeed, as the latest accounts from the seat of war are favourable to the Greeks, the army of the two Pachas thus entering the Morea, having been completely worsted in a four days' engagement with their active enemies, who vigorously pursued them in their retreat, captured their baggage, and took possession of Patras, which they had been besieging for upwards of two months. They afterwards took the castle of the Morea, the Turks flying at their approach, and retreating by sea either (as was supposed) for Karon or Napoli di Romania. Since then, the Greek fleet, by means of fire-ships, has completely defeated that of the Turks, and killed their admiral, the brutal Captain Pacha. They have subsequently declared the coast of their enemies in a state of blockade, and we hope they will keep it so.

With respect to CHINA, the East India Company has settled its differences with the viceroy on more easy terms than we expected, for, without conceding any thing, the English ships have been permitted to take in their loadings, with the loss only of their demurrage; and his Excellency, the Governor of Kuang-Tung and Kuang-se,

after having been foiled in his attempt to extort a few dollars from our merchants as the price of peace, has been obliged to satisfy himself with a vapouring *ckop*, stating, that our man-of-war, which murdered the Chinese, has run away. We are pleased to find that this pacific arrangement has been materially facilitated, if not principally owing to the great skill exhibited by Dr. Morrison, the missionary, in the language, laws, and usages of China.

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1757
George Washington D.D.

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of the United States

THE
INVESTIGATOR;

OR,
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"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

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7
H. H. C.

THE INVESTIGATOR.

JANUARY, 1823.

A Biographical Memoir of HUGH WILLIAMSON, M.D.LL.D. Member of the New-York Historical Society; Corresponding Secretary of the Literary and Philosophical Society of New-York; Member of the American Philosophical Society; of the Holland Society of Sciences; of the Society of Arts and Sciences of Utrecht, &c. &c. By DAVID HOSACK, M.D. LL.D. Professor of the Institutes and Practice of Medicine in the University of New-York; Fellow of the Royal Societies of London and Edinburgh; Member of the Philosophical and Historical Societies of New-York, Philadelphia, Boston, &c.

DR. WILLIAMSON was a native of the state of Pennsylvania, he was born on the 5th day of December, 1735, in West Nottingham township, near Octarara river, which divides Chester from Lancaster county. His parents were natives of Ireland, but their earlier ancestors, it is believed, came originally from Scotland. His father, John Williamson, was an industrious tradesman, who had pursued his business of a clothier in the city of Dublin. He came to America, and settled in Chester county, about the year 1730. The mother of Dr. Williamson, Mary Davison, was a native of Derry; with her father, George Davison, she came to this country, when a child about three years of age: on their way to America they were captured and plundered on the coast, by Theach, the noted pirate Blackbeard; upon being released, they arrived in Philadelphia. She died about fifteen years since, having attained her 90th year. The parents of Dr. Williamson were married in the year 1731, shortly after his father's arrival in this country; and ten children, viz. six sons and four daughters, were the fruits of that connection. Hugh was their eldest son.

His parents were both distinguished for their undeviating integrity—their habits of industry and frugality—their great moral worth, and attention to the duties of religion. Of this parentage, Dr. Williamson was justly proud, believing, with the Roman poet,

“——— nec census, nec clarum nomen avorum,
Sed probitas magnos ingeniumque facit.”

Ovid. Epist.—Pont. I. 9. v. 39.

of body, in connection with the distress of mind he experienced upon the death of his father, his constitution received a shock which induced an alarming hypochondriasis, that was only relieved by travelling, and a release from the anxiety and care which his attention to business had imposed.

As has already been intimated, Mr. Williamson's mind was early impressed with a sense of religion. It is a remark of an excellent writer, who duly appreciates this union of the intellectual faculties with purity of moral character and conduct in life, "That knowledge only is of value which exalts the virtue, multiplies the comforts, soothes the sorrow, and improves the general felicity of human intercourse."* With Mr. Williamson, this sentiment was not a mere speculative opinion; it entered into the daily practice and pursuits of his life, and that love of truth and virtue which philosophy had taught him as a dignified sentiment, Christianity consecrated as a religious duty. With this frame of mind, it was his original intention, and he considered it his duty, to prepare himself for the ministry, at the same time believing that occupation to be the most honourable and useful in which he could be engaged, and for which his piety and education had peculiarly qualified him. "It was remarkable," says a communication which I have received from his family, "that before he entered upon the study of divinity, while yet quite a young man, he visited and prayed with the sick in the neighbourhood, and it was pleasing to the pious of those days to remark the fervency and devotion with which this young layman approached the throne of grace." During the period of his residence with his mother, then a widow, he devoted all his time not occupied by the business of his father's estate, to the study of divinity, frequently visiting Dr. Samuel Finley, an eminent divine, who at that time preached at East Nottingham township, Chester county, and who then directed his pursuits. In 1759, Mr. Williamson went to Connecticut, where he still pursued his theological studies, and was licensed to preach the gospel. After his return from Connecticut, he was also admitted a member of the presbytery of Philadelphia. He preached but a short time, not exceeding two years, and then his preaching must have been only occasional; he never was ordained, or took charge of a congregation, for his health did not permit him to perform the stated duties of a pastor. The infirm state of his health in early life

* Wakefield.

made it very questionable whether his lungs would bear the exertions of public speaking: these apprehensions were now verified, for he became much troubled with pains and strictures of his chest, which led him to abandon the profession that was the first object of his choice, and to which he was, from a sense of duty, attached. The memorable controversy, too, which took place about that period in the Presbyterian church, between the adherents of Mr. Whitfield, and those who considered themselves as the old and more orthodox party, also proved to him a source of disgust, and had great influence in withdrawing him from his theological pursuits: he accordingly left the pulpit, and entered upon the study of medicine. To this science, it appears, he also had already manifested some predilection: his nephew remarks upon this subject, "My mother can give but little information respecting the Doctor's study of medicine; she however believes, that this science must have been a favourite study with him long before he had determined to attend to it regularly, as she found him, when studying divinity, giving directions respecting inoculation for the small-pox."

In the year 1760, he received the degree of Master of Arts, in the College of Philadelphia, and was immediately after appointed the professor of mathematics in that institution. He accepted the professorship, regarding it a most honourable appointment, but without any intention of neglecting his medical studies. It had been observed of him very early in life, that he had a strong natural fondness for mathematical investigation, and it was remarked, that while he was a student in college, all his public exercises and disputations partook so much of the mathematical form of reasoning, that he was considered by his fellow students as an adroit and obstinate antagonist. At the same time, as already hinted, it was equally observable that he had no talent for versification. I have often heard him remark, that the first part of a Spanish proverb implied a severe censure upon him, viz. that "he is a fool who *cannot* make one verse; he is a fool who *will* make two."

On the 8th of October, 1763, Mr. Williamson gave notice of his intended resignation of his professorship; and in 1764 he left his native country for Europe, for the purpose of prosecuting his medical studies at the University of Edinburgh. He remained in that city, enjoying the advantages of instruction afforded by the lectures of the elder Monro, Whytte, Cullen, Home, Alston, and Dr. John Gregory, the

author of the "Legacy," and father of the late distinguished professor of the practice of physic in that celebrated seat of learning. During his stay in Edinburgh, Mr. Williamson was occasionally confined to his chamber or bed, by intermitting fevers and pains in the breast, so much so that he had nearly resolved to make a visit to Lisbon, or some other warm climate; but recovering from these complaints at the close of the lectures, he left Edinburgh, and made a tour through the northern parts of Scotland, after which he proceeded to London, where he remained twelve months, diligently pursuing his studies, and, as at Edinburgh, by his zeal attracting the notice and kind attentions of his instructors. From London he crossed over to Holland, and proceeded to Utrecht, where he completed his medical education. Having passed the usual examination, in which he displayed his classical and medical attainments, and having submitted to the professors of that university a Latin thesis, he obtained a degree of Doctor of Medicine. He afterwards amused himself with a tour on the continent, from which he returned to his native country in a state of health considerably improved.

After his return, Dr. Williamson practised medicine in Philadelphia for some years with great success, as it respected the health of his patients, but with painful effects as it regarded his own. By the occasional loss of sleep, to which he was necessarily exposed, his constitution soon became considerably impaired, and so acute was his sensibility to the sufferings of the sick, that he seldom had a patient, in imminent danger, that he did not experience a febrile excitement of the system. He therefore resolved to abandon medicine, and to attempt the relief of his constitution by mercantile pursuits. Fortunately for the interests of science, and, I may add, for our country, this resolution was not carried into effect until some years after this period. In the mean time, Dr. Williamson remained in the city of Philadelphia, devoted to his favourite literary and philosophical investigations.

Shortly after this time, the attention of the philosophers, both of Europe and America, was directed to an event which was about to take place, of great importance to astronomical science and to navigation: I refer to the transit of Venus over the sun's disk, which occurred on the third day of June, 1769; "a phenomenon which had never been seen but twice by any inhabitant of our earth; which would never be seen again by any person then living; and on

which depended very important astronomical consequences.* This subject had already engaged the attention of the astronomers of the other hemisphere, and measures, preparatory to that event, had been adopted; for in the latter part of the year 1767, it had been resolved by the Royal Society of London, to send persons to the South Seas, as a part of the world peculiarly favourable for observing the expected transit. This phenomenon, which presented to the American mathematicians and astronomers an ample occasion for the display of their abilities in these departments of science, as might be expected, attracted great attention in the colonies. At a meeting of the American Philosophical Society, held on the 7th day of January, 1769, Dr. Hugh Williamson was appointed a member of a committee, consisting of Mr. David Rittenhouse, the Rev. Dr. Ewing, Dr. Smith, provost of the college, Mr. Charles Thompson, and some others, eminently skilled in mathematics and astronomy, to observe that *rare phenomenon*, as it was aptly styled by Dr. Smith. The contacts of the limbs of Venus and the sun, as observed and drawn up by Dr. Williamson, together with the determination of the sun's parallax and distance, as derived from those observations, are communicated to the world in the first volume of the Transactions of the Philosophical Society of Philadelphia.

The observations published on that memorable occasion, by the Rev. Dr. Ewing, Mr. David Rittenhouse, the Rev. Dr. Smith, by Professor Winthrop, of Massachusetts, as well as those by Dr. Williamson, and other American astronomers, were considered by the philosophers of Europe, as highly creditable to their authors, and of great importance to the cause of science. By the astronomer royal, the Rev. Mr. Nevil Maskelyne, they were referred to with peculiar notice and approbation: "I thank you," says that eminent philosopher to his correspondent, the Hon. Thomas Penn, "for the account of the Pennsylvanian observations of the transit, which seem *excellent* and *complete*, and do honour to the gentlemen who made them, and those who promoted the undertaking."

Soon after this event, the Philosophical Society of Philadelphia, sensible of the correctness and ability with which the labours referred to had been conducted, and desirous of obtaining additional means of settling the longitude of Philadelphia, Norriton, and other places which had been the sites of their former observations of the transit of Venus,

* Rush's Eulogium on Dr. Rittenhouse.

appointed the same committee, of which Dr. Williamson had been an active member, to observe the transit of Mercury, which was to take place on the 9th day of November of the same year. The observations of Dr. Williamson, with the elements of his calculation of that transit, are also contained in the same important volume of the American Transactions.

In the month of September, of the same momentous year, a considerable degree of public alarm was excited by the appearance of a remarkable comet. Its tail was of vast extent, subtending an arch of ten or fifteen degrees. Dr. Williamson, who had reflected much upon subjects of this nature, could not allow himself to believe that comets, more than other heavenly bodies, were destructive masses of fire. Having considered the subject with great attention, he presented to the American Philosophical Society a theory which seems to have been perfectly new, and which he ever claimed as his own. He alleged, that the lucid tail of that comet, which must have been many millions of miles in length, was nothing else than the atmosphere of the comet thrown behind the nucleus as it approached the sun, and illuminated by the refracted rays of the sun's light. I have often heard him remark, that from night to night, with his telescope, he traced a spot immediately behind the nucleus, in which there was not any observable light. Hence he inferred, that comets, instead of being infinitely hotter than melted iron, were, in all probability, like Jupiter and Saturn, habitable planets, and in their greatest and least distance from the sun might afford a comfortable residence for people, not materially differing from the inhabitants of this earth in the capacity of bearing cold or heat. This idea of comets gives a prodigious extent to our ideas of the rational beings with which this solar system may be inhabited. It was not without considerable difficulty that the society could be prevailed upon to publish a theory of comets, so different from, and perfectly opposed to, the received opinions on that subject. But the Doctor, after the most rigid examination of his own views, and of the objections that were adduced, persisted in his determination to give them publicity, and it is well known that he always considered his theory of comets the most fortunate of all his conjectures on philosophical subjects. The paper he at that time published has lately been rewritten, and in an improved form has been again communicated to the public in the first volume of the Transactions of the Literary and Philo-

sophical Society of New-York. He concludes that interesting communication with the following exalted view of his subject: "Having ventured an opinion that every planet and every comet in our system is inhabited, we have only taken a very imperfect view of the astonishing works of the Divine Architect. There are about three thousand fixed stars visible by the naked eye. Every one of those stars is doubtless a sun, and each of those suns affords light and heat to another system of worlds. Let us only suppose that each of those suns illuminates as many orbs as belong to our system. We shall state the number at two hundred, though it is believed that twice this number of comets, beside the planets, have already been discovered. This would give three hundred thousand worlds. But three thousand is a small number when compared with the whole number of stars that have been discovered. The relative places of fifty thousand stars have been determined by the help of telescopes. Fifty thousand solar systems, each containing at least one hundred worlds! Five millions of worlds, all inhabited by rational beings! How do we seem to dwindle into littleness! How small, how few, are the ephemerons of this little globe, when compared with the countless myriads who inhabit five millions of worlds! All those worlds, and every one of their inhabitants, are under the constant care of the Divine Being. Not one of them is neglected. 'Great and marvellous are his works! how terrible his power!'"

In the following year, (1770,) Dr. Williamson prepared and published, through the same channel of communication,* some observations upon the change of climate that had been remarked to take place more particularly in the middle colonies of North America. The Doctor had ascertained, that within the last forty or fifty years, the winters had not been so intensely cold, nor the summers so disagreeably warm, as they had been in the earlier settlement of the country; and that during the same period, a very observable change had also taken place in the character of the prevailing diseases; that the fevers, which had, for many years, maintained a fatal reign through many parts of this country, were then evidently on the decline; and that inflammatory fevers, with the several diseases of cold seasons, had been observed to remit their violence as the winters had become more temperate. To account for those

* Transactions of the American Philosophical Society, &c. vol. I. p. 336. 2d edition.

facts was the object of that communication. The view taken of this subject—of the face and situation of the country—of the influence of prevailing winds—of the effects of clearing, and the subsequent cultivation of the soil, and the illustrations that were adduced from the history of the settlement of other parts of the world, and of their progress in agriculture and civilization, gave an interest to that paper that caused it to be extensively read and circulated. In Europe it received the most respectful notice, and greatly extended the name and fame of its author. In a letter which I have lately received from Mr. Jefferson, whose accuracy of observation is only equalled by his extensive researches in literature and science, noticing that production of Dr. Williamson, he observes, “The memoir in the *Philosophical Transactions*, on the change of climate in America, I have ever considered as a remarkably ingenious, sound, and satisfactory piece of philosophy.” The publication of this interesting paper, with those which had preceded it, procured for Dr. Williamson, not only the notice of the various literary institutions of his native country, into which he was shortly after introduced as an honorary member, but they obtained for him abroad the most flattering distinctions. The Holland Society of Sciences—the Society of Arts and Sciences of Utrecht—conferred upon him, in the most honourable manner, a membership in these distinguished institutions; and about the same period he received from a foreign university, I believe from Leyden, as the further reward of his literary labours, the degree of Doctor of Laws.

I shall again advert to the subject of the last mentioned publication, when I may have occasion to notice the more elaborate observations of Dr. Williamson on climate, one of the works of his later years.

New scenes now opened upon his view. From some letters addressed by Dr. Williamson to his friend, the late Rev. Dr. Ewing, now in the possession of his family, it appears that in 1772, the Doctor made a voyage to the West India islands, for the purpose of collecting subscriptions for the academy of Newark, in the state of Delaware, of which institution he and Dr. Ewing were both trustees. His stay in the islands seems to have been protracted by severe bilious fevers; from the effects of which, he almost despaired of recovering his former state of health: his zeal, however, in the cause of literature was not abated, and finally he procured a handsome subscription. On his way home, he passed a short time in Charleston; where he received some

liberal fees for medical advice. Exceedingly anxious for the prosperity of the academy, while he was yet in the islands, he planned a tour through Great Britain for the benefit of that institution: his project was communicated to the trustees, and received their approbation; accordingly, in the autumn of 1773, Dr. Williamson, in conjunction with Dr. Ewing, afterwards Provost of the University of Pennsylvania, was appointed to make a tour through England, Scotland, and Ireland, to solicit further benefactions for the same academy of Newark. Thus honourably associated, and the reputation they had acquired from their late astronomical observations having preceded them, they were received with great attention by the literari and other men of influence in Great Britain: a circumstance in itself highly favourable to the object of their mission. Their success, however, was but indifferent, owing to the irritation of the public mind against the colonies, which about that time was already considerable; yet their characters, as men of learning, procured them much personal attention, and some money. The constant hope of accommodation with the colonies, and the example of the King, from whom they received a liberal donation, notwithstanding his great displeasure towards his American subjects, encouraged them to persevere in the business of their mission until the autumn of 1775. Hostilities having then commenced, Dr. Ewing returned to America, leaving Dr. Williamson in London, who determined to remain, and to make some further efforts for the establishment of his favourite academy.—But I must return to some circumstances of importance which here claim our notice.

The vessel in which Dr. Williamson had engaged a passage for Europe, lay in the harbour of Boston, to which place he had proceeded, and was waiting for her sailing at the very time at which that remarkable circumstance took place, the destruction of the tea of the East India Company. Upon Dr. Williamson's arrival in England, he was the first to report to the British Government that occurrence; and, after a private interview with Lord Dartmouth, was examined on the subject before his Majesty's Privy Council: that examination took place on the 19th of February, 1774. On that occasion, Dr. Williamson ventured to declare, that, if the coercive measures of Parliament were persisted in, nothing less than a civil war would be the result. Time soon verified his prediction; but the want of correct information on the part of the British ministry, as to the state of

public feeling in this country, seems almost incredible. Lord North himself has been heard to declare, that Dr. Williamson was the first person who, in his hearing, had even intimated the probability of such an event.*

* While Dr. Williamson was at Boston, he became acquainted with Messrs. Adams, Warren, Otis, and other selectmen. From Boston he sailed for London, on the 22d of December, 1773, in a ship that belonged to Mr. Hancock, a few days after the tea was destroyed. Governor Hutchinson had sent his dispatches by a brig that sailed some days before the ship. She belonged to a man of other politics. In that brig sailed three gentlemen passengers. The ship arrived six days before the brig. In the mean time, Dr. Williamson, in conversation with Lord Dartmouth, had detailed the events at Boston. The three gentlemen who arrived in the brig, were immediately examined; and their evidence, signed and sworn to before the Privy Council, was afterwards communicated to Parliament. Dr. Williamson being sent for, was at first examined before two or three public officers, about the 1st of February, 1774, preparatory to his being examined before the Privy Council. From the several questions that had been put to him, and the direct answers, he concluded that no satisfactory knowledge could have been acquired of the late incidents in Boston: therefore, when he returned to his lodging, he wrote a regular detail of the several material incidents he had observed in Boston, which included an answer to the several questions that had been put to him, and a statement of sundry facts. When he attended the next day at the Horse-Guards, where the Privy Council sat, an officer read to him what had been written as his answer to the questions that had been propounded. He objected to the whole as incorrect, and handed him the narrative he had written. After that officer had informed the Council of the Doctor's objections to the answers as written, the Doctor was called in; and the Lord President informed him, that they would receive his narrative, but wished to ask him a few more questions. The clerk wrote his answer to one of the questions so very incorrectly, as to convey an idea very different from what was intended—of this the Doctor complained, and the clerk was very properly reprimanded. When the examination was finished, an officer (the Attorney-General) handed the Doctor a book and a pen, that he might swear and sign his name. He laid down the pen—requesting their lordships to believe, that he was not in the habit of saying things that he was not willing to swear—But although he had studied medicine, and not law, he knew so much of the law, as that a witness should not be examined concerning any fact that might endanger a man's life, unless the party was present by whom he might be interrogated. This, he said, was counted to be the law in England; he could not tell whether it would pass for law in America: "*But if the measures were about to be pursued by Parliament against America, which out of doors were said to be intended, the time was not far distant, when his native country would be deluged with blood.*" "*This hand,*" said he, "*shall be guiltless of that blood.*" The Lord Chancellor assured him, that the examination and oath now taken, could not be used against any man who might be prosecuted, and tried for life; and the president declared upon his honour, that it had been the custom, time out of mind, to examine witnesses upon

We now come to an event, memorable by the commotion it excited at the time, and by the magnitude of the consequences which have since arisen from it; I refer to the discovery of the celebrated Letters of Hutchinson and Oliver: and here I beg leave to call the reader's notice to a few of the earlier circumstances of the late revolutionary war, in order to communicate a fact hitherto unrevealed. Although the disturbances which originated in the famous stamp act had nearly subsided with the repeal of that noxious measure, and returning sentiments of friendship were every day becoming more manifest, yet new obstacles to a permanent reconciliation appeared, in the attempts of the British administration to render certain officers of the provincial governments dependent on the crown alone. This measure of the court gave particular offence to the colony of Massachusetts, from the peculiarly obnoxious character of their governor, who at times, impelled by avarice and by the love of dominion, had, in furtherance of his schemes of self-aggrandisement, uniformly manifested the most determined support to the views and measures of the mother country. However discreditable to his reputation it may be, certain it is, that Gov. Hutchinson was secretly labouring to subvert the chartered rights of the colony, whose interests he had sworn to

oath before the Privy Council, consequently this could not be considered as setting a novel precedent. Dr. Williamson then subscribed the narrative. The examinations of the other three gentlemen were communicated to Parliament, but Dr. W. understood that his examination had not been communicated, nor could he think of any reason why it should have been suppressed, unless that he had observed in the course of his narrative, that the selectmen in Boston caused a guard to be placed over the tea ships, for the double purpose, as they alleged, of preventing the tea from being smuggled on shore, and of preventing evil-minded persons from destroying the ships or tea; for they had determined that both should return to London. As that fact seemed to invalidate the charge of the premeditated intention of the selectmen to destroy the tea, which charge, however, was of great use to the administration in their desire to cripple the town of Boston, it may have caused the suppression of his evidence. It is a remarkable circumstance, that neither Governor Hutchinson, of Massachusetts, nor any other man in the service of the governor, should have had the candour to intimate to the Prime Minister, that resistance might be the effect of severe measures. In October, 1776, Lord North having sent for Mr. Ralph Izard, then in London, and Dr. Williamson, to ask their opinion concerning the operation of a particular law, told the Doctor, that he, in presence of the Privy Council, was the first person that ever had intimated, in his hearing, the probability of a civil war in America.—The particular facts contained in this note, were communicated to the writer by Dr. Williamson, a short time before his decease.

protect: His agency in procuring the passage of the stamp act was more than suspected, and apparently upon reasonable grounds. The illustrious Franklin, who had recently rendered himself conspicuous by his examination before a committee of the British Privy Council, and who at this period resided in London, as agent for the colonies of Pennsylvania and Massachusetts, obtained possession, through the agency of a *third* person, of certain letters written by Governor Hutchinson; Secretary Oliver, afterwards Lieutenant Governor; Charles Paxton, Esquire; and other servants of the crown; and sent by them from Boston to Thomas Whately, Esquire, Member of Parliament, and a Private Secretary of Lord Grenville. In these letters, the character of the people of Massachusetts was painted in the most odious colours, and their grievances and proceedings misrepresented by falsehoods the most glaring and unfounded.

It would seem to have been equally the object of Governor Hutchinson and his coadjutors, to furnish excuses for the ministry, already sufficiently disposed to adopt every measure of severity towards the colonists, through the prejudiced representations of Bernard and his commissioners; and to poison the minds of the opposition, who had, on most occasions, proved themselves their warm advocates. Dr. Franklin lost no time in transmitting these letters to his constituents at Boston. "The indignation and animosity which were excited, on their perusal, knew no bounds. The House of Representatives agreed on a petition and remonstrance to his Majesty, in which they charged their Governor and Lieutenant-Governor with being betrayers of their trust, and of the people they governed; and of giving private, partial, and false information. They also declared them enemies to the colonies, and prayed for justice against them, and for their speedy removal from their places."* The petition and the remonstrance of the people of Massachusetts were communicated to his Majesty's Privy Council by Dr. Franklin in person; and after a hearing by that board, the Governor and Lieutenant-Governor were acquitted. It was on this occasion that Mr. Wedderburn, (afterwards Lord Loughborough,) who was employed as counsel on the part of the governor, pronounced his famous philippic against Dr. Franklin; which has always been considered among the most finished specimens of oratory in the English language. In this speech, he charged that venerable character

* *Memoirs of the Life and Writings of Franklin*, 4to. p. 183. Lond. ed. 1818.

with having procured the letters by unfair means. "The letters could not have come to Dr. Franklin (says Mr. Wedderburn) by *fair means*—the writers did not give them to him, nor yet did the deceased correspondent, [Mr. Whately,] who, from our intimacy, would have told me of it: nothing then will acquit Dr. Franklin of the charge of obtaining them by fraudulent or corrupt means, for the most malignant of purposes; unless he stole them from the person who stole them. This argument is irrefragable. I hope, my lords, you will mark and brand the man, for the honour of this country, of Europe, and of mankind. Private correspondence has hitherto been held sacred in times of the greatest party rage, not only in politics, but religion. He has forfeited all the respect of societies and of men. Into what companies will he hereafter go with an unembarrassed face, or the honest intrepidity of virtue? Men will watch him with a jealous eye—they will hide their papers from him, and lock up their escrutoires. He will henceforth esteem it a libel to be called a *man of letters*, HOMO TRIUM LITERARUM."*

A controversy having taken place in the public prints, between Mr. William Whately, (the brother of the secretary to whom the letters had been addressed, and who was now dead,) and Mr. afterwards Sir John Temple, arising out of the manner in which the letters of Governor Hutchinson had been procured and transmitted to Boston, and which dispute was followed by a duel between those two gentlemen, Dr. Franklin, in order to prevent any further mischief, published a letter in the newspapers, in which he assumed the entire responsibility of sending the papers to America. Alluding to this letter of Dr. Franklin, Mr. Wedderburn continued: "But he not only took away the letters from one brother, but kept himself concealed till he had nearly occasioned the murder of the other. It is impossible to read his account, expressive of the coolest and most deliberate malice, without horror. Amid these tragical events, of one person nearly murdered; of another answerable for the issue; of a worthy governor hurt in his dearest interest—the fate of America is in suspense. Here is a man, who, with the utmost insensibility of remorse, stands up and avows him-

* *Memoirs of Franklin*, 4to. vol. 1. Appendix. See also the *Letters of Governor Hutchinson*, and *Lieutenant-Governor Oliver*, &c. and *Remarks thereon*, by Israel Maudit, with the *Assembly's Address*, &c. 2d ed. Lond. 1774.

self the author of all: I can compare it only to Zanga, in Dr. Young's "Revenge"—

‘ Know then ’twas I——
I forged the letter—I disposed the picture—
I hated—I despised—and I destroy.—’

“ I ask, my lords, whether the revengeful temper, attributed by poetic fiction only to the bloody African, is not surpassed by the *coolness* and *apathy* of the wily American?”

The speeches of Mr. Dunning, afterwards Lord Ashburton, and Mr Lee, who appeared as counsel in behalf of the assembly of Massachusetts, were never reported at length; but they chiefly insisted upon the noxious parts of the letters of Hutchinson and Oliver.

By the preceding extracts from the speech of Mr. Wedderburn, it will be seen that the chief subject of his vehement invective was the disclosure, by Dr. Franklin, of what was termed by the Parliamentary orator, a private correspondence.* But the truth is, these letters could not be consi-

* Dr. Priestley, who was present when Lord Loughborough pronounced his violent invective against Dr. Franklin, before the Privy Council, has published an interesting letter respecting Dr. Franklin's behaviour on that occasion. It is well worth a perusal, and may be found in the *London Monthly Magazine*, for 1804, and also in Priestley's *Memoirs*, and in the *Memoirs and Life of Franklin*, vol. 1. In a biographical work of some pretensions, the author, in his strictures on the character and services of Lord Loughborough, thus expresses himself: “ His celebrated philippic pronounced against Dr. Franklin, before the Privy Council, is not perhaps surpassed by those of Demosthenes against Philip, or Cicero against Antony.”—I am constrained to enlarge this note by inserting the words of an American writer, (Mr. Walsh,) whose just sentiments are enhanced by the elegant and classical language in which they are conveyed. “ The discussion of the merits of the petition before the Privy Council, took place on the 29th of January, 1774; Franklin was present, accompanied by some few friends, and the lawyers employed for the colony. Mr. Wedderburn, the Solicitor-General of the crown, appeared as counsel for Hutchinson and his accomplices; or, rather, as the gladiator of the ministers, who had fixed upon this occasion for the prostration of the American advocate, and had assembled a number of their friends to witness the edifying spectacle.” Wedderburn gave himself little trouble about vindicating his nominal clients, but assailed the intended victim with the most opprobrious charges, and the most vehement invective. He held him forth as ‘ a thief and a murderer;’ as, ‘ having forfeited all the respect of societies and of men.’ As he alternated his abuse with humorous sarcasms, the members of the council universally laughed aloud, and the retainers of the ministry joined in the chorns. Franklin betrayed not the least emotion; he saw and heard with calm dignity; he only remarked to one of his

dered in any wise as private ; but were as public as letters could be. To use the emphatic language of Dr. Franklin himself, " They were not of the nature of private letters between friends ; they were written by public officers to persons in public stations, on public affairs, and intended to procure public measures ; they were therefore handed to other public persons, who might be influenced by them to produce those measures. Their tendency was to incense the mother country against her colonies, and by the steps recommended, to widen the breach ; which they effected. The chief caution expressed with regard to privacy was, to keep their contents from the colony agents, who, the writers apprehended, might return them, or copies of them, to America. That apprehension was, it seems, well founded ; for the first agent who laid his hands on them, thought it his duty to transmit them to his constituents."* In a letter on this subject, addressed to a friend, he also observes : " On this occasion I think fit to acquaint you, that there has lately fallen into my hands part of a correspondence, that I have reason to believe laid the foundation, of most, if not all, of our present grievances. I am not at liberty to tell through *what channel* I received it ; and I have engaged that it shall not be printed, nor any copies taken of the whole, or any part of it ; but I am allowed to let it be seen by some men of worth in the province, for their satisfaction only. In confidence of your preserving inviolably my engagement, I send you enclosed the original letters, to

lawyers, after the predetermined absolution of the culprits, that he was sincerely sorry to observe the lords of council behave so indecently, and to find ' that the coarsest language could be grateful to the politest ear.' This scene is one which calls for national commemoration, by the pencil of a Trumbull. It overwhelms us with astonishment, when we reflect that the proper question for consideration, was no other than the solemn complaint and prayer of an important province ; that the man thus treated was the representative of that, and three other considerable provinces ; the boast and idol of all the colonies, then in a state of fearful incalcescence ; venerable for his age, his genius, his discoveries and writings as a philosopher and a moralist ; one whom all Europe besides was emulously seeking to honour ; and of whom the exalted countryman of Wedderburn, Lord Kames, wrote not long after, in his *Sketches of the History of Man*, ' Dr. Franklin, of Philadelphia, a man who makes a great figure in the learned world, and who would make a still greater figure for benevolence and candour, were virtue as much regarded in this declining age as knowledge.' " *Delaplaine's Repository of the Lives and Portraits of Distinguished Americans*, vol. ii.

* Franklin's Letter to the printer of the Daily Advertiser.

obviate every pretence of unfairness in copying, interpolation, or omission."†

Thus, Dr. Franklin performed a service which his situation as a public agent required of him. But notwithstanding the secrecy with which it had been conducted, the letters were soon after published by the assembly of Massachusetts; not however until after the appearance of other copies in Boston, produced by a member, who, it was reported, had just received them from England.

I must be permitted to make an extract on this subject, from a writer to whom the literature of this country is largely indebted, and whom I have just quoted.

"The celebrated affair of Oliver and Hutchinson's letters, which occurred in December, 1772, exemplified the complete predominance, in the mind of Franklin, of love of country, and the sense of official duty, over every suggestion of a temporising prudence, and every consideration of personal advantage. When accident put into his hands the libellous and treacherous letters of the governor, lieutenant-governor, and other royal servants at Boston, it was enough for him to believe that they ought to be communicated to those whom they particularly concerned, to fulfil the obligation at once, fearlessly committing the ulterior results to Providence. He took, however, in pursuance of the high motives upon which he acted, every precaution in his power against sinister consequences. He kept inviolably, to the end of his life, under a severe trial of fortitude, the engagement of secrecy which he had contracted, as to the names of the individuals from whom he had received the letters; but though he foresaw a tempest of obloquy, he did not hesitate a moment to disclose, in the most public manner, his own share in the transaction, as soon as he knew the disclosure to be necessary for the prevention of mischief to an individual erroneously implicated."* I may add, that in order to prevent any violation of his engagement to the person from whom he had received the letters, which the interrogatories of the court might have compelled, he thought it incumbent on him to return to America.†

* *Memoirs*, 4to. p. 191.

* *Delaplaine's Repository*, vol. 2.

† "When Dr. Franklin put in his answer to the bill in Chancery, which had been filed against him in the name of Mr. Whately, he demurred to two of the interrogatories which it contained, and by which he was required to name the person from whom he had received the letters in question, and also the person in America to whom they had by him been transmitted: and declined making any disclosure of

But it is time that I should declare that this *third person* from whom Dr. Franklin received these famous letters, (and this is the first time the fact has been publicly disclosed,) was Dr. HUGH WILLIAMSON. I have before stated his mission in behalf of the academy. Dr. Williamson had now arrived in London. Feeling a lively interest in the momentous questions then agitated, and suspecting that a clandestine correspondence, hostile to the interest of the colonies, was carried on between Hutchinson and certain leading members of the British cabinet, he determined to ascertain the truth by a bold experiment. He had learned that Governor Hutchinson's letters were deposited in an office different from that in which they ought regularly to have been placed; and having understood that there was little exactness in the transaction of the business of that office, (it is believed it was the office of a particular department of the treasury,) he immediately repaired to it, and addressed himself to the chief clerk, not finding the principal within. Assuming the demeanour of official importance, he peremptorily stated, that he had come for the last letters that had been received from Governor Hutchinson and Mr. Oliver, noticing the office in which they ought regularly to have been placed. Without a question being asked, the letters were delivered. The clerk, doubtless, supposed him to be an authorized person from some other public office. Dr. Williamson immediately carried them to Dr. Franklin, and the next day left London for Holland. I received this important fact from a gentleman of high respectability, now living; with whom, as the companion and friend of his early

their names. This demurrer was, however, overruled, and he was ordered to answer these interrogatories; but feeling that his doing so would be a violation of his engagement to the person from whom he had received the letters, and probably injurious to the person to whom they had been sent, he thought it incumbent on him to return to America, and thereby avoid the breach of his engagement; and he appears to have done this conscientiously, and so completely, that the person from whom the letters were received was never ascertained; nor were any of the conjectures respecting that person founded upon, or suggested by, any infidelity or indiscretion on the part of Dr. Franklin. He was not, however, under an equal obligation to secrecy in regard to the person to whom the letters were *immediately* transmitted: and he therefore confidentially informed a friend of his, (Dr. Bancroft, to whom the editor is indebted for this note,) that they had been sent to Mr. Cushing, then speaker of the House of Representatives of the Massachusetts Bay, with whom it was Dr. Franklin's duty, as agent for the assembly of that province, to correspond." See page 196 of Franklin's Memoirs, as published by William Temple Franklin, Esq. London, 4to.

days, Dr. Williamson had entrusted the secret. By this daring measure, was detected and put beyond question, the misrepresentations and designs of Hutchinson and his associates; and, perhaps, no event in the previous history of the provinces excited more bitter indignation, or was calculated to call for opposition to the measures of Great Britain, to which these misrepresentations had given rise.

The lively interest, and the conspicuous part which Dr. Williamson took in public affairs, did not prevent him, while in England, from bestowing a portion of his attention upon scientific pursuits. Electricity, whose laws had been recently determined by the discoveries of Dr. Franklin, and by his genius introduced among the sciences, was then a study, which, like chemistry at the present day, largely engrossed the minds of philosophers. In conjunction with Dr. Ingenhouz, Mr. Walsh, Mr. John Hunter, and Dr. Franklin, he frequently instituted electrical experiments, to which I have often heard him refer with juvenile feelings, at the same time professing his ardent attachment to this branch of knowledge. The only paper which bears testimony to his investigations on this subject, is that entitled, "Experiments and Observations on the *Gymnotus Electricus*, or Electrical Eel," which was first published in the *Philosophical Transactions of the Royal Society of London*, for the year 1775, and has since been reprinted in the abridgment of that work.* Like the experiments of Mr. Walsh, those of Dr. Williamson led to a belief that the shock given by the *gymnotus electricus* was truly an electrical phenomenon. The following are the results derived from the experiments which Dr. Williamson instituted on that occasion:

"1st. That the Guiana eel has the power of communicating a painful sensation to animals that touch or come near it. 2d. That this effect depends entirely on the will of the eel; that it has the power of giving a small shock, a severe one, or none at all, just as circumstances may require. 3d. That the shock given, or the principal sensation communicated, depends not on the muscular action of the eel, since it shocks bodies in certain situations at a great distance; and since particular substances only will convey the shock, while others, equally elastic or hard, refuse to convey it, 4th. That the shock must therefore depend on some fluid which the eel discharges from its body. 5th. That as the

* *Philosophical Transactions of the Royal Society of London*, abridged by Hutton, Shaw, and Pearson, vol. xiii. page 597.

fluid discharged by the eel affects the same parts of the human body that are affected by the electric fluid; as it excites sensations perfectly similar; as it kills or stuns animals in the same manner; as it is conveyed by the same bodies that convey the electric fluid, and refuses to be conveyed by other bodies that refuse to convey the electric fluid; it must also be the true electrical fluid; and the shock given by this eel must be the true electrical shock." Finally, from these and sundry other experiments, Dr. Williamson was also led to believe, "that the gymnotus has power superior to, or rather different from, those of the torpedo, or electric ray."—Time will not allow me to point out in what respects the conclusions of Dr. Williamson, as deduced from his own investigations, coincide with, or differ from, those subsequently made on the same animal, by Baron Humboldt.*

Dr. Williamson had scarcely made his tour through Holland and the Low Countries, when the news of the declaration of American independence reached him. He now concluded to return to his native land. He proceeded to France, and after a short time spent in that kingdom, during a great part of which he was confined by sickness, he sailed from Nantz in December, for Philadelphia, at which place he did not arrive before the 15th of March. The ship in which he sailed was captured off the Capes of Delaware, but he, with another passenger, escaped in an open boat, with some very important public despatches, of which Dr. Williamson was the bearer. The American army, at the period of Dr. Williamson's return from Europe, was in some measure organized, and every office in the medical staff, or in the line, that he could with any propriety accept, was filled up. True it was, that he had strong claims to public employment, and the proofs were in his possession; but those claims he could not at that time urge, without endangering individuals who were on the other side of the Atlantic, nor could he do it without a breach of confidence, a species of crime that he cordially abhorred. He resolved, therefore, to remain in private life, waiting for opportunities which he trusted would present themselves in the course of a dangerous struggle. In the mean time, he undertook a journey to Charleston, in South Carolina, with a younger brother, on a mercantile speculation. His brother sailed from Charleston for a neutral port in the West Indies. The Doctor, in company with another gentleman, purchased a sloop in Charleston, and having loaded her with a suitable

* See his *Personal Narrative*, vol. iv.

cargo intended for Baltimore, ordered her for Edenton, in North Carolina; but before his arrival at Edenton, General Howe, with the British army, on his way to Philadelphia, had entered Chesapeak Bay. That circumstance determined the Doctor to continue in Edenton, from which he afterwards traded to neutral islands in the West Indies; but while he thus continued his mercantile connection with his brother, then also engaged in the West India trade, he determined to resume the practice of medicine: this he did with the same success as he had done formerly at Philadelphia, and in a short time acquired the confidence of the people of Edenton. During the period of his residence there, he was invited to Newbern, for the purpose of communicating the small-pox to such as had not experienced the benefits of inoculation. These circumstances in part contributed to spread the name of Dr. Williamson, and to lay the foundation of that fame and confidence which he afterwards obtained in the state of North Carolina.

The Doctor had taken an early opportunity of informing the governor of that province, that if any circumstance should occur in the course of the war, in which he could be of use to the state, he might immediately command his services. It is known that the British troops took possession of Charleston in the winter of 1779-1780, and that the assembly of North Carolina ordered a large draft to be made from their militia, of from four to six thousand men, who should join the regular troops then ordered for the relief of South Carolina. The command of the North Carolina militia was given to their late Governor Caswell, with the rank of Major General. The General putting Dr. Williamson in mind of a former promise, handed him a commission, by which he found himself at the head of the medical department, as physician and surgeon.

An occasion now presented itself, in which the Doctor had an opportunity of displaying his firmness of character, his humanity, his professional skill, and his incorruptible adherence to the cause in which he had embarked. On the morning after the battle near Camden, on the 18th of August, 1780, which the Doctor witnessed, he fell in with General Caswell, and requested of him to give him a flag, observing that, although a great part of the militia had behaved ill, yet many of them, as he must have observed, fought with distinguished bravery, and that a considerable number, in consequence, were wounded and made prisoners. They claimed our attention. The General advised him to

send in some of the regimental surgeons, observing that his duty did not require that service from him. The Doctor replied, that the regimental surgeons, such of them as he had seen, refused to go; being, as he suspected, afraid of the consequences. But, said he, if I have lived until a flag will not protect me, I have outlived my country; and in that case, have lived one day too long. To this observation, no reply was made—he obtained a pass, and the necessary instructions. He remained two months with the enemy in Camden, during which time he rendered very essential services to the prisoners committed to his care. Such, too, was the estimation in which the medical skill of Dr. Williamson was held by the enemy, that during the illness of one of their general officers, in which the advice of a Physician became necessary, his attendance was requested, in addition to that of the surgeons constituting their medical department. About the middle of October, cold mornings and evenings proved injurious to convalescents who had no warm clothing. It now became desirable that some coarse woollens should be obtained. The Doctor, who had brought with him a small supply of gold to obviate accidents, availed himself of that cash, to purchase the clothing that became necessary for the prisoners under his charge.

The British troops, in the autumn of 1780, took possession of Portsmouth and Norfolk, and made an incursion into North Carolina: a camp was directed to be formed near the Great Dismal, for the defence of the state. Gen. Gregory, who had distinguished himself in the action near Camden, having been twice wounded with a bayonet while bringing off his brigade, was appointed to the command in that department; and at his particular request, Dr. Williamson was permitted to serve with him. This was a pleasing circumstance to the Doctor; for as a winter campaign was expected, he wished to have an opportunity of ascertaining, by actual observation, how far careful attention to diet, dress, and comfortable lodging, might contribute to preserve the health and lives of soldiers in their encampment. The General made choice of a strong position within the borders of Virginia, about ten miles from the British advanced post, and orders were issued that the Doctor's instructions should be respected in every thing that might contribute to the comfort and health of the troops. A tent or hut, of sufficient size to lodge twelve or fourteen men, was immediately directed to be built on dry sandy ground. Dr. Williamson attended in person, and superintended the position of every

piece of timber entering into its construction, and even overlooked the formation of the several drains leading from it. That hut became the general model for such as were afterwards erected, and the Doctor selected the ground on which all others were to be constructed. To the diet of the soldiers, his attention was also particularly directed; believing that fluid nourishments, by their effects in promoting perspiration, and preserving a healthy state of the excretions in general, are better calculated to guard the body against febrile diseases, he made it a subject of his care to provide the troops with a plentiful supply of soups and other liquid nourishments: for this purpose, while the soldiers remained on that ground, he directed that each mess, consisting generally of eight or ten persons, should detach a man from day to day, whose particular duty it was made, to collect the various esculent vegetables that could be obtained in that neighbourhood; the Doctor even took the direction of the manner in which their nourishment should be prepared. There is much reason to believe, that two-thirds of the complaints by which military men suffer, originate in the circumstance of sleeping too near the moist ground, by which the perspiration is checked or moisture is absorbed, that in most cases is charged with putrescent vegetable matter. The Doctor was fully impressed with this truth; and accordingly adopted the means of securing to his men a dry and comfortable lodging. As many trees in that country are loaded with moss, (the *Tillandsia Usneoides* of Linnæus,) he directed that every man should sleep on a bed of that moss, or of dead leaves, so as to afford perfect security against any moisture that might arise from the soil. The sick and wounded were lodged in close and warm houses. They were also plentifully supplied with the tea prepared from the leaves of the Yapon, (or *Ilex Cassine Peragua*, Linn.) a plant which flourishes on the banks of Carolina, affords an excellent beverage, and is employed by many as a substitute for the teas of China. When the use of milk was indicated, that article was also provided for the sick, at the Doctor's expense. This experiment exceeded his most sanguine expectations; for although they were in camp during the winter, (never less of the North Carolina militia than five hundred, and on some occasions, including the addition of the Virginia militia, the number amounted to twelve hundred men,) they lost but two during the period of six months; nor did any man obtain a furlough on account of indisposition.

Early in the spring of 1782, Dr. Williamson took his seat as a representative of Edenton, in the House of Commons of North Carolina. In that assembly, he fortunately met with several members, whose brothers, sons, or other connections, he had served in the army, or while they were prisoners. Those services were not forgotten. It was to be expected that a gentleman who had seen much of the world, and whose education had been so extensive, could hardly fail, with the aid of moderate oratorical abilities, to become an influential member in a deliberative body. Such in fact he proved. Among other bills which he introduced with success, we find one for erecting a court of chancery, which had often been attempted, in vain, in that state. It may be presumed, that old members, who had been accustomed to conduct the business of that house, were not gratified with being left in the minority by a gentleman who was, at that time, comparatively a stranger in their state. Yet when the election came on for members of congress, those very gentlemen added their influence to that of the friends he had acquired in the army, and he immediately was sent to the general congress without opposition. He continued at the head of the delegation for three years, the longest time that any member was then permitted to serve.

During the three years in which he was not eligible to hold a seat in that body, he served the state occasionally in its legislature, or in some other capacity. In the year 1786, he was one of the few members who were sent to Annapolis, to revise and amend the constitution of the United States; and who, finding that they had not sufficient powers to do any thing effectual, recommended to the several states to make another choice of delegates, and to invest them with the requisite powers. In that year Dr. Williamson published a series of essays, deprecating paper currency, and recommending an excise to be imposed. In the year 1787, he was one of the delegates from North Carolina, in the general convention at Philadelphia, who formed and signed the present constitution of the United States. As the state of North Carolina had at that time in circulation, two large emissions of paper money, which were a legal tender, and which had depreciated to less than half of its nominal value, we are not surprised that a majority of its citizens should have looked on the federal constitution with an evil eye; for debtors, as we presume, in most countries form the majority. It followed that the Doctor, who advocated the new constitution with great zeal as well as

ability, lost a portion of his popularity in the state he had represented: he was, nevertheless, again chosen in December, 1787, by the general assembly, to take his seat in congress the succeeding spring, when he would be again eligible, having been three years absent from that body. The assembly at the same time passed a law for a general state convention, to be held at Hillsborough, in July, 1788, for the purpose of determining upon the constitution that had been proposed. The convention, after much debate, adjourned on the 2d of August, having refused to adopt the proposed constitution, by a majority of more than two to one, viz. one hundred and eighty-four to eighty-four.

The next general assembly, in December, 1788, passed a law, calling another convention, to meet in the following year. It may be recollected, that eleven of the states having adopted the new constitution, it was immediately after carried into operation, and the first congress met in New-York, in the year 1789. It happened a short time after that congress met, of which Dr. Williamson was a member, several small vessels, laden with naval stores, arrived from North Carolina at the port of New-York. The collector of the customs refused them entrance, unless they should pay the alien duty, which was six to one of the domestic. Dr. Williamson, who continued in New-York, after the dissolution of the old congress, as a commissioner to settle the accounts of North Carolina with the United States, drew up and presented to congress a spirited protest against the decision of the collector; at the same time urging the fact, that North Carolina had not by any act forfeited her claim to be considered as one of the United States. This protest, in twenty-four hours, produced a law, by which the Carolina vessels were allowed to enter, upon paying the *domestic* tonnage. By that interposition and attention to the interests of North Carolina, the Doctor more than regained his former popularity. When the first convention sat, he was attending in congress; but he was chosen, and attended as a member of the second convention in 1789, by which the constitution was adopted by a majority of two to one. The Doctor's congressional career was now to terminate. He had been chosen a representative from North Carolina, in the first and second congress; but, desirous of retiring from political life, he, at a new election, declined being a candidate.

Before I pass on to other circumstances connected with the career of Dr. Williamson, I beg to be indulged in one

or two remarks on the character and influence of his political life. We have seen, that as a representative of the people in the legislature of North Carolina, and in the supreme council of the nation, he was occupied many years. No man, I believe, ever enjoyed in a larger degree the confidence of his constituents, for integrity of conduct; and the influence of his character will be readily appreciated, when we advert to the many important services he effected during the most eventful period of our political history. He was anxious to prove himself worthy of the high trust reposed in him, nor did he ever permit any private or selfish views to interfere with considerations of public interest. As chairman of numerous committees,—as the mover of important resolutions,—as the framer of new propositions, and new laws,—he devoted the best energies of an active mind, and was ever prominent in the business of the house. In debate, his elocution was striking, but somewhat peculiar. The graces of oratory did not belong to Dr. Williamson; yet the known purity of his intentions, his inflexible devotedness to the interests of his country, and the unblemished tenour of his private life, awakened an attention which was well supported by the pertinency of his observations, the soundness of his reasoning, and the information he possessed upon every subject to which he directed his attention. While in congress, his duties as a legislator were his exclusive study, and this advantage seldom failed of a success which was denied to the lengthened debate and declamation of his opponents. In his answer to a letter enclosing the thanks of the general assembly of North Carolina for his long and faithful services, referring to his own conduct, he observes, “On this repeated testimony of the approbation of my fellow-citizens, I cannot promise that I shall be more diligent or more attentive to their interests; for ever since I have had the honour to serve them in congress, their particular interest, and the honour and prosperity of the nation, have been the sole objects of my care; *to them I have devoted every hour of my time.*” Although Dr. Williamson might not captivate by the graces of elocution, he possessed a remarkable quickness in perceiving and comprehending the several bearings of a question; and if eloquence be correctly defined by Dr. Johnson, “the power of overthrowing an adversary’s argument, and putting your own in its place,” then Dr. Williamson may, indeed, be pronounced an orator; for in detecting the weak and defenceless points of the adversary’s citadel, he discovered

no less adroitness, than in the force and strength with which he followed up the combat. He rarely occupied the house with what is called a set speech; but in his desultory observations frequently appeared a knowledge of the principles of legislation, which could only be furnished by a mind enriched by experience, and deeply versed in the history of man. How well his services were appreciated, is evinced by the repeated vote of thanks with which he was honoured by the Legislatures of Pennsylvania and North Carolina. I shall add to their approbation of the public part of Dr. Williamson's character, the opinion of Mr. Jefferson, with which I have been lately favoured: "We served together in congress, at Annapolis, during the winter of 1783 and 1784: there I found him a very useful member, of an acute mind, attentive to business, and of an high degree of erudition."

In January, 1789, Doctor Williamson was married to Miss Maria Apthorpe, daughter of the late Honourable Charles Ward Apthorpe, formerly a member of his Majesty's Council for the province of New-York: by that lady he had two sons: she died when the youngest was but a few days old. After the loss he had sustained by the death of Mrs. Williamson, he resolved to retire from public employment; to settle his private affairs; to prepare for publication his work on Climate, and his more elaborate performance, his History of North Carolina: but the object of attention which lay still nearer his heart, and which especially induced him to withdraw from the very honourable station he had held, was the education of his children: to them he devoted, with great solicitude, a large portion of his time and attention. His eldest son, who died in 1811, in the 22d year of his age, gave evidence of the parental care that had been exercised in the superintendence of his education, and of the success with which it had been conducted. He was a good classical scholar; was well versed in astronomical and philosophical knowledge; and still more remarked for his correct deportment, his benevolence of character, and his sincere piety. He was an Alumnus of Columbia College, and reflected credit upon that institution, which holds so distinguished a place among the literary establishments of this country. The younger son, whose constitutional infirmities gave little promise, by his death, soon after, filled up the measure of his father's afflictions. Although the Doctor was never heard to lament the loss of his children, yet no fortitude of mind that he possessed

could prevent him from feeling, that in the death of his elder son, in particular, he had lost his companion, the staff and solace of his old age. But his mind did not require that repose which his feelings otherwise solicited. From this period, the pursuits of philosophy became the more exclusive objects of his regard.

In 1811, his "Observations on the Climate in different parts of America, compared with the Climate in corresponding parts of the other Continent," were published, in one volume, 8vo. It is in vain to attempt any thing like an analysis of this performance, at this time: a few remarks, however, on this interesting subject, may not be irrelevant. Actuated by patriotism and the love of truth, Dr. Williamson indignantly exposes the sophistry of those writers who have asserted, that America is a country in which the frigid temperature and vice of the climate prevent the growth and expansion of animal and vegetable nature, and cause man and beast to degenerate. He altogether discards the notion, that a new or inferior race of men had been created for the American continent. A firm believer in the Mosaic writings, he labours with the learned Bishop of Clogher,* to prove the conformity of things to biblical history. He believes our country, in her rivers, mountains, lakes, and vegetable productions, to be formed on a scale of more magnificence than those of the old world, and thinks that the winters are more temperate on the western than on the eastern coast of North America; although on some parts of this continent they are colder than in corresponding latitudes of Europe: he maintains a gradual amelioration of our climate. He considers the opinion that the Indian is of a new race, to be altogether untenable; that every part of America was inhabited when discovered by Columbus, and that North America was settled from Tartary or Japan, and from Norway; that South America was peopled from India. While he admits the great antiquity of the globe, he, nevertheless, is the advocate of the comparatively recent origin of man: he concludes that the inhabitants of America, in the progress of time, may be expected to give proofs of genius, at least equal to those of the other continent. Mr. Jefferson, many years since, had successfully refuted the hypotheses of Buffon, with respect to the comparative size and number of animals, and the degeneration which was imputed to animal life in the new world. Dr. Williamson occupies more extensive ground, and, like his illustrious predecessor, armed with truth and philosophy, not only fully vindicates

* Dr. Clayton.—EDIT.

the animal and vegetable productions of this continent, but also the climate of America. The libellous assertions of Buffon, Raynal, Robertson, and a host of inferior writers, are put to nought by the facts and the conclusive reasonings adduced by Dr. Williamson.

In the following year, 1812, appeared his *History of North Carolina*, in two volumes 8vo. The author commences his undertaking with a short account of the discoveries made in America by adventurers from the different parts of Europe. He next relates the attempts of Sir Walter Raleigh to settle a colony in North Carolina, and from that time the history of that colony is continued down to the beginning of the American Revolution: the work closes with a view of the soil, produce, and general state of health, in different parts of that country. In the proofs and explanations annexed to each volume, are inserted many valuable documents, selected with care, illustrative of matters contained in the body of the text. The materials of this work were derived chiefly from original sources, and, consequently, great dependence may be placed on them for their correctness. These materials too are the more to be valued, because little information could be obtained from any accounts of North Carolina, previously published. "Hackluyt, Purchas, and other early writers," says Dr. Williamson, in his preface, "have been sufficiently minute in describing the first discoveries, and the attempts that were made to form settlements on different parts of the continent; but no writer has treated with any attention, of the progress of colonization, or the civil history of North Carolina, from the time in which the first permanent settlements were formed in that country. Wynn, Oldmixon, and others, who wrote of Carolina, have done little more than name the northern province; their attention was chiefly engaged by South Carolina." "My information," he continues, "has chiefly been taken from public records, and from letter-books, or other manuscripts, in the possession of ancient families." In the general arrangement of his materials we find nothing to censure, and much to commend. The want of dates will occasionally be felt, as their more frequent occurrence must have been attended with additional advantage. In the selection of his matter, the Doctor has, with much propriety, enlarged upon circumstances of importance, without occupying the time of the reader with those which are of a trifling nature. North Carolina is remarkable in affording, among many other memorable events, a more

constant succession of grievances than fell to the lot of any other colony, and it presents throughout abundant room for philosophical inquiry and reflection. "I have confined myself," says the Doctor, "to this part of the history, although it was the less pleasing task." The information contained in this work is communicated in a style remarkable for its uniform perspicuity and vigour. The narrative throughout affords numerous indications of more than ordinary penetration into the springs of human action. The author's reflections are the result of a ready and acute mode of thinking, divested of undue bias, and replete with good sense and salutary advice. He who studies our colonial history, with the writings of Stith, Beverly, Colden, Belknap, Williams, Trumbull, Sullivan, Minot, and M'Call, must include the North Carolina of Dr. Williamson.

There are other writings by the same author, of a minor nature, which merit notice. He was at no time an indifferent spectator of passing events; and even after he had actually withdrawn from public life, was repeatedly engaged, exclusively of his works on Climate and on North Carolina, in various publications relating to natural history, medicine, and other branches of a philosophical character. In 1797, Dr. Williamson wrote a short but important paper,* on the Fevers of North Carolina, as they had prevailed in 1792, in Martin county, near the river Roanoke, and as they had appeared in 1794, upon the river Neus, pointing out the treatment that had been found most successful, and the fatal effects of bloodletting in fevers of that type: these remarks were afterwards extended, and compose a chapter in his History of North Carolina, highly interesting both to the pupil and practitioner of medicine. In the American Museum, by Matthew Carey, he published several fugitive pieces on languages and politics. In his communication on the Fascination of Serpents, published in the Medical Repository,† he offers some new and ingenious opinions on that still inexplicable phenomenon in natural history.

Upon the appearance of the yellow fever in New-York, in 1805, Dr. Williamson was appointed by the Corporation of that city one of a medical committee to investigate the particular character and origin of the cases that occurred at the commencement of the pestilence of that season. From all that the Doctor had previously seen, as well as the facts that now fell under his view, he was led to the belief, with the other members of that committee, that the yellow fever is a

* See Medical Repository, vol. ii. p. 156. † Vol. x. p. 341, &c.

disease *sui generis*, and consequently of a nature altogether different from the bilious remittent fever of this country. He enriched the American Medical and Philosophical Register with several valuable papers. The first, entitled, "Remarks upon the incorrect manner in which Iron Rods are sometimes set up for defending Houses from Lightning," &c. conveys some important practical instruction upon that subject. His other papers were, "Conjectures respecting the Native Climate of Pestilence;" "Observations on Navigable Canals;" "Observations on the Means of preserving the Commerce of New-York," and "Additional Observations on Navigable Canals;" all printed in the same periodical journal, under the signatures of *Observer*, or *Mercator*. Doctor Williamson was among the first of our citizens who entertained correct views as to the practicability of forming a canal to connect the waters of Lake Erie with the Hudson river; and the importance of this great work so engaged his feelings, that besides the papers already mentioned, on Canal Navigation, he published a series on the same subject, under the title of *Atticus*. These papers were so well received, that many thousand copies have been circulated through the medium of newspapers, and the pamphlet itself has been several times reprinted. In the year 1810, Dr. Williamson was appointed by the New-York Historical Society, to deliver the anniversary discourse, illustrative of the objects of that Institution: he readily complied with their request, and upon that occasion selected for his subject, "the Benefits of Civil History." That discourse is evidently the result of much reading and reflection.

In 1814, associated with the present governor* of this state, and some other gentlemen friendly to the interests of science, and desirous to promote the literary reputation of the state of New-York, Dr Williamson took an active part in the formation and establishment of the Literary and Philosophical Society of this city; and contributed to its advancement by the publication of a valuable paper in the first volume of its transactions. As a Trustee of the College of Physicians and Surgeons, of the University of the State of New-York, he not only performed its duties with vigilance and impartiality, but contributed to its interests by a liberal pecuniary appropriation. Some other institutions of this city were also aided by similar acts of his beneficence, especially the Orphan Asylum, and the Society

* His Excellency De Witt Clinton.

for the relief of Poor Widows with Small Children. To these, his donations were such as his moderate fortune enabled him to bestow, consistently with his obligations to his family connections; to whom, with the exception of a few inconsiderable legacies, he left the residue of his estate. The Humane Society, the City Dispensary, and the New-York Hospital, received a large portion of his time and attention during the remaining years of his life. In the last mentioned establishment, the punctuality and ability with which he performed the numerous duties assigned him, were subjects of great surprise to his associate junior members.

His quickness of perception—his memory—his judgment, and his external senses, all manifested an uncommon activity to the very last days of his life. This exemption from the ordinary defects and privations attendant upon old age, is doubtless ascribable to his temperate and regular habits of living; the order and method with which he performed all his various duties; and especially to that rigid abstinence from all vinous and spirituous drinks, to which system of living he had so peculiarly adhered from his earliest days. For of him it may be truly said,

“In his youth he never did apply
Hot and rebellious liquors in his blood,
Nor did not with unbashful forehead, woo
The means of weakness and debility;
Therefore his age was as a lusty winter,
Frosty but kindly.”

As You Like It—Act 2.

The life of this excellent man was now drawing to its close. Hitherto, by means of the uniform temperance and regularity of his habits, he had, with very few exceptions, been protected from any return of those pulmonary complaints with which he had been affected in his youth. His intellectual faculties remained to the last period of his life unbroken, and in their full vigour. It is somewhere said, that to an active and well-disciplined mind, a chair in a library is the throne of human felicity. No man enjoyed the luxury of literary pursuits more than Dr. Williamson. These, with the society of his particular friends, added to the consolations afforded by religion, and the recollection of a life passed in the performance of duty, and devoted to the benefit of his fellow men, gilded the evening of his days, and rendered them no less cheerful and serene than

the morning and meridian of his long and useful career. For some time, however, after the death of his favourite son, his strength and spirits were observed to decline. In two or three years his ancles began to swell, attended with other symptoms denoting the approach of general dropsy. Although he had recourse to the Balston chalybeate, by the middle of April, 1816, the swelling of the limbs, and symptoms of a dropsical affection of the chest, had so far increased, that for several weeks he could not lie in a horizontal posture, but was compelled to sleep sitting in his chair: by the use, however, of powerful diuretics, succeeded by tonic medicines and daily exercise, his complaints in a few months were chiefly removed, and he was restored to his usual pursuits, and his wonted cheerfulness, which were continued to the day of his decease. This event took place on the 22d day of May 1819, in the 85th year of his age, and in the sudden manner he himself had anticipated. While taking his accustomed ride a short distance from the city, accompanied by his favourite niece,* to whom he was tenderly attached, the heat of the day being unusually great, he suddenly sunk into a *deliquium*. Medical assistance was immediately called, but too late: his spirit had fled to Him who gave it.

It remains for me to offer a few observations illustrative of such parts of Dr. Williamson's character as are not embraced in the details that have already occupied our attention.—To those who have not enjoyed a personal acquaintance with him, I may remark, that he was no less distinguished for the manliness of his form, than for the energy and firmness of his mind. Dr. Williamson, in his person, was tall, considerably above the general standard, of a large frame, well proportioned, but of a thin habit of body. He was remarkable for his erect, dignified carriage, which he retained even in the decline of life. His whole physiognomy was peculiar and striking. The proportion of his head to his person was good, and its configuration capacious and well-formed. The features of his face were strongly marked, and indicated bold and original thinking. His forehead was high, open, and boldly arched. His cheek-bones were elevated, exhibiting the characteristic of his Scottish ancestors. His eyes were of a dark gray colour; in their expression, penetrating and steady. His nose was long and aquiline. His mouth exhibited an unusual depression, which in advanced life was greatly

* Mrs. Hamilton, the wife of John C. Hamilton, Esq.

increased by the loss of his teeth. His chin was long, and remarkably prominent. These peculiarities diminished the beauty of a head, which, with those exceptions, was one of nature's finest models. Altogether, his form was one of those which cannot pass unnoticed; and if, in early life, he had sacrificed a little to the graces, his appearance would have been eminently attractive, as well as commanding. The portrait painted by an artist* whose works reflect lustre upon our country, and whose name is honoured by every production of his pencil, exhibits a faithful likeness of the original.

In his conversation, Dr. Williamson was pleasant, facetious, and animated; occasionally indulging in wit and satire; always remarkable for the strength of his expressions, and an emphatic manner of utterance, accompanied with a peculiarity of gesticulation, originally in part ascribable to the impulse of an active mind, but which early in life had become an established habit. As was to be expected from the education of Dr. Williamson, and from his long and extensive intercourse with the world, his manners, though in some respects eccentric, were generally those of a polite, well-bred gentleman. Occasionally, however, when he met with persons who either displayed great ignorance, want of moral character, or a disregard to religious truth, he expressed his feelings and opinions in such a manner, as distinctly to shew them they possessed no claim to his respect. To such, both his language and manner might be considered as abrupt, if not possessing a degree of what might be denominated Johnsonian rudeness. His style, both in conversation and in writing, was simple, concise, perspicuous, and remarkable for its strength; always displaying correctness of thought, and logical precision. In the order, too, and disposal of his discourse, whether oral or written, such was the close connection of its parts, and the dependence of one proposition upon that which preceded it, that it became easy to discern the influence of his early predilection for mathematical investigation. The same habit of analysis, arising from "the purifying influence of geometrical demonstration," led him to avoid that profusion of language, with which it has been customary with some writers to dilute their thoughts: in like manner, he carefully abstained from that embroidery of words which a modern and vitiated taste has rendered too prevalent.

Under the impressions and precepts he had very early

* Colonel John Trumbull.

received, no circumstances could ever induce him to depart from that line of conduct which his understanding had informed him was correct. His constancy of character, the obstinacy, I may say, of his integrity, whether in the minor concerns of private life, or in the performance of his public duties, became proverbial with all who knew him. Nothing could ever induce him

“To swerve from truth, or change his constant mind.”

As an illustration of his characteristic integrity, allow me to add, from the information of one of his friends, that when in congress, in 1791, it became his duty to vote upon the law passed in that year, imposing an excise on domestic distilled spirits, the celebrated *whiskey law*, as it was called, which gave rise to the western insurrection. In the debates on that subject, he took an active interest; and although he well knew that he was counteracting the sentiments of his constituents, he appeared the decided friend and advocate of that law. On the day of its passing, and while the people were going from the hall, Dr. Williamson overtook a friend, from whom I received this anecdote: the Doctor joined him, informed him of the passage of the bill, and added, in his usual sententious manner, “Sir, my vote was in its favour; I have discharged my duty to my conscience, but I have lost my popularity. I shall never again be elected to congress:” but that gave him no uneasiness; believing it to be a right measure, he had voted as his conscience and his best judgment dictated, and, as he observed, “he was not without the hope that one of its effects would be, to lessen the use of a poison which was destructive of the morals and health of a numerous class of the people.”* I beg leave to add another evidence, which fell under my own notice, of that rigid adherence to moral rectitude which ever marked his character. A few years since, a gentleman of this city, desirous of borrowing a sum of money, made an application to Doctor Williamson for that purpose: the Doctor promised to supply him; but upon the day when the transaction was to be completed, the gentleman, not knowing that the Doctor’s verbal promise and his written bond were of the same validity, and apprehending that something might occur to prevent the Doctor from complying with his engagement, offered him a larger interest than that recog-

* See Remarks, by Dr. Williamson, on the increasing consumption of Spirituous Liquors in the United States, and the evil they produce to society.—*History of North Carolina*, vol. ii.

nized by law. The Doctor, offended by this insult to his integrity, at once declined further communication with the party concerned, and refused the loan he otherwise had been prepared to make. Upon another more important occasion, he manifested somewhat similar feelings, in rejecting a powerful appeal to his pride, and, I may add, to his reputation. Joseph Ceracchi, an Italian statuary of great celebrity in his profession, finding the turbulent state of Europe unfavourable to the exercise of his art, had come to this country. This gentleman exercised his talents in erecting honorary memorials of some of our most distinguished public men. The busts of Washington, President Adams, Governor Jay, General Hamilton, Governor George Clinton, and Colonel John Trumbull, are eminent examples of his art.

He, at that time also, as appears by a correspondence in my possession, applied to Dr. Williamson, then a member of congress, for permission to perpetuate in marble, the bust of the *American Cato*, as Mr. Ceracchi was pleased to denominate him. I beg leave to give the originals:—

“Mr. Ceracchi requests the favour of Mr. Williamson to sit for his bust, not on account of getting Mr. Williamson’s influence in favour of the National Monument; this is a subject too worthy to be recommended; but merely on account of his distinguished character—that will produce honour to the artist, and may give to posterity the expressive features of the American Cato.”

To this note, Dr. Williamson replied in his appropriate caustic style:

“Mr. Hugh Williamson is much obliged to Mr. Ceracchi for the polite offer of taking his bust. Mr. Williamson could not possibly suppose that Mr. Ceracchi had offered such a compliment by way of a bribe; for the man in his public station who could accept of a bribe, or betray his trust, ought never to have his likeness made, except from a block of *wood*.

“Mr. Williamson, in the mean time, cannot avail himself of Mr. Ceracchi’s services, as he believes that posterity will not be solicitous to know what were the features of his face. He hopes, nevertheless, for the sake of his children, that posterity will do him the justice to believe, that his conduct was upright, and that he was uniformly influenced by a regard to the happiness of his fellow-citizens, and those who shall come after them.

“*Philadelphia, 11th April, 1792.*”

To those who knew his unbending resolution when once formed, it need not be added, that Dr. Williamson, offended by this flattery, persisted in his determination not to sit to Mr. Ceracchi.

The steadiness of his private attachments ought not to be passed over in silence. Dr. Williamson was slow in forming his friendship, but when formed, as the writer of this memorial of his worth can testify, it was immovable, and not to be changed by time or distance.

Whatever may be the merits of Dr. Williamson, as a scholar, a physician, a statesman, or philosopher, however he may be distinguished for his integrity, his benevolence, and those virtues which enter into the moral character of man; he presents to the world claims of a still higher order. The lovers of truth and virtue will admire much more than his literary endowments, that regard for religious duty, of which, under all circumstances and in all situations, he exhibited so eminent an example. There are some philosophers, and of great attainments too in their particular departments of knowledge, whose views are so riveted to, I had almost said identified with, the objects of their research, that they cannot extend their vision beyond the little spot of earth which they inhabit; they are, indeed, with great felicity of expression, designated by the appropriate name of *Materialists*. Dr. W. was not an associate of this class;—with all his inquiries into the physical constitution of this globe, like Newton and Rittenhouse, he could elevate his views to the Great Agent that gave existence to our world, and sustains it in its connections with the other part of the universe. With all the attention he bestowed upon the various parts of nature, he still, in the true spirit of a lover of wisdom, could direct his thoughts to

“—————Sion hill,
And Siloa's brook, that flow'd
Fast by the oracle of God.”

To those who delight to dwell on themes like these, it will be gratifying to receive the expression of his own sentiments and feelings on this momentous subject. In a letter I possess, written during his last illness, while it displays the full possession of his mental faculties, and manifests the consciousness of his approaching dissolution, and his patient resignation to that event; he observes, “I have not any apprehension of a long confinement by sickness; men of my habits usually drop off quickly, therefore I count it

my duty to be constantly in a state of preparation, whether I may be called off in the morning, at noon, or at midnight." Upon another occasion, a short time before his decease, he thus concludes a letter to his nephew, and which, I believe, proved one of his last communications. "I have, as I believe, given you notice of every thing to which it is proper that you should attend; and having now, as I think, nearly finished my course through the wilderness of life, grant, O Lord! that when my feet shall touch the cold stream of the waters of Jordan, my eyes may be steadily fixed on the heavenly Canaan, so that I may say to Death, 'Where is thy sting?'"

Such was the man whose character and services I have endeavoured to commemorate. If piety, patriotism, talents, and learning, and these all devoted to his country's good and the best interests of mankind, entitle their possessor to praise and gratitude, the citizens of America will cherish with respect the memory of Hugh Williamson, whose name will be associated with those to whom we are most indebted for our country's independence, and the first successful administration of that happy constitution of government which we now enjoy.

Those who are now engaged in the pursuits of science, as preparatory to the exercise of a liberal profession, will also learn, from the example that has been exhibited, to set a due value upon the diligent and profitable employment of time, to dedicate their talents and services to their country's welfare; and, above all, to cherish that love of truth, virtue, and religion, for which the venerable subject of this imperfect eulogy was so eminently distinguished.

An Essay on the Agriculture of the Israelites.

PART V.

Their Pastures and Pasturage—Shepherds—Dogs—Shearing—Wool—Woollen Cloth—Goats—Clothing, &c. of Goat's Hair and Skin—Wild Goat—Pygarg—Chamois—Hart—Roebuck—Deer.

SOME of the most beautiful similes in Scripture are derived from the pastoral care, and teach us how it was conducted in the Holy Land: "The Lord is my shepherd,

I shall not want, He maketh me to lie down in green pastures; he leadeth me beside the still waters;" his "rod and" his "staff they comfort me;" guide and protect me, (Psalm xxiii. 1, 2, 4.) It seems, from Micah ii. 12, that the pastures of Bozrah in Edom were particularly plentiful and luxuriant. It is said of Christ, "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young," (Isaiah xl. 11.) We learn, too, from Ezekiel xxxiv. 4, 16, that the farther business of the shepherd was to "strengthen" the "diseased," to "heal that which was sick," to "bind up that which was broken," and "to bring again that which was driven away." Christ says of himself, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice; and a stranger will they not follow, but will flee from him, for they know not the voice of strangers," (John x. 1—5.) "The good shepherd giveth his life for the sheep; but he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep," (Ib. 11—13.) Some account has been given of the *fold* before. (see Vol. I. No. II. p. 275.)

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And, when he hath found it, he layeth it on his shoulders, rejoicing. And, when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost," (Luke xv. 4—6.) "Other animals will find their way back when they have wandered from their home; but it is rarely, if ever, known that the sheep traces back its footsteps to the fold from whence it strayed: if it return at all, it returns by chance, and not by any foresight of its own." (Simeon's Sermon, "The Churchman's Confession, or an Appeal to the Liturgy," p. 11.) "I have gone astray like a lost sheep: seek thy servant; for I do not forget thy commandments." (Psalm cxix. 176.) "All we, like sheep, have gone astray;

we have turned every one to his own way," (Isaiah liii. 6.)

—Dr. Dodd, in his valuable Discourses on the Parables, in that on the Lost Sheep, speaking of verse 6th, says, "It is greatly more than probable, that in this particular of the parable, our Saviour alludes to the same well-known custom amongst the Jewish shepherds, who, it is possible, made it a point of duty and good neighbourhood mutually to congratulate each other on the recovery of any lost sheep; and it is by some conjectured that the words, "Rejoice with me, for I have found my sheep that was lost," might be a kind of choral song used upon some such festivities," (2d edition, vol. i. p. 266.)

In that hot climate it was customary, as indeed it is in some measure with us, at mid-day, in hot weather, to find some shade, and repose and refreshment for the flock,—the *fold*, the shade of trees, or a rock, and a well or stream of water, previous to their afternoon's *bait*. When "Jacob went on his journey, and came into the land of the people of the east," where his uncle Laban dwelt, "he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it, for out of that well they watered the flock," by drawing the water and pouring it into troughs; and a great stone was upon the well's mouth," to preserve it sweet and secure. "And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. And Jacob," believing that they were of the same employment as himself, respectfully "said unto them, My brethren, whence be ye? And they said, Of Haran are we. And he said unto them, Know ye Laban, the son of Nahor? And they said, We know him. And he said unto them, Is he well? And they said, He is well: and behold Rachel his daughter cometh with the sheep. And he" began to talk with them about their occupation, and the best way of managing their flock, and "said, Lo, it is yet high day, neither is it time that the cattle should be gathered together; water ye the sheep, and go and feed them. And they said, We cannot until all the flocks be gathered together, and till they roll the stone from the well's mouth," for we have made an agreement to wait for one another, and when all are gathered together, "then we" will "water the sheep. And, while he yet spake with them, Rachel came with her father's sheep; for she kept them," having probably shepherds under her, but she presided over them. "And it came to pass, when Jacob saw

Rachel, the daughter of Laban, his mother's brother; that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother." (Gen. xxix. 1—10.) "Tell me," says the bride, in the Song of Solomon, "O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside by the flocks of my companions?" "If thou know not, O thou fairest among women," answers the bridegroom, "go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents," (i. 7, 8.) In Isaiah xxxii. 2. the protection, repose, and happiness in Hezekiah's reign are compared to "an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." Trees too, probably, afforded their friendly aid to the shepherd and his flock, especially such an one as "the palm-tree of Deborah," mentioned before: (see Vol. II. No. IV. p. 313.)

I never see a *shepherd's bush* in our open fields,—"*the hawthorn in the dale,*" under which the shepherd sits, and "*tells his tale,*" or number of sheep, the bush sometimes *sheared* or clipped into a regular form, and sometimes growing free and spreading,—but I think of Moses keeping "*the flock of Jethro, his father-in-law,*" in "*the desert*" at "*the mountain of God,*" when "*the angel of the Lord appeared unto him in a flame of fire, out of the midst of the bush: and he looked, and beheld the bush burned with fire, and the bush was not consumed,*" (Exod. iii. 1, 2.) This emblem of the Israelites, unconsumed in the furnace of affliction in Egypt, and of the church amid persecution, is too often likewise an emblem of a pastor in his parish, enduring the flames of persecution and strife, but preserved unconsumed by the good providence of the great I AM, who sees his affliction, and delivers him.

But the flocks in Judea required attendance, not only in the day, but at night, and that even in the coldest season of the year, if we keep, as the Church thinks we do, the exact season of the birth of our blessed Lord, the great "*Shepherd and Bishop of our souls,*" (1 Peter ii. 25.) For "*there were in the country,*" about Bethlehem, "*shepherds abiding in the field, keeping watch over their flock by night. And, lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for behold I bring you good tidings of great joy, which shall*

be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord;" (Luke ii. 8—11.) Who was, according to the flesh, the son of David, whom God had chosen as "his servant, and took him from the sheepfolds; from following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands," (Psalm lxxviii. 70—72.) Of the zeal and prowess of David in his pastoral office, he gives a remarkable instance in his narrative to Saul, "Thy servant kept his father's sheep, and there came a lion and a bear," probably at different times, "and took a lamb out of the flock; and I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him," (1 Sam. xvii. 34, 35.) In the account of sheep, in the *Encyclopædia Britannica*, before quoted, speaking of the Catalonian flock of 2000, it says, "Four shepherds, and from four to six large Spanish dogs, have the care of this flock: the latter are in France called of the *Pyrenees breed*: they are black and white, of the size of a large wolf, a large head and neck, armed with collars stuck with iron spikes. No wolf can stand against them; but bears are more potent adversaries: if a bear can reach a tree, he is safe; he rises on his hind legs, with his back to the tree, and sets the dogs at defiance. In the night, the shepherds rely entirely on their dogs, but on hearing them bark are ready with fire-arms, as the dogs rarely bark if a bear is not at hand," (p. 223.) This passage will illustrate the following one from Isaiah, (lvi. 9—12.) and shew how great a vice it is in *dogs* to be *dumb*. "All ye beasts of the field, come to devour, yea, all ye beasts in the forest. His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant."

The taking the *fleece* from the sheep, or the *shearing*, is a circumstance of great importance. Brown says, that "*wool* was anciently plucked off the sheep, though alive; and so a fleece borne by a sheep at a time, was called by the Romans *rellus*, the *plucking*." But we read, so early as Genesis

xxxi. 19. that "Laban went to *shear* his sheep." Mr. Bingley informs us, (Brit. Quad. p. 364.) that wool "in temperate countries is shorn or cut off once, and in others, where the climate is warmer, twice in the year;" and Brown says, that "in China the sheep are shorn thrice in every year." But I find no evidence of shearing more than once in Judea, nor do I see any thing to fix the precise season of it. Probably it was in May, about hay-time, as with us, between the barley and the wheat harvests.

The sheep were *washed* previously to shearing, as with us: "Thy teeth are like a flock of sheep that are even shorn, which came up from the washing." (Song of Solomon iv. 2. vi. 6.) In 2 Kings x. 14. mention is made of "the *pit* of the shearing house," which was, probably, for the purpose of washing them; and sometimes, probably, they were washed in brooks and rivers. After the delivery of the prophecy of Isaiah,—that is, of that part which we now call the fifty-third chapter—the shearing of a sheep, and the slaughter of a lamb, must have given rise to sentiments of peculiar interest and pathos to every thinking and pious Israelite, in as much as they were set forth as emblems of the suffering Messiah, through whom they were to expect salvation: "he is brought as a lamb to the slaughter, and, as a sheep before her shearers is dumb, so he openeth not his mouth," (v. 7.)

In 1 Peter v. mention is made of "the chief shepherd;" the whole passage is worthy our attention: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock; and, when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away," (2—4.) Mention has already been made of *the chief shepherd*, and of the *unfading crown*, or *garland*. (Vol I. No. II. p. 282, Note.) In our sheep-shearings formerly, and perhaps in some places to this day, there were a shepherd *king* and *queen*, the former of whom gained his crown by having the first lamb in his flock. An interesting account of sheep-shearings is given in Dr. Drake's Shakspeare and his Times, (vol. 1. p. 181.) in Time's Telescope for 1820, (p. 172.) and also in Dyer's pleasing poem of *The Fleece*.

A slight mention has been made before (Vol. I. No. II. p. 286.) of the *feast* which took place at this time. I should rather conjecture, that, at Nabal's, from the transactions

which took place in the day, it was a *supper*, which began early in the evening, but was continued into night by drunkenness and riot. Such, it is greatly to be regretted, are too often our sheep-shearing feasts; though, in many places, much less of feasting, excess, and revelry, takes place than in former times. A model of one, at once pleasing and unexceptionable, is given in Mrs. H. More's Repository Tract of Tom White, Part II.; which, it is greatly to be wished, were followed by all our farmers.

The wool, when sheared, was spun and wove, and garments were made of woollen, (Levit. xiii. 47, 48, 52.) It is part of the character of Solomon's excellent wife, that "she seeketh wool and flax, and worketh willingly with her hands." And, "she is not afraid of the snow for her household: for all her household are clothed with scarlet," (Prov. xxxi. 13, 21.) or, as the margin has it, "double garments," that is, probably, garments double the usual thickness. But the Israelites were not allowed to mix threads of wool and of flax, or hemp, together, (Levit. xix. 19. Deut. xxii. 11.) to make what we call *linsey-woolsey*, probably as an emblem of the separate, or unmixed, state, which they were to observe in respect to the heathen. Ram-skins, dyed scarlet, formed one of the coverings of the tent of the tabernacle, (Exod. xxxvi. 19.) The Israelites traded with Damascus for wool, which was very celebrated, (Ezekiel xxvii. 18.)

The Goat has probably been a domestic animal from the earliest time. In Genesis iv. 4, where it is said, that Abel "brought of the firstlings of his *flock*," the margin has "sheep or goats." And, in Gen. xxvii. 9, when Isaac had desired Esau to go and get him some venison, Rebecca says to Jacob, "Go now to the *flock*, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth." Laban's flock, which Jacob kept, consisted of both sheep and goats; (Gen. xxx. 32, &c.) and, in the present which Jacob made to Esau, the number of goats was considerable, and equal to that of the sheep: "Two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams," (Gen. xxxii. 14.) No mention is made of goats in the wealth of Job. When the passover was instituted in Egypt, God's command was, "Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats," (Exod. xii. 5.) and, when Josiah kept his solemn passover, he "gave to the people, of the flock, lambs and

kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks," (2 Chron. xxxv. 7.) Nabal had one thousand goats. (1 Sam. xxv. 2.) The Arabians brought, in their presents to Jehoshaphat, "flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats," (2 Chron. xvii. 11.)

Of the *breed* of goats which the Israelites possessed, it may be said, as it was of the sheep, that no doubt they were *the best*. It may be proper, however, to mention, that there is a species called the Syrian goat, which "are very numerous in the neighbourhood of Aleppo, and supply the inhabitants with milk, which they prefer to that of the cow or the buffalo."—"Buffon makes this a variety of the goat of Angora; it differs from ours in nothing more than the length of its ears, which are pendulous, and from one to two feet long; they are often troublesome to the creature in feeding; for which reason, the owners are sometimes obliged to cut one of them off. Their horns are short and black." (Bewick's Quadrupeds.)

"There are some domestic animals," says Goldsmith, in his *Animated Nature*, "that seem as auxiliaries to the more useful sorts; and that, by ceasing to be the first, are considered as nothing. We have seen the services of the ass slighted, because inferior to those of the horse; and, in the same manner, those of the goat are held cheap, because the sheep so far exceeds it. Were the horse or the sheep removed from nature, the inferior kinds would then be invaluable; and the same arts would probably be bestowed in perfecting their kinds, that the higher order of animals have experienced. But in their present neglected state, they vary but little from the wild animals of the same kind; man has left them their primitive habits and forms; and the less they owe to his assiduity, the more they receive from Nature.

"The goat seems, in every respect, more fitted for a life of savage liberty than the sheep. It is naturally more lively, and more possessed with animal instinct. It easily attaches itself to man, and seems sensible of his caresses. It is also stronger and swifter, more courageous and more playful, lively, capricious, and vagrant: it is not easily confined to its flock, but chuses its own pastures, and loves to stray remote from the rest. It chiefly delights in climbing precipices; in going to the very edge of danger: it is often seen suspended on an eminence hanging over the sea, upon

a very little base, and even sleeps there in security.” —“The goat produces but two at a time; and three at the most. But, in the warmer climates, although the animal degenerates, and grows less, yet it becomes more fruitful, being generally found to bring forth three, four, and five, at a single delivery.” —“The goat, like the sheep, continues five months with young; and in some places bears twice a year.” —“The milk of the goat is sweet, nourishing, and medicinal: not so apt to curdle upon the stomach as that of the cow; and, therefore, preferable for those whose digestion is but weak. The peculiarity of this animal’s food gives the milk a flavour different from that of either the cow or the sheep; for as it generally feeds upon shrubby pastures and heathy mountains, there is an agreeable wildness in the taste, very pleasing to such as are fond of that aliment. In several parts of Ireland, and the Highlands of Scotland, the goat makes the chief possession of the inhabitants. On those mountains, where no other useful animal could find subsistence, the goat continues to glean a sufficient living, and supplies the hardy natives with what they consider as varied luxury. They lie upon the beds made of their skins, which are soft, clean, and wholesome; they live upon their milk, with oat bread; they convert a part of it into butter, and some into cheese; the flesh indeed they seldom taste of, as it is a delicacy which they find too expensive; however, the kid is considered, even by the city epicure, as a great rarity; and the flesh of the goat, when properly prepared, is ranked by some as no way inferior to venison.” —“As these animals are apt to stray from the flock, no man can attend above fifty of them at a time. They are fattened in the same manner as sheep; but, taking every precaution, their flesh is never so good or so sweet, in our climate, as that of mutton. It is otherwise between the tropics. The mutton there becomes flabby and lean, while the flesh of the goat rather seems to improve, and in some places the latter is cultivated in preference to the former. We, therefore, find this animal in almost every part of the world, as it seems fitted for the necessities of man in both extremes. Towards the north, where the pasture is coarse and barren, the goat is fitted to find a scanty subsistence; between the tropics, where the heat is excessive, the goat is fitted to bear the climate, and its flesh is found to improve.” (Vol. II. p. 65—68.)

We learn, from Matt. xxv. 32. that with the Israelites the sheep and the goats were kept together during the day, and

separated in the evening; and, from Psalm l. 9. we find that they were kept in *folds* as well as the sheep. In Exodus xxiii. 19. the Israelites are forbidden to "seethe a kid in his mother's milk," which was to keep them from one of the idolatrous customs of the heathen, who, "at the end of harvest," as Cudworth informs us, "used to take the broth of a kid, boiled in the milk of its dam, and sprinkle the fields, as a libation or thank-offering to the deity which they supposed presided over them." (See Orton on this place, and the Experienced Butcher, p. 102.) Perhaps what is here called "the end of harvest," was rather *previous to the vintage*, and might be intended either as a "thank-offering," for preserving the vines from the goats, or as propitiatory to the deity, in order to induce him to protect them. The Greeks and Romans, we know, sacrificed a *goat* to *Bacchus* with this view; of which Virgil gives an account in the second Book of his *Georgics*:

Now with thick-woven hedge the vines enclose,
And guard from wand'ring herds their shelter'd rows,
Chief when, with opening foliage newly crown'd,
The tendrils dread the unaccustom'd wound.
Not the prone sun alone, and icy gale,
But savage buffaloes the shoots assail;
There persecuting goats devour the boughs,
And nibbling sheep and greedy heifers browse.
Yet, nor the soil with hoary frosts o'er-spread,
Nor suns that scorch the mountain's arid head,
Hurt like the flock, whose venom'd teeth deface
The wounded bark, and scar the bleeding race.

For this the goat, that on the vineyard feeds,
Victim to Bacchus, on each altar bleeds:
For this the goat first crown'd the scenic song,
When round their hamlets rov'd th' Athenian throng,
And wild with joy and wine, in grassy plains
'Mid oily bladders leap'd the bounding swains.

Where'er the god his gracious front inclines,
There plenty gushes from the loaded vines,
Down richer valleys fragrant clusters breathe,
And hills grow dark their purple weight beneath.
Then pile the charger, hallowed offerings bring;
Songs, that our fathers taught, to Bacchus sing:
Led by the horns the goat, and duly slain,
Slow roast on hazel spits before the fane.

Sotheby's Translation, p. 95.

In Switzerland, at this day, most of the peasants in a parish possess a few goats, which go out together in the morning in a flock, to the number perhaps of two hundred, and return in the evening. In some places the goats are led about along the hedges, &c. to feed, by children. A soft cheese is made from goat's milk, and it is said that there is a great deal of the milk of that animal in the Dutch cheese. In Sicily most of the butter is made from goat's-milk.

Goat's hair, among the Israelites, was woven into cloth. Some of the curtains which covered the tent of the tabernacle, were made of it. Exod. xxxvi. 14. The skins, among other uses, were probably made into bottles, (see before, No. IV. Vol. II. p. 308.) as they are at this day in Spain and Italy, and give a peculiar flavour to the wine, known by the name of *the Boracchio*. Besides the tame goat, we hear likewise of the *wild-goat*, (Deut. xiv. 5. 1 Sam. xxiv. 2. Job xxxix. 1. Psalm civ. 18.) but this was probably only the same animal subsisting by itself at a distance from man.

In Deut. xiv. 5. mention is made of the PYGARG. On which article, Brown says, "PYGARG, or WHITE BUTTOCKS, is a name sometimes given to the eagle with a white tail; but with Moses, it signifies a four-footed beast. Its Hebrew name DISHON, hints it to be ash-coloured; and so it is like to be the *tragelaphus*, or goat-deer, whose back and sides are partly ash-coloured. It was a clean beast; but whether the same with the Pygarg of Herodotus, Pliny, and Elian, we cannot say."

The CHAMOIS too is mentioned Deut. xiv. 5. This animal, says Brown, is "a kind of goat; at least its erect and crooked horns, of the length of six or seven inches, refer it to that class, though the rest of its figure comes nearer to the deer kind. Its whole body is covered with a deep fur, waved, and somewhat curled about the ears. Of this animal's skin the true chamoy leather is made. But whether this be the ZOMER, declared unclean"—should it not rather be *clean*?—"by the Hebrew law, we cannot determine. Dr. Shaw thinks it is rather the *Yerassa*, or *Camelopardalis*, which in figure has a mixed resemblance of the goat, ox, and deer, chiefly the last; but its neck is long, as that of a camel, generally about seven feet: when erected, its head is about sixteen feet high; the whole length of its body is about eighteen feet. Its fore-legs are very long, and the hinder ones considerably shorter. It is beautifully spotted as the leopard; and almost as tame as a sheep."

The three kinds of **DEER**, “the *Hart*, and the *Roebuck*, and the *Fallow Deer*,” are mentioned among the clean animals to be eaten by the Israelites, Deut. xiv. 5. and it is said, (1 Kings iv. 23.) that Solomon had these amongst his daily provisions. Dr. Shaw, however, thinks the *Yachmar*, which we render *fallow-deer*, to be the wild bear. “But, perhaps,” says Brown, “it is rather the elk, a kind of red deer. He takes the *tzebi*, which we render *roe*, to be the antelope, a kind of goat, about the bigness of a deer. There are three kinds of the antelope; two in Africa, and another in India, whose horns, springing from their forehead, are sometimes about three feet long.” But I see no reason why we should doubt that the *hart*, or *red-deer*, and the *roe-buck*, inhabited the forests of Lebanon, of Carmel, of Ephraim, of Bethel, of Hareth, and others; and that Solomon, who builded and planted, and “had great possessions of great and small cattle, above all that were in Jerusalem before” him, (Eccles. ii. 7.) and who “built Gezer, and Beth-horon the nether, and Baalath, and Tadmor in the wilderness, in the land, and all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion,” (1 Kings ix. 17—19.) had likewise his *parks* with *fallow-deer*, as he enjoyed every luxury, and, if not native, obtained them from a great distance, (1 Kings x. 22.) and they would well bear that climate.

As early as Genesis xxv. and xxvii. we find that the wild deer was an object of luxury, and obtained by means of the chase and bow and arrow: “Esau was a cunning hunter, a man of the field. And Isaac loved Esau, because he did eat of his venison.” (xxv. 27, 28.) And he said, “Take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison, and make me savoury meat such as I love, and bring it to me, that I may eat, that my soul may bless thee before I die. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father; and said unto his father, Let my father arise and eat of his son’s venison, that thy soul may bless me,” (xxvii. 3, 4, 30, 31.)

*Translation of the Chinghalese Book called Rajewaliye (Rájá-
vali). A History of Ceylon, compiled from the Historio-
graphic Records of the Kingdom.*

(Communicated by Sir Alexander Johnston, Knt. late Chief Justice of that Island.)

[PART IV.

*From the fifth Irruption of the Malabars to the Capture of the
native King of Ceylon, on their twelfth Invasion of the
Island.]*

AFTER the reign of these chiefs, the son of Sinkelia Rajah, who had become a priest when he was young, was now requested by the people to lay aside the priest's office, and to become their king, which having done, he entered the city, put the reigning Malabar to death, and being made king, he made eighteen lakes, and eighteen temples, and eighteen great offerings, and reigned as king eighteen years. He was killed by his illegitimate son, called Sri Kaboodoo Rajah; who then ascended the throne, but went to the hell Awuchy, where he must be tormented for the duration of eight worlds. The illegitimate son of the above said Sinkelia Rajah, who was called Mogalam Rajah, through fear of the said parricide, fled to Damba Dewa, where he raised a powerful army, and returned and put to death the said parent-killer, became king in his stead, and reigned eighteen years.

His son, who was called Dusin Rajah, was the next king. He became very learned, and reigned for the space of nine years. When his body was burned, his friend and minister, Calida, sprung into the fire, and dying with him went to another world. His son, who was called Kirti Sennam Rajah, was the next king. He reigned nine years, and murdered, and succeeded his mother's brother, whose name was Medesiwoo Rajah, which king reigned twenty-five years. He was murdered, and succeeded by Leminy Tissa Rajah, who reigned one year and two months. He was murdered, and succeeded by Leminy Akbo Rajah, who reigned thirteen years. Observe, that this king came from Damba Dewa. His son, who was called Dawseakelia Rajah, was the next king. He reigned for the space of six months. He was murdered, and succeeded by the sister's son of Mugalam Rajah, who reigned as king for the space of twenty years. His son, who was called Cudaw Tissa Sri Muwan Rajah, was the next king, and he reigned for the space of nineteen years. He was

murdered, and succeeded by Bakka Wangsayen Asetoo Rajah, who reigned three years. He was murdered, and succeeded by Salandalanum Rajah, who also was called by the name of Leminy Tissa Rajah. He reigned for the space of nine years.

He was murdered, and succeeded by Akbo Rajah, the sister's son of Manau Rajah. This king enclosed the lake called Cooroondoo Wewa, and strictly observing the rules of Mawna Rajah, reigned for the space of thirty years. In his time, the priest called Dahanam Terahoo composed the following ode:—

Demitey Beminiroyo
 Dalagot Purawaw Sudhacalaw
 Coomakin kitsiri kesbaw Cota
 Epayai gana Midosa.
 Cawi masoonoo Rajah Dawasyawau.

His nephew, who was called Cudau Akbo Rajah, was the next king. He enclosed thirteen lakes, caused to be built the dawgob called Welunna Waihara at the place called Gaganaw Wita, made great offerings, and reigned for the space of ten years. His younger brother, who was called Sanga Tissa Rajah, was the next king, and reigned for the space of two months. He was murdered, and succeeded by Midebo Miegalamhau Rajah, who reigned for the space of six years. He was murdered, and succeeded by Asitra Rajah, who reigned for the space of nine years. His son, who was called Sri Sanga Bo Rajah, was the next king, and reigned sixteen years. He was, however, driven from the throne, and succeeded as king by Carala Minicattoo Dita Tissa Rajah; but the said Sri Sanga Bo Rajah bringing forces from another country, vanquished and killed Dita Tissa Rajah. He was afterwards murdered, and succeeded by Leminy Dala Paty Rajah. This king caused to be built the dawgob called Pala Watoo Waihara, made offerings, and reigned for the space of twelve years. He was murdered, and succeeded by the younger brother of Sri Sanga Bo Rajah; he was also called Pureilu Cusubu Rajah. He reigned nine years.

The next king was Ocau Wansayen Dawpulu Rajah; he held his court in Runa, from whence he went up to Anuradha Pura. He caused the dawgob of Runa to be rebuilt, and likewise the dawgobs of Kirobogulwa, of Wadunna, of Dorawancy, of Tawawgama Pasikulama, of Casaw Guluwa, and of Ala Casapagiry. He also caused to be built the dawgob of Gamsupadu Cowella, and of Gancunau, and of

Helwadu Mahau Dewu Wiyal. All these dawgobs he caused to be made, made great offerings, and reigned for the space of ten years. The next king was called Leminy Dala Paetissa Rajah. He caused to be built the dawgob of Pentapeen. He reigned for the space of nine years. He was succeeded by his nephew, whose name was Sri Sanga Bo Rajah, which king caused to be built the dawgob of Siagal, and the city called Dewu Nuwara, and through the assistance of Weishno, reigned for the space of sixteen years.

The next king was of the Ocan-wangsa family, and was called Walpity Wawsee Rajah, who reigned fourteen years. The next king was called Huhan Ganta Rupin Dala Rajah. He reigned for the space of six months. The above mentioned Pisulu Casubu Rajah, having gone to the place called Dharma Haltota, and the country called Casaw Walti Rata, brought from thence an army, put to death the king Hunahan-nam Tala Dala Rian Rajah, again ascended the throne, rebuilt the city of Dewue Nuwara, enclosed eight lakes, and governed thirty-five years. His son, who was called Agabo Rajah, was the next king. He reigned for the space of six years. His younger brother, who was called Kakala Maha Rajah, was the next king. He caused to be built the dawgob called Helegam Pery Waihera, and reigned for the space of seven years. Midella Panau Rajah's son, called Daru Cuda Akbo Rajah, was the next king, and reigned for the space of six years. The son of Akbo Rajah, who was called Salamewan Rajah, was the next king. He took by force the place called Mihidau Gama, and reigned as king for the space of twenty years. The next king was called Oeda Maha Rajah. He reigned as king for the space of five years. The next king was called Akbo Rajah. He reigned for eleven years. His younger brother, who was called Akapubo Rajah, was the next king. He planted Bo-trees, made great offerings, and reigned twelve years. He forsook the city called Anuradha Pura, and went to the place called Beramini Pawya. His younger brother, who was called Nuyun Wessen Rajah, was the next king. He raised a Cinghalese army, went suddenly (running), and killed the king called Pandu Rajah, and conquered the country of Beraminy Pawya, changed the government thereof, caused the country to be cleared of the jungle, made new plantations, and reigned thirty-five years. His younger brother, who was called Damaha Rajah, was the next king. He caused to be built the dawgob called Rupey Naihera of Runa Magama, covered the same

with silver and gold, and made many offerings, and reigned for the space of forty years. After him Casubu Rajah reigned for six years. After him his queen, called Sangawra Daonam, repaired Lowhamaha Pawya, and caused a steeple to be built thereon: and after her, her son, called Dawpulu Cumara, reigned as king for seven months. The younger brother, called Cudaw Pulu Cumara, becoming king, vanquished the Malabars who came from Soly Rata, and reigned for the space of twelve years. After his death, Oedaw Rajah reigned for the space of eight years. His younger brother, called Saman Rajah, reigned for the space of three years.

His younger brother, called Cudaw Minidel Salaw Rajah, conspiring with Soly Rata, caused an army of Malabars to be brought to Ocraw Tota, and there keeping his court, reigned as king for the space of twelve years. His elder brother, called Nuwan Salaw Mewan Rajah, vanquished the Malabars, and made them fly. His viceroy, otherwise rajah, went to Damba Dewa, and brought an army, consisting of ninety-five thousand Malabars to Ceylon, and making war with them, reigned for the space of ten years. After him Wicrama Pandita Rajah reigned for the space of three years. After him the island of Ceylon was governed by Wicrama Bahu Rajah and Jayah Rajah; during their time the said Jayah Rajah swept the island of Ceylon of the Malabars who then swarmed throughout the same, and united the whole of Ceylon under one banner.

After him Mawley Rajah reigned three years. After him Wicrama Pandita Rajah reigned for three years; and after him Gaja Bahu Pawlawam Rajah reigned for the space of three years. After him Pracrama Bahu Pandita Rajah reigned for one year. In his time a great army of Malabars from Soly Rata made another descent on Ceylon, which army vanquished Ceylon, and subverted the religion of Buddha. Hereupon commenced the reign of six Malabars, the first of whom was Lokeswara Senewigan, and these six with the Malabars of Soly Rata, reigned for the space of eighty-six years. After which Mahalu Wijaya Bahu arose and vanquished the Malabars, and united the three kingdoms of Ceylon again under the same banner; and as the Malabars had completely extirpated the priests of Buddha, so that a yellow robe was no where to be found, nor one who drank of the sweet waters of virtue to be seen, this king sent thousands of pearls and precious stones to Aramana, and caused twenty priests to be brought from

thence, and with them again diffused the religion of Buddha, and also caused a thousand priests to be made, and great temples to be built, in particular the dawgob of Lanka Tilaka, which he surrounded with three walls, and caused a steeple to be built thereon. He it was who completed the building of many temples at Anuradha Pura, and as a great promoter of religion, reigned for the space of eighty years. After him, Wijaya Bahu Rajah reigned for three years. After him arose the king called Pracrama Bahu Rajah, who was the son of Kit Sirinuwan Rajah. He was a crowned king. He restored to the Desuvany called Walaganda, the religion of Buddha; for the two places called Colanau and Sugiria, and for the standing figure of Buddha he made a house, and for the sleeping figure he did the same; he also made a house, and covered the same with tiles, which were gilded with gold. He appointed many priests, and disposed of thousands of money in acts of charity, and made offerings of wild fruits. He caused to be built the great temples called Patana Rama and Welu Mana Ramia, and appointed priests for the same. He caused to be repaired the dawgob of Maha Parawdia, the name of which was Welu Sawya, because it was built with sand. He likewise caused to be built up the dawgob of Cayugiry and the temple called Tupaw Ramia, and caused steeples or towers to be built upon the same. He caused many temples to be completely finished at Anuradha Pura, and built a house round the Bo-tree, otherwise Bodhinwahansey. He repaired Lowa Maha Pawya, and enclosed eight lakes. Having heard that the infidel king of Damba Dewa opposed the religion of Buddha, he raised an army, and was about to march to Damba Dewa, but the priests stopping the way before him, dissuaded him from going; and thereupon he chose from his army every tenth man, and this chosen army, which amounted to two millions one hundred and twenty-five thousand, he caused to embark upon one hundred ships, and these troops having landed in Damba Dewa, fought against and vanquished the country called Soly Rata, the country belonging to the king called Pandy Rajah, and likewise the country called Aramana, the tribute of which countries was imported to Ceylon. The king made a journey on foot to Salamana, or Adam's Peak, where he worshipped the print of the foot. He caused the temple of Saman Dewinda, (that is, the God of Adam's Peak,) to be built. He caused tribute to be brought to Ceylon from the following conquered countries, viz. Soly Rata, Pandy Rata, and Aramana Rata, every year, and his

order to be obeyed throughout Damba Dewa; and he made Ceylon, as it were, a banqueting-house for the inhabitants thereof. He purified the religion of Buddha, and with the desire of becoming himself a Buddha, reigned thirty-two years, and went to heaven.

His sister's son, who was called Wijaya Bahu Rajah, was the next king. He killed the shepherd called Kilekes Law, because he wanted to have the shepherd's daughter. He, however, reigned only five years. He was murdered, and succeeded by Calaganam Rajah, otherwise called Kirtes Akbo Rajah, who seized Delada Wahansey. This king built the dawgob of Palanaru, made a house for Delada Wahansey, and a round house to enclose that; he went with many people to Adam's Peak, and worshipped the print of Buddha's foot; and in order to perpetuate his name in Ceylon, he caused the dawgob of Dambula to be built, and having gone there caused to be made seventy-two thousand figures of Buddha, and the said place he called by the names of Rathinda and Bulhinda, and reigned as a good and virtuous king. After this, the queen of Wicrami Bahu Rajah, who was murdered by his prime ministers, reigned for the space of three years: and after this a king called by the name of Okaw Rajah, reigned for the space of nine years. This king was deposed by his first minister, who was called Elalu Amba Senewi Rajah, and he bestowed the government on the queen of Tissa Rajah, who reigned for the space of six years. After this, the prince called Dharma Soka, at the age of five years was proclaimed king, and he reigned six years. After this, Dinunam Rajah came from Damba Dewa with an army, made himself master of Polon Nuwara, put to death the first minister Amba Senewi Rajah who had driven the son of the said Dinunam Rajah from the throne, assumed himself the government, and reigned for fifteen days. He was murdered by the minister called Manawcan Senewi, and after his death the queen called Lilawati governed.

After this, Lokes Wara Rajah came from a foreign country, with an army of Malabars, made bulwarks, and reigned king for the space of five months. After this, the queen of Calany reigned for the space of four months. After her, Pracrama Pandita Rajah came from Pandija Rata, and reigned for the space of three years, and now there was no more virtue to be found amongst the inhabitants of the island; and as transgression had arisen to an enormous height, and the protecting gods had withdrawn their aid, there

now followed an age of irreligion, in which the precepts of Buddha were regarded no more; for, behold, Calingu Rajah, with an army of one thousand men, called Malawas, made a descent on Ceylon, raised bulwarks, took the city called Colon Nuwara, took prisoner the king Pandu Rajah, put out his eyes, and extirpated the established religion. He broke down the dawgob of Ruwan Welly, and several more, and, in contradiction to the royal blood and the religion of Buddha, exalted monstrous infidels, and people of low cast he made great and high, and those who were great and high he made equal to the low, and thus placed them, as it were, in houses set on fire. He placed Malabars at Mayama, and ruled for the space of nineteen years.

While the heathens were thus laying waste and destroying the island of Ceylon, and rooting out and banishing therefrom the religion of Buddha, a descendant of the family which brought the Bo-tree to Ceylon, and yet existed, who was called Wijaya Manu Rajah, and had remained in that part of the island called Maya Rata, sprung up as it were a fire bursting out in the darkness. He raised a Cinghalese army, with which he entered Wanny, besieged and took Palanaru from the Malabar, and other places likewise, and slaughtered the Malabars, after which he began to rebuild the broken down and decayed temples, and in particular those of Tapau Rawana, and Ruwan Welly; upon which he likewise built steeples and made offerings, and repaired all the temples which the Malabars had destroyed throughout the island. He built the dawgob of Calany; and as the Malabars had extirpated the priests, he sent a person of proper character, and brought ten priests from Damba Dewa, and these ten he caused to make a thousand priests. He united the three parts of the island under his new government; he, moreover, imposed taxes, and reigned; but still the Malabars had forts from Carawoorra to Palanaru and Oeraw Tota. The next king was Wijaya Bahu Rajah. He remained in Mawya Rata, and there he had two sons born to him. These sons, upon a time, the king called to him, and addressed them, saying, "You, my children, be of one mind, and like unto Dutu Gemunu and Tissa." The one of the said sons was called Pracrama Bahu, by whose birth-planet his father saw that he was to be a man of renown. The king united the whole of Ceylon under his own government, he put to death his enemies, and those who were not virtuous, and in the said Mawya Rata caused to be built a strong city, and there he kept his court. But here it is to

be observed, that when the Malabars had made a conquest of the island, the Patra of Buddha, and the king's sceptre, and also Delada Samy, had been hid in Cotmala; and now it came to pass, that the king was informed of this matter, and was filled with great joy. He also set out with great state to bring the said precious articles from Cotmala; and having found the same, with a vast quantity of gold and precious stones, and bringing the same in triumph, great offerings were made from village to village; and in order that the said Delada Samy might never more be, as it were, in exile again, a house was made for the same on the top of a mountain, where a foe could not approach. The king also caused to be made the temple of Beligal, he caused wells, and also every thing that was necessary, to be made for the place where Delada Samy remained on the mountain top, and on set days did not fail to make offerings. The books which had been in the island of Ceylon having been destroyed by the Malabars, the king caused to be written, by understanding people, the eighty-four thousand books of Buddha's discourses—he made innumerable offerings; he caused the priests of Ceylon to be gathered together to one place, and fed them for seven days. As a monument of himself, he caused the temple called Wijaya Bahu Wihara to be built, and made large offerings. Having heard that the Malabars had destroyed the temple of Calamy, he caused that to be rebuilt, and a steeple built upon it, and laid up a great store of good works, and reigned the space of twenty-four years. And after him his eldest son, Pracrama Bahu, was made king, and his youngest son second king, or first minister.

While Pracrama Bahu reigned, Delada Samy was transported in a case of caradua of gold, to the city called Samudra Pura Nuwara, and great offerings were made for the space of seven days; and like the virtuous god called Jaya Raya, the king took no taxes, nor vexed the inhabitants, and the criminals who deserved death, he punished with imprisonment for life. In the mean time, the Malabars, consisting of forty thousand men, were stretched in a line from Polonaru to Ocraw Tota, having batteries all along, and now the king went and surrounded the enemy, and laid siege to Polonaru, which the Malabars who were at Ocraw Tota having heard of, marched to the assistance of Polonaru, but were surrounded and taken prisoners by the second king, at the place called Calawala, and taken and delivered, with the Cinghali forces, to Pracrama Bahu at Polonaru. The

Malabars were kept at Polonaru without being put to death, and moreover they obtained permission to return to their own country. A short time afterwards, however, another Malabar king, called Chandrabahu Rajah, made a descent on Ceylon, and gave battle to the king Alese, and was opposed by the second king, or Pracrama Bahu's younger brother, who vanquished the army of Malawas, and extirpated the whole out of the island. All the dawgobs throughout the island were now caused to be cleaned and repaired, oil was furnished for all the temples throughout the three divisions of the island, to burn constantly, and preaching caused to be held at the appointed seasons, and twenty thousand children were taken to learn, and made priests. The offerings were made called Catina Dawney, or making clothes for the priests, by taking the cotton from the tree before the sun had reached the meridian; and many other works of charity were done by him. He caused princesses to be brought from Damba Dewa, and gave them in marriage to his sons; and, moreover, this king received yearly tribute of pearls and precious stones from the princes of Damba Dewa. He held in high esteem what is called Buddha Niti and Dharma Niti, that is, the precepts of Buddha and the laws of the people, and likewise Rajah Niti, the obligations of royalty; and when, in his time there was a want of rain throughout the island of Ceylon, he caused Delada Samy to be brought out, and by the virtue thereof cause the rain to descend. And thus the king lived in the most virtuous manner, and every day went to worship Delada Samy. While thus reigning as a good king, he called to him his five sons, namely, Wija Bahu, Muwanaika Bahu, Sri Buwanaika Bahu, Pracrama Bahu, and Kri Wijaya Bahu, and his son-in-law called Weira Bahu, and said unto them, "My children, there were in former times sixty thousand kings in Damba Dewa, and these divided the country amongst themselves, and built themselves cities, and enjoyed their possessions; and again, after these days, the kings, by dividing the lands amongst them, enjoyed each his own dominions. The kings of Damba Dewa I have brought to be your allies, or relations. The crowns of Pandya and Soly I have, as it were, placed under my feet, and amassed riches enough to last for seven generations. You six persons, without disputing with each other, divide Ceylon amongst you, and possess it; let not your old enemies approach to disturb you. Every month, upon the set day, fail not to pay your offerings to Delada Samy; offer

flowers of the field, and lamps. Let not the dawgobs and temples throughout the island fall to decay, make the same to be plastered afresh every year. Bestow charity upon the priests every month, following your father's example. I have governed without giving pain to my subjects; the three kingdoms of this island I have united into one, viz. Mawyau Rata, which contains two hundred and fifty thousand villages; Piluty Rata, which contains four hundred and fifty thousand villages; and Runa Rata, which contains seven hundred and seventy thousand villages; all of which I have turned, as it were, into a house of rejoicing, and have been a protector of all my people." And now embracing his children with inexpressible tenderness, he made them swear that they would live in unity with each other; and having done this, delivered his kingdom to his eldest son, Wijaya Bahu, and after a glorious reign of thirty-two years, yielded up the ghost, and went to Dewa Loca. In the reign of this king, Wijaya Bahu, a Malabar king called Maha Dose Rajah, with an army of the nation called Siganam, landed on Ceylon, pretending that he was bringing tribute, and so deceived the Ceylonese, because in the time of Pracrama Bahu it was customary for foreign countries to pay tribute, and thus the unsuspecting king, Wijaya Bahu, was taken and carried away prisoner by the Malabars. The king's four brothers were likewise killed, and many people were killed and taken prisoners by the said Dose Rajah, to the country called Maha China.

Prayers, and Fragments of Prayers, composed by John Howard, the Philanthropist, found amongst his papers at Cherson, in Russian Tartary, immediately after his decease.

AMONGST the papers brought over to England by Thommason, the confidential, but faithless servant of this celebrated Philanthropist, were three memorandum books, in which Mr. Howard was in the habit of entering the heads of the sermons which he heard, and of writing occasional reflections, chiefly of a devotional cast. These, after the death of Thommason, came into the possession of a gentleman of Liverpool, by whom one of them was put into my hands previous to the publication of the Memoirs of Howard, first compiled from his original papers, and other authentic sources of information, in the year 1818. The other two were at that time mislaid, and have only recently been

found. On carefully inspecting them, I discovered that they contained some devotional exercises worthy of preservation, the only specimen upon record of his prayers, written, I should conjecture, whilst confined at home on a Sabbath, during some of his illnesses—it may be his last, and intended to assist him in leading the devotions of his family. They remain in pencil, and are not very legible by persons unacquainted with Mr. Howard's handwriting. Having, however, accurately transcribed them for insertion in a second edition of the Memoirs, now on the eve of publication, a place is given to them also in this work, for the use of those who possess the first edition only of that publication, or who may be strangers to it altogether.

From some passages in these extracts, marked by Italics, it would seem either that Mr. Howard occasionally assisted at the prayer meetings at Cardington, or, that when on his journeys to foreign countries, he endeavoured to supply the want of a regular place of worship, by expounding to his servant some passages of the scriptures. The latter conjecture is, perhaps, the most probable. The expression, *while we are musing*, would seem also to favour the supposition, that at other times the custom of silent meditation, so usual among the Quakers, was adopted, after prayer offered, and a chapter of the Bible had been read.

JAMES BALDWIN BROWN.

“ Our nature is contaminated by sin. Thou art the
“ source and fountain of all happiness, most high, most just
“ and true God. Oh that our heads were water, and our
“ eyes fountains of tears, that we, &c. May we have the
“ comfort of knowing that we are forgiven, that humility,
“ that meekness, that love for our fellow-creatures, may be
“ evidence that we are the children of God—strength
“ according to our day, a constant persevering faith; and
“ may our dependence be not on ourselves, but on the living
“ God.—In every thing we undertake, may we go on in the
“ way of the Lord rejoicing—may he hold us up by his Spirit.
“ Inconceivably glorious, holy God: on thy favour our hap-
“ piness depends in this world, and that which is to come.
“ If thou wast to lay judgment to the line, and righteous-
“ ness to the plummet, we should be stript of every comfort.
“ We hope, for his sake, thou wilt pass by our provocations.
“ Cause us to repent of all our sins. Impress thy Divine
“ image on our souls. May sin be extremely hateful. Con-
“ firm our faith; establish our hope; may it be our concern

“ to be accepted of Christ. Prepare us for all events that
“ lie before us ; above all, for the great event—our death.
“ Thy name we have dishonoured ; thy holy Spirit we have
“ grieved ; thou mightest have poured out the vials of thy
“ wrath upon us. Oh, what pride and vanity ; what impa-
“ tience and discontent ! Be merciful unto us for Christ’s
“ sake. We rejoice that the Son of God came down from
“ Heaven ; wept, and died for sinners. Oh, may that mind
“ be in us that was in him ; may it be evident to all round
“ about us, that we profess to be followers of the Lamb.
“ Thus may we conform to the Spirit of truth. Thou art
“ the great God, and the everlasting Jehovah. We lament
“ the cold and languid manner [in] which we have too often
“ entered into thy presence, May we withdraw our affec-
“ tions and thoughts from this world. When we were with-
“ out strength, Christ died for sinners. The greatest bless-
“ ing we can enjoy is, a sense of thy divine favour. Let
“ thy Spirit witness with our spirits that we are Children of
“ God. May we be the genuine disciples of our Lord
“ Jesus Christ. May we make it out object to glorify God,
“ and serve our generation. May we enjoy the smiles of
“ thy Countenance. *Assist thy servant in speaking a word*
“ *for God.* May love to God, love to Christ, supremely
“ reign in our hearts. May we enjoy thy protection and
“ favour, by the mercies of our God be persuaded to pre-
“ sent our living sacrifice holy and acceptable to him.
“ May we charge upon ourselves that we are pilgrims upon
“ the earth, as all our fathers were. May we glorify thee
“ our God in our day and generation, and adorn the doc-
“ trine of our Lord Jesus Christ. May we, with cheer-
“ fulness of heart, devote ourselves to thee ; have grace to
“ persevere. May we be of that number whose names are
“ written in heaven. Be thou the guide of youth, the
“ father of the fatherless, and the widow’s judge. Accept
“ our thanks for the necessities and conveniences of life ;
“ but, above all, for the great salvation wrought out by Jesus
“ Christ. Oh, may we join that heavenly number that shall
“ sing, ‘ Worthy is the Lamb that was slain to receive bless-
“ ings, honour, and glory.’ May we in sincerity, fervency,
“ and in the name of our Lord Jesus Christ, ask the holy
“ Spirit. Holy, holy, thy name is holy, thy nature is holy,
“ and they that worship thee above are holy. Will God
“ indeed dwell with men ? We adore thy goodness. Meet
“ us at this time and bless us ; draw nigh to us, as we draw
“ nigh unto thee. From a thousand evils hast thou pro-

“ tected us. We hope it is not presumption in us so to do.
“ Thanks be to God, we have encouragement to hope
“ thou wilt have mercy on us ; have pity, have pity on us.
“ Our sins we would have rise as mountains to our view.
“ We rejoice in God, through Jesus Christ, by which we
“ have received the atonement. Oh, bury our sins in the
“ depth of the sea ; may they never, never rise in judgment
“ against us. Steel us against every temptation. Oh, may
“ our bodies be the temples of the Holy Ghost. Walk in us,
“ and dwell in us. Oh Lord, we beseech thee, be our God,
“ guide us and defend us. May all the affairs of this pre-
“ sent world contribute to our salvation. By how much
“ greater thy goodness has been, so much the greater our
“ guilt has been. Incline us to every thing that is well-
“ pleasing in thy sight. May we firmly rely on his media-
“ tion as our great High Priest. May we not wander from
“ the path of duty in which thou wouldest have us to walk.
“ May the love of God be shed abroad in our hearts, and
“ may we love our Lord Jesus Christ in sincerity and
“ truth. May those who love God most sincerely love one
“ another.

“ Oh, most holy, most mighty, most merciful Lord, per-
“ mit us to prostrate ourselves before thee. We thank thee
“ that we once more are permitted to approach thy foot-
“ stool. We thank thee for the forbearance exercised on
“ us. We thank thee that thou hast not poured out the
“ vials of thy wrath. We believe that Jesus Christ is the
“ Son of God, and that he is able to save those that come
“ unto God through him. Sensible of our depravity, we
“ implore that grace to assist us. We ask thy Spirit, sensible
“ of our need of his assistance ; we would be importunate
“ with our God for his good gift, Thy Spirit. If we have
“ not run such lengths of vice and wickedness, it is by thy
“ grace dwelling in us. Walk in us, and be thou our God.
“ May we daily struggle with all our evil passions. We
“ pray that by the grace of God we may persevere to the
“ end. Fill us with zeal for thy glory ; our endeavours will
“ be ineffectual, unless thou help us. To thee we look, oh
“ God of our salvation. Let a divine influence be exerted
“ upon our souls. Accept us through Jesus Christ. Amen.
“ Amen.

“ May we be one of that great family that Christ is pre-
“ paring to be partakers of the grace of God. Give me a
“ heart subdued by the love of Christ, and may we be faith-
“ ful unto death ; help us, Oh Lord by thy strength, our

“ best obedience is so imperfect it stands in need of pardon.
 “ We need a better righteousness, even that of our Lord
 “ Jesus Christ. Through the mercy of God, and merits of
 “ Christ, may we get safe to Heaven.

“ With the most profound reverence and deepest humi-
 “ lity, we would approach the footstool of thy mercy. We
 “ have grieved thy Holy Spirit. We thank thee for thy
 “ sparing mercy : thanks be to God for Jesus Christ. We
 “ renounce all confidence in righteousness of our own. We
 “ believe that he is the Son of God. He wept, bled, and
 “ died for us. He is our prophet, priest, and King. Sin is
 “ the cause of all the evils we endure ; when shall we be
 “ conformed to thy likeness ? Despise not the day of small
 “ things. Deliver the oppressed from the hand of the
 “ oppressor. May we adorn the doctrine of our Lord and
 “ Saviour Jesus Christ—zeal for the glory of God inspire
 “ us, for his love : Lord, give us victory over our enemies.
 “ The angels veil their faces, and the elders cast down their
 “ crowns. May we not mistake the way that leads to ever-
 “ lasting life. May we glory in the cross of Christ, and so
 “ be crucified to the world. May our tempers and our lives
 “ be correspondent to our sincere profession. O Lord, in
 “ obedience to thy commands, we are assembled to offer
 “ prayer and praise to thee. *While we are musing*, may the
 “ fire of divine love be kindled in our hearts. May the
 “ good work of Grace be begun in our hearts.”

*Some Account of Major-General Lyman, and the singular
 Misfortunes of his Family.*

THE late President Dwight travelled extensively in New-England and New-York ; of his several Journeys he prepared an account that is in a course of publication, and of which one volume has already appeared in America. This work was commenced in 1796, and the execution of it was continued, so far as his other labours permitted, during his life. ‘ Some incidental circumstances,’ says Dr. Dwight, in his preface, ‘ excited in my mind a wish to know the manner in which New-England appeared, or to my own eye would have appeared, eighty or a hundred years before. The wish was found to be fruitless ; and it was soon perceived that information concerning this subject was chiefly unattainable. A country changing as rapidly as New-England, must, if

truly exhibited, be described in a manner, resembling that, in which a painter would depict a cloud. The form and colours of the moment, must be seized, or the picture will be erroneous. As it was naturally presumed by me, that some of those, who will live eighty or a hundred years hence, must have feelings similar to my own, I resolved to furnish, so far as should be in my power, means of enabling them to know what was the appearance of their country during the period occupied by my journeys.—Some pieces of history are also contained in the work, and many notices of individuals, and of occurrences, are given, of which no account can elsewhere be found, and which, but for this memorial, would have passed away, and been forgotten. The character and institutions of the first settlers of New-England, are also vindicated. All who have a knowledge of the character of the late President Dwight will be sensible that he was peculiarly qualified for the task he undertook. His acquaintance with distinguished individuals, and his knowledge of men, gave him superior advantages for the acquisition of that kind of information which was necessary for his purpose; while his talents and extensive information enabled him to attach a just value to what he saw, and to present the results of his observations in the happiest manner before his readers. When the three remaining volumes are published, we hope to prepare an account of them, for our work. At present we select from the interesting volume which has appeared, the following history of Major-General Phinehas Lyman and his Family. This gentleman resided for a time in Suffield, Newhaven.

“At a small distance, westward from the Presbyterian church in this town, (writes this intelligent tourist,) lived Major-General *Phinehas Lyman*. Few Americans have a better claim to the remembrance of posterity, than this gentleman: and the history of few men, who have been natives of it, can be more interesting.

“He was born at Durham, of a reputable family, about the year 1716. He entered Yale college in 1734; and received his first degree in 1738. When a senior sophister, he was chosen one of the Berkleian scholars: and in 1739 was appointed a tutor. In this office he continued three years, with much reputation. He then devoted himself to the profession of the law; and, after being admitted to the bar, began the practice in this town, at that time considered as belonging to the province of Massachusetts Bay. His business soon became extensive, and his character dis-

tinguished. In 1749, the inhabitants of Suffield, convinced by his arguments, that according to the original boundaries of Connecticut, and the dictates of their own interest, they ought to belong to that jurisdiction, employed him as their advocate, to procure them an admission into that colony. His mission was successful. The following year he was chosen their representative; and in 1753 was elected into the Council, of which he continued a member until 1759. In 1755 he was appointed major-general and commander-in-chief of the Connecticut forces; and held this office until the Canadian war was ended. He then went as commander-in-chief of the American troops in the expedition to the Havannah, in the year 1762. In all these employments he rendered important services to his country; and acquired a high reputation for wisdom, integrity, bravery, military skill, and every honourable characteristic of a soldier. In the battle at Lake George, the first link in the chain of splendid successes, which raised so high the power and glory of the British nation, the command devolved on him immediately after its commencement, Sir William Johnson having been early wounded, and obliged to retire from the scene of action. During the whole course of the war, beside the high testimony given to his worth by the State, he received many others; particularly from the British officers, who were his companions in service; by several of whom he was holden in peculiar esteem. By these gentlemen, he was so advantageously spoken of in Great Britain, that an invitation was given him by some persons in high office to visit that country.

“ A company had been formed, by his exertions, under the name of Military Adventurers, composed chiefly of such as had been officers and soldiers during the preceding war. Their object was to obtain from the British government a considerable tract of land bordering on the rivers Mississippi and Yazoo: on this tract they proposed to plant themselves, and as large a colony of their countrymen as they could induce to join them. General Lyman went to England as agent for this company; and entertained not a doubt, that his application would be successful. Soon after his arrival, his own friends in the ministry were removed. Those who succeeded them had other friends to provide for, and found it convenient to forget his services. It will be difficult for a man of mere common sense to invent a reason, why a tract of land in a remote wilderness, scarcely worth a cent an acre, could be grudged to any body of men, who

were willing to settle on it. It will be more difficult to conceive how it could be refused to a band of veterans, who had served their country faithfully through a long war, and had contributed by their gallant efforts to bring that war to a glorious conclusion. Still more strange must this appear, when it is remembered, that the settlement of these men in that wilderness would have formed an effectual barrier against every enemy in that quarter; and that their agent was a man, who might fairly expect to find a favourable answer to every reasonable request. General Lyman, however, found insuperable difficulties embarrassing this business. In his country he had never solicited public favour otherwise than by faithful services; and was experimentally a stranger to all governmental promises, except such as were punctually fulfilled. For a while his open heart admitted the encouragements given to him in London, and charitably construed the specious reasons, alleged for successive delays, in the most favourable manner. After dragging out several tedious years in the melancholy employment of listening to Court promises, he found, in spite of all his preconceptions, that the men, with whom his business lay, trifled alike with his interests and their own integrity. Shocked at the degradation, which he must sustain by returning to his own country without accomplishing his design, and of appearing as a dupe of Court hypocrisy, where he had never appeared but with dignity and honour, he probably, though not without many struggles, resolved to lay his bones in Britain. The imbecility of mind, which a crowd of irremediable misfortunes, a state of long continued, anxious suspense, and strong feelings of degradation, invariably produce, he experienced in its full extent. His mind lost its elasticity, and became incapable of any thing, beyond a seeming effort. Eleven years, the best of his life, were frittered away in this manner. At length Mrs. Lyman, who in endowments and education was superior to most of her sex, being equally broken down with the distresses, in which his absence had involved his family, sent his second son to England in 1774, to solicit his return. The sight of his son called up the remains of his resolution, and determined him to revisit his native country. The tract in question was about this time granted to the petitioners. Many of these were, however, in the grave; others were already hoary with age; and all of them were removed beyond that period of life, at which men are willing to plant themselves in a wilderness, lying under a new climate, and

a thousand miles from their homes. Of the conditions of the grant I am ignorant. But it wholly failed of producing any benefit to the grantees. Had it been seasonably and generously made, West Florida might now have been a province of Great Britain. For himself he obtained a tract of land, sufficient for cultivation, and at some future period for the establishment of a fortune, and was promised an annuity of two hundred pounds sterling. But the land, he was too old to cultivate; and the promise was never performed. He revisited his country, however, in 1774, with the appearance of success and reputation.

“ When he had spent a short time in Connecticut, he embarked the following year for the Mississippi, with his eldest son, and a few companions, to make some preparation for the reception of his family, who were soon to follow. This young gentleman had been educated at Yale College; and, while a youth, had received a commission in the British army. This commission, however, he had given up for the practice of law; and that practice he had waveringly pursued, under a conviction, daily felt, that he was soon to remove into a distant country. The irresolution, which this conviction produced, was continually increased by the long suspense resulting from the absence of his father, and issued in a broken heart, and a confirmed delirium. In this situation his father found him at his arrival in Connecticut, and carried him to West Florida, with a hope of amending his health and spirits by the influence of a new climate. But the hope was vain. He died soon after he landed in that country. His father followed him to the grave, when he had scarcely begun the accomplishment of his enterprise. The next year, 1776, Mrs. Lyman, together with all the surviving family, except the second son, embarked for the same country. She was accompanied by her only brother. Within a few months after their arrival, she died; and was followed by her brother the succeeding summer. The rest of the family continued in the country, until it was invaded and conquered by the Spaniards in 1781 and 1782. These adventurers, together with a small number of their friends, had planted themselves in the neighbourhood of Natches; a town built by the French on the eastern side of the Mississippi, one hundred and eighty miles north of New Orleans by land, and twice that distance by water, and now the capital of the Mississippi territory. Here the French erected a fort, which was afterwards repaired by the English. To this fortress, these people, and the other neighbouring

inhabitants, betook themselves for safety, when they were informed, that the Spaniards were ascending the river. The fort was speedily invested; and, not being tenable for any length of time, or being unfurnished with provisions, or ammunition, for a long siege, was surrendered upon easy and honourable terms of capitulation. But the Spaniards shamefully violated all their engagements, and treated the inhabitants with gross indignity and abuse. This conduct roused them to resentment. A messenger was immediately dispatched to General Campbell, then commanding at Pensacola, to inquire of him whether this breach of faith did not completely release them from their engagements. The General returned an affirmative answer; and declared that they were at full liberty, by the law of nations, to make any exertions for his Majesty's service, which their circumstances would permit. Upon this information they flew to arms, and retook the fort. But they had scarcely regained possession of it, when they learned that the Spaniards were advancing in force up the river, to attack them. There was no alternative left, but either to submit, and suffer whatever Spanish wrath and revenge should choose to inflict, or seek their flight through an immense wilderness, inhabited by savages, to Savannah in Georgia, the nearest post in possession of the British. From the Spaniards they had every thing to fear. A flight through the wilderness involved distresses without number, but presented a possibility of safety. These unfortunate people determined therefore to attempt it without hesitation.

“The contention between Great Britain, whose subjects they were, and the American States, rendered a direct course to the place of their destination too dangerous to be hazarded. To avoid this danger, they were obliged to ascend into North Carolina, then to descend below the Altamaha, and then to cross the State of Georgia again to Savannah.

“In this circuitous route they wandered, according to their reckoning, more than one thousand three hundred and fifty miles, and occupied one hundred and forty-nine days. The dangers and hardships, which they encountered in their progress, resembled more the adventures of knight-errantry, than the occurrences of real life. The caravan was numerous; including women and children, as well as men: some of the children, infants at the breast. They were all mounted on horseback: but the ruggedness of the ground obliged such as were able to walk, to make a great part of their way on foot. The country through which they passed was

was intersected by numerous, and those often broad and deep rivers. Steep and lofty mountains, equally difficult to climb and to descend, obstructed their path. Marshes impassable forced them to take long and tedious circuits. The rivers they were obliged to swim on horseback; and in attempting to cross one of them, several of their number had well nigh perished. Their sufferings from the dread of wild beasts and savages were incessant. The Choctaws, through whose territory, and along whose borders, their journey lay for a great extent, had espoused the Spanish interests, and become their enemies; and from Indian enemies no concealment, no speed, no distance, can furnish safety. The most quiet, the most secure moments, are like the silence before a stroke of lightning, a mere prelude to danger and death. Famine, also, threatened them in their best circumstances; and frequently stared them in the face. Once they were reduced to their last morsel. Often they suffered intensely from thirst. In one instance, when both they and their horses were nearly famished, a lady who was of their company, wandered in search of water some distance from their encampment, and found a small spot which exhibited on its surface a degree of moisture. She scraped away the earth with her hands; and, having hollowed out a basin of considerable size, saw it soon partially filled with about a quart of perfectly pure and sweet water. Having assuaged her own thirst, she called the rest of the company; who, together with their horses, all drank at this little spot until they were satisfied; the water returning regularly to the same height, as soon as it was exhausted. It ought not to be forgotten, that disease attacked them in various instances, and obliged those who were well, to halt for the recovery of the sick. After they had reached the State of Georgia, they separated into two companies. Those who composed one of these companies, were taken prisoners by the Americans. The company which escaped, crossed the Altamaha; and made their journey towards its mouth in East-Florida. On the southern bank of this river they constructed, with great labour and difficulty, a raft of logs; and on that perilous vehicle floated themselves and their horses across. Thus they finally arrived in safety at Savannah, without losing one of their number. Those who had been taken prisoners, were after a short time released.

“ One of their adventures deserves a particular relation. About two days before they reached the first village of the Creeks, or Muscoghees, which was on their way, their

provisions were exhausted. As they had lived for some time on a scanty allowance, many of them had lost both their strength and spirits. How long it would be before a new supply could be obtained, it was impossible to determine. In this situation, those who suffered most severely gave themselves up to despair; and, pronouncing all further efforts fruitless, concluded to die on the spot. It was with no small difficulty, that their more robust and resolute companions persuaded them to renew their exertions for a short time, and to proceed with a slow and heavy progress on their journey. At the moment when every hope was vanishing, they discovered that they were in the neighbourhood of this village. Three of their company were then deputed to go forward, make known their wants, and, if possible, obtain relief from the savages. Colonel Mc Gillivray, who for several years exercised an entire control over the Creek nations, had for some resided in this place, but unfortunately was now absent. As they approached the village, the Indians observed that their saddles* were such as were used by the Virginians, with whom they were then at war: and declared them to be Virginians, and enemies. In vain they asserted that they were subjects of the king of Great Britain, and friends of the Creeks. The saddles refuted their assertions. About seventy of the savages formed a circle around the messengers. In vain did they allege the defenceless state of themselves and their company, the presence of their women and children, their destitution of arms, and even of bread, and the frank friendly manner in which they had entered the village. The expedition appeared to be mysterious; the motives which led to it, strange and inexplicable; and the unfortunate saddles, precisely contradictory to all their professions. An earnest, and in the end a very vehement, debate commenced among the savages, of which only a few ill-boding words were understood by the messengers, such as *Virginian*, *long-knife*, *no-good*, and some others. From these they determined, upon the best grounds, that their fate was nearly, if not quite decided. At the same time, every warrior seized his knife, every face became distorted with wrath, and every eye lighted up with fierce and gloomy vengeance. At this desperate moment, a black servant of Col. Mc Gillivray, returning from abroad, entered the circle, and demanded the cause of the tumult. The Indians replied, that these

* These saddles were of English manufacture, as were those also which were then generally used by the people of Virginia.

strangers were Virginians, as was clearly proved by their saddles; that, of course, they were bad men, enemies to the Creeks, and to their father the king of Great-Britain, and that therefore they ought immediately to be killed. The black fellow then asked the messengers who and whence they were, and what was their errand to the village. To these inquiries they returned an answer with which he was perfectly satisfied. He then told the Indians, that they had wholly mistaken the character of the men, that they were not Virginians, but British subjects, good men, and friends to the Creeks; that they were in distress, and, instead of being killed, ought therefore to be instantly relieved. When he found that his remonstrances did not satisfy the Indians, and that they still believed the messengers to be Virginians, he called them rascals, fools, and mad-men. This abuse they took very patiently, without attempting a reply, but still declared themselves wholly unsatisfied. At length, one, more moderate than the rest, said, "If they are Englishmen, as they profess, they can make the paper talk;" meaning that, if they were Englishmen, they must have kept a journal, which they could now read for the satisfaction of the Creeks.

"The black fellow seizing the hint, asked the messengers whether they had kept any such journal. They replied in the negative. He then asked whether they had any written paper about them, observing that it would answer the purpose equally well. One of them examining his pockets, found an old letter.* From this letter he directed him to read a history of the expedition, and promised to interpret it to the Indians. Accordingly, looking on the letter as if he was reading it, he briefly recited the adventures of himself and his companions, from the time when they left Natches. The black fellow interpreted sentence by sentence; and the Indians listened with profound attention. As the recital went on, their countenances, which at the sight of the letter had begun to relax, gradually softened; and before it was finished, the gloom gave way to a smile, and the ferocity was succeeded by friendship. The whole body put up their knives, and coming, one by one, to the messengers, took them cordially by the hand, welcomed them to their village, declared themselves satisfied, that they were good men and Englishmen; and promised them all the assistance in their power. With these joyful tidings, the messengers instantly set out for their company, and brought them imme-

* This was my eldest brother.

diately to the village. Here they were entertained with a kindness and hospitality, as honourable to the Indians, as it was necessary to themselves; and rested until they were recruited for their journey.

“To this expedition the two daughters of General Lyman fell victims, after their arrival at Savannah. Three of his sons were of this company; of whom the eldest came to New-York, when the British evacuated Georgia, the second went to Nova-Scotia, and the third to New-Providence. I have been informed that the eldest came afterwards into Connecticut, and disposed of the remains of his father's estate. What finally became of him, and his two brothers, I am ignorant. His second son, a man brilliant, gay, and ingenious, beyond most of mankind, received, while in England, a military commission, and, a little before the commencement of the American war, was required to join his regiment at Boston. He continued in the army until the year 1782, and then, with a heart rendered nearly torpid by disappointment, sold his commission. A part of the purchase money he received; the remainder he never demanded. Most of what he received he lent, without requiring any evidence of the loan. With the rest he came to Suffield, where, within a short time, he was literally penniless. In this situation he was solicited to instruct a school: he consented; and for a while pursued the business without any apparent regret. The stipend, however, when it became due, he made no attempt to collect; nor, when it was collected, to expend it for necessary purposes. His clothes became indecent. Cloth was purchased by his friends; and a suit of clothes made, and brought to him. But he was too broken-hearted and listless to put them on. In a state of discouragement approximating to a lethargy, his mind, once singularly brilliant and active, languished into insensibility. After a short period, he fell a victim to this mental consumption, and joined his friends in the grave.—

“Such is the history of what, I think, may be called by way of distinction the *Unhappy Family*. Few persons in this country begin life with a fairer promise of prosperity than General Lyman. Few are born and educated to brighter hopes than those cherished by his children. None, within the limits of my information, have seen those hopes, prematurely declining, set in deeper darkness. For a considerable time, no American possessed a higher or more extensive reputation: no American, who reads this detail, will regard him with envy.”

LETTER FROM LORD JOHN RUSSELL TO THE EDITORS.

WE have been honoured with a communication from LORD JOHN RUSSELL, on the subject of the dedication of the works of Sir Charles Hanbury Williams to his Lordship; and have great pleasure in laying it before our readers, exculpating, as it completely does, this ingenious and highly respectable young nobleman from all blame in the transaction. With respect to errors in our statement, affecting either his Lordship or his noble friends, we can only say, that we have not intentionally committed any; and that if they are pointed out to us, no one can be more ready or more anxious to correct them. We have heard it stated, indeed, that the contributions of Lord Essex to the work which we have so severely censured, were all of them harmless and unexceptionable; that Lord Holland did not furnish any improper notes, or even innoxious notes upon any improper poems; and that as soon as he saw the volumes containing so much objectionable matter, he removed them from his library table, (we would fain hope into the fire,) that they might not shock the delicacy, or corrupt the morals, of the female visitors at Holland-house; and we trust that what we have heard is true. If, however, it be so, the conduct of the Editor is even more base and unwarrantable than we have represented it; and it more imperatively behoves the noblemen injured by it, to take the measures which we have pointed out to them, for their own vindication, or at least to follow the good example of their illustrious friend, by making a public disavowal of any participation in the offence, for which the pages of this work will at all times be open.

To the Rev. William Bengo' Collyer, D.D.
 The Rev. Thomas Raffles, LL.D.
 And James Baldwin Brown, Esq. LL.D.
 Editors of the Investigator.

GENTLEMEN, *Woburn Abbey, Oct. 12, 1822.*

THE tenth Number of your periodical work has just been put into my hands. I perceive that you therein call upon me publicly to disavow any knowledge of the dedication to me of the works of Sir Charles Hanbury Williams, lately published, and to reprobate the liberty taken with my

name, as well as the work to which it has been prefixed. This I am perfectly ready to do; but I can only confirm what you have yourselves in substance stated, viz. That I knew nothing of these volumes previous to their publication; that the dedication was inserted without my permission; that as soon as I knew the tendency of some of the poems, I desired the dedication might be cancelled, and my name omitted in all future advertisements. You have remarked, however, with truth, that these advertisements have been repeated so late as August last. In answer to my remonstrances on this subject, Mr. Jeffrey alleged to me by letter, that the advertisements had been sent in May last, and that he was not aware they had not been inserted at that time.

There are several errors in your statement, both with respect to Lords Essex and Holland and myself, but they are hardly worth correction.—If you think proper to give publicity to this letter, you are at perfect liberty to do so.

I have the honour to be,

Your obedient servant,



ORIGINAL LETTERS

FROM PERSONS EMINENT FOR LEARNING OR PIETY.

(Copied from a Collection of Autographs, in the possession of the Rev. Thomas Raffles, LL.D. of Liverpool.)

XV. FROM THE REV. JOHN BERRIDGE TO MR. WOODGATE.

Everton. Apr. 28. 1779.

DEAR BROTHER

Do you ask after my old Carcase? It is sorry, yet suitable; a better would not serve me so well. Or ask, what Returns I am making for Mercies received? Why truly, sometimes under rating the Lord's Bounty, sometimes over-rating Myself for it. One while proud of what He gives, another while thinking He might give more. Mercies, momentarily received, get few Heart-Thanks; yet if with-held, fetch many Heart-Risings. Seldom I value Mercies aright, till I want them; and seldom improve them

aright, when I have them. Indeed, the best Return I seem to make, is Astonishment: astonish'd to see how good the Lord is, and how evil I am. Then I feel a little of that broken Heart, which God delighteth in; a suitable Frame for Believers on Earth, it stirreth up Duty and Praise; and is sweetly enlarged in Saints above, who are evermore filled with Wonder & Love, and evermore filling God's Heaven with Praise. If all were not Gift and Grace, Gift to the needy, Grace to unworthy, Heaven would be like this Earth, a Subject for Boast, a Room for Contempt. Martyrs might whistle to Others, who pressed too near, and bid them stand off, We are better than You. Molly Magdalen would have no Companions in Heaven, but repenting Prostitutes: and the Cross-Thief no Associates, but Tyburn Penitents. As for the Perfectionists, if Christ knows where to put them in Heaven, I know not, but think they would class by themselves, and might scuffle with the Martyrs for Precedency. Brother, by feeling much of my own Heart, I know something of yours, and believe if God would humour your Wish, you would preach yourself into Hell by a Run of fine Sermons. How pleased we are to see a Congregation in Tears, when we are in the Pulpit: but remember, tho a wet Sermon breaks the Hearts of Hearers down, it raises the Heart of a Preacher up; and a dry Sermon often profits Him more than a wet one. I usually find, in Myself & Others, that a wet Sermon claps a cloven Foot upon the Preacher. Kind Respects to your Partner. Grace and Peace be with you both, and with your Flock, and with your affectionate Brother

JOHN BERRIDGE.

The revd. Mr. Woodgate, No. 30,
Ironmonger's Row,
Old Street,
LONDON.

REVIEW.

The Liberal; Verse and Prose from the South, To be continued occasionally. No. I. London. 1822. 8vo. pp. 176. Hunt.

WE have begun a warfare against Lord Byron, and the infidel writers of the day, in which we did not anticipate being so speedily called upon to strike a second blow: but the enemy has taken the field, and we shall never shrink

from following him into it. The association to which we alluded in our last, has given the first portion of its labours to the public, and we lose not a moment in laying before our readers an accurate estimate of the nature and value of this new importation of liberal sentiment from the prolific regions of the south. We have long been of opinion, even before the immoral and irreligious tendency of his writings was so unblushingly revealed as they lately have been, that Lord Byron was in great danger of outwriting himself, and his share of the journal before us abundantly satisfies us, that he is taking very rapid strides in his downward career; on which, unless he minds his morals with his poetry, we can promise him our very best assistance in easing his descent. Hitherto we have considered him one of the greatest poets, and a man of the sublimest genius of the age, though the gifts with which Providence has liberally endowed him have been prostituted to the worst of uses; but if his papers in the *Liberal* were the only productions of his pen by which we were called upon to decide his merits, and apportion him his literary rank, very different indeed would be the judgment that we pronounced; for his reputation would be at as low an ebb, and have as short a date, as that of the most contemptible scribbler gibbeted *in terrorem* in the English Bards and Scotch Reviewers, a poem of great merit, though written in a very objectionable spirit.

We will not, however, anticipate our duty, but begin at the beginning; a course that will give to his Lordship that precedence which literary fame and the pride of aristocracy alike entitle him to claim, and have induced him to adopt.

The first piece in this precious collection, is "The Vision of Judgment," a burlesque upon the poem published by the laureate under that name, the rhapsodical extravaganza of which we so little admire, that we should have left them to a fate they would have merited, had even a more merciless quizzing been limited to the exposure of their follies and affectations. But this is not the case, the ire awakened in Lord Byron's mind by the castigation most righteously administered to himself and his friends, in the preface to Southey's strange hexametrical whimsey, (which fell, we believe, by the way, as it deserves to have done, all but abortive from the press,) boils over with a fury which its hapless victim has neither the will nor the inclination to repress, to sweep away, in its fancied course of destructive wrath, every thing that the good must venerate, or the bad

need fear. The poem, written pretty much in the *Don Juan* style, save that it has scarce a spark of its wit, and not a solitary trace of that genuine pathos which almost acts the part of a redeeming spirit for the obscenities and impieties with which it is disfigured, opens with a profane, and would-be-witty description of St. Peter sitting at Heaven's gate, with rusty keys, and a lock that was dull, whilst "the angels were singing out of tune, hoarse with having little else to do, excepting to wind up the sun and the moon," though the recording angel had been so busy of late in regulating human crime,

"That he had stripp'd off both his wings in quills,
"And yet was in arrear of human ills."

Such are the contemptible jokes, the puerile conceits, to which this great supporter of infidelity—this daring blasphemer of his God—is driven, at the very outset of a poem, in which he has outdared his former darings, but to sink the deeper in guilt, whilst, for the first time, he lies floundering also in the depths of dulness. From these he will not, we think, be extricated, in the sober judgment of any reader of taste and discernment, by the notable expedient for relieving his self-fledged angel, to which he resorts, by telling us, in such miserable doggrel as we blush for him to quote as Lord Byron's, that

"To aid him, ere he should be quite worn out,
"By the increas'd demand for his remarks,
"Six angels and twelve saints were named his clerks."

This is stupid enough in all conscience, but it is far below the par of its noble author's profanity and impiety, witness the following execrable stanzas, in which he expresses his cold-blooded jests and inhuman exultations, on the death of our late lamented monarch; for lamented he was, and is, as ever king could be, by far the greater portion of his subjects, in spite of Lord Byron's barefaced assertion to the contrary.

"He's dead—and upper earth with him has done:
He's buried; save the undertaker's bill,
Or lapidary scrawl, the world is gone
For him, unless he left a German will;
But where's the proctor who will ask his son,
In whom his qualities are reigning still,
Except that household virtue, most uncommon,
Of constancy to a bad, ugly woman.

“ ‘God save the king!’ It is a large economy
In God to save the like; but if he will
Be saving, all the better; for not one am I
Of those who think damnation better still:
I hardly know too if not quite alone am I
In this small hope of bettering future ill
By circumscribing, with some slight restriction,
The eternity of hell’s hot jurisdiction, ●

“ I know this is unpopular; I know
’Tis blasphemous; I know one may be damn’d
For hoping no one else may e’er be so;
I know my catechism; I know we are cram’d
With the best doctrines till we quite o’erflow;
I know that all save England’s church have sham’d,
And that the other twice two hundred churches
And synagogues have made a *damm’d* bad purchase.

“ God help us all! God help me too! I am,
God knows as helpless as the devil can wish,
And not a whit more difficult to damn
Than is to bring to land a late-hook’d fish,
Or to the butcher to purvey the lamb;
Not that I’m fit for such a noble dish
As one day will be that immortal fry
Of almost every body born to die.” [pp. 7, 8.]

Amongst the millions of the damned, the writer of these lines, if he dies as he has lived, and is living still, may expect to take up his abode, if there be any truth in the Bible, or aught more than the fanciful machinery for the vision of a poet, in the judgment which he sings but to scoff at it: and how much better he is already qualified for such society, than for that of angels, or the spirits of the just, let the two following lines evince:

“ He died—but left his subjects still behind,
“ One half as mad—and t’other no less blind.”

The man who can rejoice at the calamities of his fellow creatures, even whilst they are endeavouring to injure him, must nourish in his bosom some of the worst passions that can embitter life; but the cold-blooded, implacable being, who makes those calamities the sport of his depraved imagination—who joys over their infliction, upon those who never did him wrong—who treats the deprivation of reason, the noblest gift of our Creator, and year after year of hopeless and helpless seclusion from the light of day, but as the fit pointings for a jest, the poises of a well-measured anti-

thesis—but such a being is a disgrace to his species, a savage in civilized society—a brute, we had almost said, in human shape. “A worse king never left a realm undone,” is, one would have thought, a sufficiently cutting record of Lord Byron’s opinion of the merits of the monarch whom he has traduced, (though no one’s opinion of men and measures, can, by the way, be of less importance, shifting as they do with every veering of the wind, or changing probably with the moon,) without these unmanly reflections upon those visitations of Providence which he who trifles with them thus awfully may, and probably will, be made most forcibly to feel. Sorrow and repentance here, bitter, perhaps, as mortal ever felt—for never was a harvest of tears so profusely or wantonly sown in hours of revelry and wrong—misery hereafter, to which present hardihood will but give additional remorse, seem indeed to be the alternatives for Lord Byron’s choice; yet to him we would address the touching invitation of the Psalmist: “Kiss the Son, lest he be angry, and “ye perish from the way, when his wrath is kindled but a “little.”

After a few more profane jests upon St. Peter nodding over his keys, until awoke by a cherub flapping his right wing over the apostle’s eyes—his having knocked the late king of France’s head out of his hands,—and others equally creditable to the author’s taste and understanding as to his piety, we have the following blasphemous remark put into the mouth of the saint.

“It seems the custom here to overthrow
“Whatever has been wisely done below.”

To this succeeds another allusion to the calamity of the late king, as highly honourable to Lord Byron’s character as a nobleman, his conduct as a gentleman, and his feelings as a man, as the passage which we formerly quoted, with such approbation as it deserved. The “angelic caravan,” being described as arriving at heaven’s portal, “like a rush of mighty wind cleaving the fields of space,” we are told that they had in the midst of them,

—————“an old man
“With an old soul, and both extremely blind.”

Happy, however, would it be for Lord Byron—the happiest hour of a life, in the midst of whose incessant turmoil, little, we fear, of real happiness, has been experienced—if a double duration of the corporeal blindness which he has so brutally ridiculed, could purchase for him that light of the soul

which sustained this venerable monarch under his infirmity, whilst reason held her seat, and even at intervals, "like angel-visits, few and far between," afforded him a foretaste of that felicity into which, we doubt not, that he has entered.

As in the laureate's strange farrago, the entrance of George the Third into heaven is opposed by Satan, whose appearance is described as producing an effect at its portals, which we extract as a further specimen, if further can be needed, of a profanity unatoned for (if atonement there can be any) by brilliancy of wit.

"As he drew near, he gazed upon the gate
Ne'er to be entered more by him or sin,
With such a glance of supernatural hate,
As made Saint Peter wish himself within;
He potter'd with his keys at a great rate,
And sweated through his apostolic skin:
Of course his perspiration was but ichor,
Or some such other spiritual liquor.

"The very cherubs huddled altogether,
Like birds when soars the falcon; and they felt
A tingling to the tip of every feather,
And form'd a circle like Orion's belt
Around their poor old charge; who scarce knew whither
His guards had led him, though they gently dealt
With royal manes (for by many stories,
And true, we learn the angels all are Tories.)" [pp. 11, 12.]

Michael, the archangel, is then represented as issuing out to meet the arch destroyer, in two stanzas of about equal merit with these, and closing with the following very elegant allusion to the youth of the cherubs.

"(I say *young*, begging to be understood
By looks, not years; and should be very sorry
To state, they were not older than Saint Peter,
But merely that they seem'd a little sweeter.)" [p. 13.]

The meeting of these spirits of evil and of good is described in terms, and with circumstances, calculated to render it as ridiculous as possible, were it not that in the description the author appears more ridiculous than either the Devil, or the archangel, of whom the former is evidently his favourite. Upon his accusation of the monarch brought to judgment, he has lavished what little strength he could muster for this poem. We select a passage or two, from which every good man, of every party, must turn with

horror and disgust at the sentiments they breathe,—of contempt for the heartless being who could give them utterance.

“ ————— ” He was my worshipper in dust,
 “ So shall he be in spirit, although dear
 “ To thee and thine, because nor wine nor lust
 “ Were of his weaknesses; yet on the throne
 “ He reigned o’er millions to serve me alone.” ” [p. 16.]
 “ “ Look to the earth, I said, and say again:
 “ When this old, blind, mad, helpless, weak, poor worm,
 “ Began in youth’s first bloom and flush to reign,” ” [p. 17.]
 “ “ ’Tis true he was a tool from first to last;
 “ (I have the workmen safe); but as a tool
 “ So let him be consumed!” ” [p. 18.]
 “ “ He ever warr’d with freedom and the free:
 “ Nations as men, home subjects, foreign foes,
 “ So that they utter’d the word ‘ Liberty;
 “ Found George the Third their first opponent.” ” [Ib.]

To this charge, is added his conduct with respect to America and France—avarice, and his firm opposition to Catholic emancipation, bringing up the rear of the list, we presume, for the very laudable purpose of instilling the sense and feelings of every one who has the slightest regard for religion, by the following very saint-like exclamation of the apostle.

“ But here Saint Peter started from his place,
 And cried, “ You may the prisoner withdraw.
 “ Ere heav’n shall ope her portals to this Guef,
 “ While I am guard, may I be damn’d myself!” [p. 19.]

Witnesses are then called —“ a cloud of witnesses,” Lord Byron writes in evident ridicule of the scripture phrase, which he may one day find, to his cost, to be somewhat more than a figure of speech, when such a cloud appears as his accusers at the bar of God, for principles undermined, and principles implanted; virtues destroyed, vices cherished; duties omitted, and sins committed, through the perusal of his works—and their appearance gives rise to a dialogue between St. Michael and Satan, in which his Lordship still further illustrates his ideas of spiritual politeness, first broached in the preface to his Cain, by the interchange of such civilities as “ My dear Lucifer,” “ my good old friend,” “ you know my great respect for you,” (i.e. the great respect of St. Michael for the Devil,) &c.

As in the original vision, so in this, Wilkes and Junius are the two witnesses examined. The former refuses to turn evidence, and (very wittily Lord Byron, no doubt, imagines,) closes his speech by voting the king's "habeas corpus" into heaven. Of a piece with this Tom-foolery, worthy but of the contempt of every man of sense, but for the horrible profanity with which it is connected, is the description of the excellent terms on which Satan and Wilkes seem to live, and of the very pleasant thing which a residence in the regions of the damned must be, when spirits doomed to it could enjoy such delightful pranks as this :—

"——" I beheld you in your jesting way
" Flitting and whispering round about the spit
" Where Belial, upon duty for the day,
" With Fox's lard was basting William Pitt,
" His pupil." "

[p. 27.]

Junius, "the mighty shadow of a shade," refers but to his own letters, but it is quite in Lord Byron's spirit that he should do so in the language of the Bible, of which he makes no other use than to sink it to the level of a play-book, or a proverb in every-day use in ordinary conversation,—*"what I have written, I have written."* As the Devil proposes calling Washington, Tooke, and Franklin, the tale suddenly arrives at a catastrophe, more felicitously imagined than ever was catastrophe, since tragedy queens first stabbed themselves on the stage, or novelists married off their heroes and heroines, and some half dozen of their attendants, for whose services they had no further occasion. And what in the name of wonder, gentle reader, do you suppose is the contrivance of this master-genius of the age, to get rid of charges which he has either skill to manage, nor evidence to support? Why, at once to extricate himself from a dilemma, and to wreak his vengeance upon a brother bard, who has foiled him at his own weapons, he breaks up the assembly by the sudden introduction of Asmodeus, with his left wing sprained by the weight of the burden he had borne from Skiddaw, where he had snatched up the laureate, all alive and kicking, in the very act of writing his *"Vision of Judgment!"*

The scene which follows is certainly strongly coloured, and is the only part of the poem which has any merit, though that merit is confined to the ferociousness of the vengeance taken for an attack richly merited, and not very

gently made. We wish indeed there had been less room for retaliation; for, detesting Lord Byron's principles, condemning his productions as much as any one could do, we ever have doubted, and cannot but be doubting still, whether Mr. Southey was precisely the man to brand them, and their author, in terms of such strong reprehension, remembering, as he ought to do, the sins of his own youth, against the very institutions of society of which he is now the staunch, and somewhat too violent and intolerant supporter. The author of "Joan of Arc," "Wat Tyler," "Lines on Martin the Regicide," and some of the laureate's earlier productions, should endure a little patiently the political lucubrations of republicans, king-haters, and levellers, and might also exercise some charity towards certain errors in morals, from which the day-dreams of his youth, and even some of the speculations of his maturer years, were not altogether free. Let us not, however, for a moment be supposed to place him on a level with Lord Byron: his errors were always, we believe, those of the head, the exuberances of a glowing imagination—Lord Byron's have been, and are, those of the heart. Southey was an enthusiast, Byron is a libertine: the fancy of the first mastered his judgment, the vices of the latter have destroyed his principles. The laureate is honourably endeavouring to make all the atonement in his power for visions, whose publication produced little practical evil, though in doing so we must again express our wish, that he would remember that he also fell. The peer, because he is miserable himself, in consequence of his vices and his follies, is labouring, with the zeal and alacrity of a fallen spirit, to render others like unto him, and would, we verily believe, rejoice in his success. We would do justice, however, to both, and as well to afford Lord Byron the only opportunity which we trust, with our readers at the least, he ever will enjoy, of retaliating for the epithet bestowed by the laureate upon the school of which he is the founder,—as to extract the very best passages from a poem which, on the score of its literary demerits no less than of its impiety, we have so unhesitatingly condemned, we shall insert his philippic, protesting, as we do so, against the ferocity of its vengeance, and still more severely reprobating its profane association with scenes and transactions far too solemn to be approached with light or unholy hands, still less to be made the subject of a regular and profane burlesque.

"Here Sathan said, "I know this man of old,
"And have expected him for some time here;
"A sillier fellow you will scarce behold,
"Or more conceited in his petty sphere:
"But surely it was not worth while to fold
"Such trash below your wing, Asmodeus dear!
"We had the poor wretch safe (without being bored
"With carriage) coming of his own accord.

• " "But since he's here, let's see what he has done."
"Done!" cried Asmodeus, "he anticipates
"The very business you are now upon,
"And scribbles as if head clerk to the Fates.
"Who knows to what his ribaldry may run,
"When such an ass as this, like Balaam's, prates?"
"Let's hear," quoth Michael, "what he has to say;
"You know we're bound to that in every way." "

"Now the bard, glad to get an audience, which
By no means often was his case below,
Began to cough, and hawk, and hem, and pitch
His voice into that awful note of woe
To all unhappy hearers within reach
Of poets when the tide of rhyme's in flow;
But stuck fast with his first hexameter,
Not one of all whose gouty feet would stir.

"But ere the spavin'd dactyls could be spurr'd
Into recitative, in great dismay
Both cherubim and seraphim were heard
To murmur loudly through their long array;
And Michael rose ere he could get a word
Of all his founder'd verses under way,
And cried, "For God's sake stop, my friend! 'twere best—
"*Non Di, non homines*—" you know the rest."

A general bustle spread throughout the throng,
Which seem'd to hold all verse in detestation;
The angels had of course enough of song
When upon service; and the generation
Of ghosts had heard too much in life, not long
Before, to profit by a new occasion;
The monarch, mute till then, exclaim'd, "What! what!
"*Pye* come again? No more—no more of that!"
"The tumult grew, an universal cough
Convuls'd the skies, as during a debate,
When Castlereagh has been up long enough,
(Before he was first minister of state,
I mean—the *slaves hear now*;) some cried "off, off,"
As at a farce; till grown quite desperate,

The Bard Saint Peter pray'd to interpose
(Himself an author) only for his prose.

"The varlet was not an ill-favour'd knave;
A good deal like a vulture in the face,
With a hook nose and a hawk's eye, which gave
A smart and sharper looking sort of grace
To his whole aspect, which, though rather grave,
Was by no means so ugly as his case;
But that indeed was hopeless as can be,
Quite a poetic felony "*de se*."

"Then Michael blew his trump, and stilled the noise
With one still greater, as is yet the mode
On earth besides; except some grumbling voice,
Which now and then will make a slight inroad
Upon decorous silence, few will twice
Lift up their lungs when fairly overcrow'd;
And now the Bard could plead his own bad cause,
With all the attitudes of self-applause.

"He said—(I only give the heads)—he said,
He meant no harm in scribbling; 'twas his way
Upon all topics; 'twas, besides his bread,
Of which he butter'd both sides; 'twould delay
Too long the assembly (he was pleased to dread)
And take up rather more time than a day,
To name his works—he would but cite a few—
Wat Tyler—Rhymes on Blenheim—Waterloo.

"He had written praises of a regicide;
He had written praises of all kings whatever;
He had written for republics far and wide,
And then against them bitterer than ever;
For pantisocracy he once had cried
Aloud, a scheme less moral than 'twas clever;
Then grew a hearty antijacobin—
Had turn'd his coat—and would have turn'd his skin.

"He had sung against all battles, and again
In their high praise and glory; he had call'd
Reviewing* "the ungentle craft," and then
Become as base a critic as ere crawl'd—
Fed, paid, and pamper'd by the very men
By whom his muse and morals had been maul'd:
He had written much blank verse, and blanker prose,
And more of both than any body knows.

"He had written Wesley's life:—here, turning round
To Sathan, "Sir, I'm ready to write yours,

* See "Life of H. Kirke White."

"In two octavo volumes, nicely bound,
"With notes and preface, all that most allures
"The pious purchaser; and there's no ground
"For fear, for I can choose my own reviewers:
So let me have the proper documents,
"That I may add you to my other saints."
"Sathan bow'd, and was silent. "Well, if you,
"With amiable modesty decline
"My offer, what says Michael? There are but few
"Whose memoirs could be render'd more divine.
"Mine is a pen of all work; not so new
"As it was once, but I would make you shine
"Like your own trumpet; by the way, my own
"Has more of brass in it, and is as well blown.
" "But talking about trumpets, here's my Vision!
"Now you shall judge, all people; yes, you shall
"Judge with my judgment! and by my decision
"Be guided who shall enter heaven or fall!
"I settle all these things by intuition,
"Times present, past, to come, heaven, hell, and all,
"Like King Alfonso!* When I thus see double,
"I save the Deity some worlds of trouble."
"He ceased and drew forth an M S.; and no
Persuasion on the part of devils, or saints,
Or angels, now could stop the torrent; so
He read the first three lines of the contents;
But at the fourth, the whole spiritual show
Had vanish'd, with variety of scents,
Ambrosial and sulphureous, as they sprang,
Like lightning, off from his "melodious twang."†
"Those grand heroics acted as a spell:
The angels stopp'd their ears and plied their pinions;
The devils ran howling, deafen'd down to hell;
The ghosts fled, gibbering, for their own dominions—
(For 'tis not yet decided where they dwell,
And I leave every man to his opinions;)
Michael took refuge in his trump—but lo!
His teeth were set on edge, he could not blow!
Saint Peter, who has hitherto been known
For an impetuous saint, upraised his keys,

* King Alfonso, speaking of the Ptolomean system, said, that "had he been consulted at the creation of the world, he would have spared the Maker some absurdities."

† See Aubrey's account of the apparition which disappeared "with a curious perfume and a melodious twang;" or see the *Antiquary*, Vol. I.

And at the fifth line knock'd the Poet down ;
 Who fell like Phaeton, but more at ease,
 Into his lake, for there he did not drown,
 A different web being by the destinies
 Woven for the Laureate's final wreath, whene'er
 Reform shall happen either here or there.

He first sunk to the bottom—like his works,
 But soon rose to the surface—like himself ;
 For all corrupted things are buoy'd, like corks*,
 By their own rottenness, light as an elf,
 Or wisp that flits o'er a morass : he lurks,
 It may be, still, like dull books on a shelf,
 In his own den, to scrawl some " Life" or " Vision,"
 As Welborn says—" the devil turn'd precisian."

[pp. 32—38.]

Another stanza closes the vision in a manner well worthy the author of *Don Juan*, and of the settled purpose which he seems to have formed to endeavour to bring into ridicule and contempt whatever has hitherto been held sacred amongst men. As the point of so pointed a poem, it was, no doubt, meant to be witty as well as impious; but the former quality we cannot discover, and our readers will be more fortunate than ourselves if they should see any wit in such lines as these, with which the vision closes.

" All I saw farther in the last confusion,
 Was, that King George slipp'd into heaven for one ;
 And when the tumult dwindled to a calm,
 I left him practising the hundredth psalm." [p. 39.]

Such then is the Vision of Judgment, of which so much has been whispered in private circles before its author ventured on its publication. In impiety, in profanity, it is equal to any former production of the same impious pen—perhaps it excels them; but compare it as a poem with *Don Juan*, and what a falling off is there! Not a single stanza, in upwards of a hundred, here reminds us of Lord Byron by any traces of that mighty genius of which we have hitherto been the warm admirers, though we have bitterly deplored and fearlessly exposed its awful misapplication. As a burlesque upon a very silly production of Southey's, it is far from happy, for it is infinitely sillier in itself; feeble in diction, deficient in wit, the very soul of a parody, and in its incidents and conception little, if any way superior to the

* A drowned body lies at the bottom till rotten; it then floats, as most people know.

pantomimical contest between the Devil and Dr. Faustus, or the dumb-show by-play of the author of evil and Mr. Punch—we could not have believed until we read it, that Lord Byron could have written such arrant stuff.

To his Lordship also may safely be attributed the second article of the journal, "A letter to the Editor of my Grandmother's Review;" in which it must be admitted, that he is by no means unhappy in his ironical exposure of the folly of the conductor of the British Review, in refuting with seriousness and solemnity a charge of bribery advanced in the first canto of Don Juan, evidently but in jest. The principles upon which that journal is conducted we highly respect, but must candidly confess, that we could not suppress a smile at finding an article professing to review one of the most pestilential productions of the age, devoted almost entirely to solemn protestations of innocence of an offence, the commission of which no one could for a moment credit. There is a *naïveté* in thus giving effect to a quiz, never expected by its author to operate as a hoax, inevitably comic, though it is a folly into which, from our knowledge of the character of the editor of the Review in question, (not a briefless barrister, as the letter sneeringly represents him to be, but one deservedly in most respectable and increasing practice,) we should not have expected him to fall. But he has done so, and we must leave him to get up again as he may, and pass onward to Lord Byron's associates.

Of Mr. Orator, and, Mr. Examiner, Hunt—for Henrys both, if we mistake not, by name, we know not how otherwise to distinguish them, than by additions to which their well-known vanity will not permit them to refuse to plead—we have, ever since their entrance on public life, entertained, and still entertain, a most unfavourable opinion. Possessed each of them of a certain share of talents, which neither in the one case nor the other amounts to genius, a like utter want of principle renders mischievous and pestilential restless activity, which would have afforded but a very moderate assistance to a better cause. Impudence they possess in perfection, and Vanity would scarcely know which of them to point to as her favourite son. They are such insufferable egotists, that in the estimation of neither of them can there exist a more important object in the universe than himself; and the "*quorum pars magna, or rather maxima, or sola, fui,*" is equally disgustingly prominent in the *I-by-itself-I* description of *my* charge to *my* constable, of *my* manor of Glastonbury, when sworn in

by myself, before my steward, in my court, held for the receipt of my rents, and my fines, and for the admission of my tenants to the copyholds on my estates;—the programme of the public breakfast given to me at Ilchester, the dinner of my friends, celebrating my deliverance from my captivity, at Taunton, and my public entrance into London;—the more pompous duality of our edicts respecting our productions in our Sunday paper, which we would have our readers and the world to know, that we edit, our father publishes, and our brother prints; and the condescending, more familiar and expressive individuality, of my epistle, dedicatory to my dear Byron, in Italy, from myself in my cottage at Hampstead. In other points too, the resemblance is happily as complete, for to each of them may be applied the words of the dramatist, “and now Othello’s occupation’s gone.” Plenty of work and full stomachs have given the “labouring and manufacturing classes” much better employment, than dragging the orator in triumph along the streets in a barouche, a wagon, or a cart, or of shouting in his train, “Hunt for ever,” and “no taxes,” as his late progress, in comparatively solitary grandeur, through the metropolis, must have satisfied even him; whilst the libels of the Examiner upon religion, as on government, have latterly met with so slow a sale, as to compel its original editor to seek a living in a foreign clime.

But we beg pardon for a digression into which we have insensibly been led, by this striking similarity between the character and fortunes of two men, neither of whom can well be named without bringing the other to our recollection. We are not indeed without our suspicions, that the frequent recurrence of the question, “Which of the Hunts do you mean?” has combined with the cause already assigned, to drive the younger (we say not the cleverer) to Italy, just before his annoying double was released from that incarceration to which he has shrewdness, and want of courage enough to prevent his speedily returning. To that younger, however, our attention must now be confined, though assuring the Orator, ere we make our bow, that we hope never again to have or occasion, or temptation, to refer to him. He was built for a farmer, and we hope that the present season of agricultural distress will at least have this good effect, that it will keep him from neglecting his own business to attend to that of other people, who really stand in no need of his assistance. His name—

sake was not born a poet, though, in despite of the high authority which he must have construed at the Blue Coat school, he has laboured hard at the Sèsyphæan task of making himself one. Far be it however from us, by this declaration, to insinuate, that Mr. Examiner Hunt (Ex-Examiner we perhaps should more properly have said, with Napoleon the Ex-Emperor, and Mr. Ex-Sheriff Parkins, as illustrious examples of the appropriateness of the term before us,) is devoid of talent; for, on the contrary, we think him a clever, or rather a cleverish sort of man, but then there are two *isms* forming so constituent a part of his character, as that talents, which might have been respectable, have, under his management, rendered him constantly ridiculous. These are *mannerism* and *puppyism*, to which some of our contemporaries would add as a third, *cockneyism*; but this forms a principal division of the first branch of our description. We are not, however, about to dissect the style of Mr. Hunt; Blackwood's Magazine has done that sufficiently accurately for those who may have the curiosity to trace the incorrigible vice there imputed to him, as an author, through all the minute ramifications of his literary being. The follies of his youth, so deeply rooted in self-love and self-importance, as to be inaccessible alike to the admonitions of friendship and the severities of criticism, have by long indulgence become the intolerable faults of his maturer life. The boy-bard who sung, with affected rapture, the wonders of nature as displayed in the fields of Copenhagen-houses, or on Primrose-hill, "from thenceforward continually until the day of the taking of this inquisition," to adopt for once a legal precision in our charge, has sung, in the same wonderful strain, (new words being perpetually coined to meet the grandeur of the occasion, or a new sense given to old ones,) things as little to be wondered at by any but himself. Always on the stretch to be striking, original, and fine, he succeeds, both in prose and verse, but in the unique; for as no one ever saw the like of him before, so no one we may be assured will ever see any thing like the style of his compositions in times to come. He is inimitable, because the veriest scribbler could not be so besotted as to think him worthy of imitation, unless it were by way of parody, in which he has been pretty closely hit. But he affects also to be witty, and to give to his compositions that *gaieté* and vivacity which we admire in some of the French writers, but which in him is but ridiculous and conceited. His frequent grotesque intermixtures of the grave

and the gay—the sombre, the sentimental, and the jesting, recall indeed very powerfully to our recollection, some exhibitions which have often caught our childish gaze in London streets, whence they have long since been banished by the taste of later times, and the increased severity of our ruthless vagrant laws. We allude to a monkey perched upon the shoulders of a bear, or frisking to the creaking of a hurdy-gurdy, on a camel's hump—or should this comparison be thought too undignified for the occasion, *parvis componere magna*, we would call to our aid the airy figure and self-complacent features of Sir Claudius Stephen Hunter, in the heavy state habiliments of proud London's proud Lord Mayor, curveting on his milk-white steed, the cumbrous sword of state borne on one side of him, and on the other the more ponderous mace, supported by an ancient member of the civic household, looking in his huge cap of fur, somewhat like the grim pioneer of the troop of clattering dragoons behind.

So much for *mannerism*; his *puppyism*, it is impossible for any of the readers of Mr. Hunt's productions not to have remarked. By common consent of the literary world, he has long been admitted, indeed, to be the most finished coxcomb, in a circle in which we regret to say, that but too many of the tribe have intruded. Ever writing, because he is ever thinking of himself, his works abound with pedantic and priggish intimations of his likes and dislikes, partialities and antipathies, notions and crudities, on all things, and we had almost said on something more; whilst as much importance is attached to these condescending statements, as though it were of any more importance to the world to know, what poets Mr. Hunt copied in his youth, what he approves in his riper years, the course of reading he has pursued, or the style which he admires, than could be the information, whether he prefers a leg of mutton roasted or boiled, with onion, or with caper-sauce. An instance of this despicable foppery occurs in the Tale of the Florentine Lovers, the third piece in the work before us, from which we transcribe the passage, that our readers, like ourselves, may be satisfied that no one, but the editor of the Examiner, could have written it.

“We find we are in the habit of using a great number of *ands* on these occasions. We do not affect it, though we are conscious of it. It is partly, we believe, owing to our recollections of the good faith and simplicity in the old romances, and partly to a certain sense of luxury and continuance which these *ands* help to

link together. It is the fault of "the accursed critical spirit," which is the bane of these times, that we are obliged to be conscious of the matter at all. But we cannot help not having been born six hundred years ago, and are obliged to be base and *reviewatory* like the rest. To affect not to be conscious of the critical in these times, would itself be a departure from what is natural; but we notice the necessity only to express our hatred of it, and hereby present the critics (ourselves included, as far as we belong to them) with our hearty discommendations." [p. 70.]

This passage illustrates also, by the way, some of our preceding observations upon the mannerism, which would of itself furnish sufficient internal evidence of the parentage of a tale, that does little credit either to Mr. Hunt's inventive or expressive powers. A story of the loves of a youth and maiden of two hostile houses, ancient at least as the times of Romeo and Juliet, presents little novel in it but its catastrophe, which, for the credit of other writers, is, we would hope, original. After a falling in love at church, and a falling sick unto death there, on finding themselves suddenly kneeling by each other's side—a meeting contrived by the gentleman's mother and the lady's aunt, unknown, of course, to their fathers, the heads of the fiercely contending factions, and that in a gossip's bed-room, where they are prudently left alone to plight their secret vows, the lover is unhappily caught by some revellers of the opposite party, in the very suspicious circumstance of ascending a rope ladder to his mistress's room, where she had promised to receive him at the dead of night; and, to save the lady's honour, magnanimously confesses that he was going there to steal her jewels, or whatever moveables of value he could find. This confession of a crime, so likely to be committed by the son of one of the first noblemen in Florence, is of course readily credited by the hostile thief-takers; he is dragged before the tribunal, expecting sentence of banishment, but somewhat confounded as that of death, "fell upon him like a thunderbolt; for the Bardi," (his opponents, quoth the ingenious novelist,) "were uppermost that day." Here we see a pretty catastrophe ripening. "The day came—the hour came—the standard of justice was hoisted—the trumpet blew," and it seems to have blown so loud a blast as to awake the heroine from an awkward sort of lethargy into which she had unhappily fallen, at so critical a juncture, as the procession, by the criminal's particular request, passed the house of the Bardi, "her hair streaming, her eye without a tear, her cheek on fire," (how in the name of

wonder did they put the fire out?) “bursts, to the astonishment of her kindred, into the room where they were all standing, tears them aside from one of the windows with preternatural strength, and, stretching forth her head and hands, like one inspired,” claims the criminal as her husband, rushes down frantic into the street, and in the twinkling of an eye is locked in his arms, in the hangman’s cart. The close of so moving a tale cannot adequately be described, but in the author’s glowing and rapid manner.

“The populace now broke through all restraint. They stopped the procession; they bore Ippolito back again to the seat of the magistracy, carrying Dianora with him; they described in a peremptory manner the mistake; they sent for the heads of the two houses; they made them swear a treaty of peace, amity, and unity; and in half an hour after the lover had been on the road to his death, he set out upon it again, the acknowledged bridegroom of the beautiful creature by his side. Never was such a sudden revulsion of feeling given to a whole city. The women, who had retreated in anguish, came back the gayest of the gay. Every body plucked all the myrtles they could find, to put into the hands of those who made the former procession, and who now formed a singular one for a bridal; but all the young women fell in with their white veils; and instead of the funeral dirge, a song of thanksgiving was chaunted. The very excess of their sensations enabled the two lovers to hold up. Ippolito’s cheeks, which seemed to have fallen away in one night, appeared to have plumped out again faster; and if he was now pale instead of high-coloured, the paleness of Dianora had given way to radiant blushes which made up for it. He looked, as he ought—like the person saved; she, like the angelic saviour. Thus the two lovers passed on, as if in a dream tumultuous but delightful. Neither of them looked on the other; they gazed hither and thither on the crowd, as if in answer to the blessings that poured upon them; but their hands were locked fast; and they went like one soul in a divided body.” [pp. 79, 80.]

And thus, reader—for we too love these *delicia* of “luxury and continuance” in their proper places, and as your sagacity has, we doubt not, long since discovered, are famed above our brethren for civilities and courteousnesses, though at times “obliged to be base and reviewatory like the rest;” a thing, for which we hope Mr. Hunt will forgive us, from a fellow feeling, and you, for that we are so in your service—and thus you have the close of as notable and marvellous a love-tale “from the South,” as was ever concocted in the north-eastern latitude of Leadenhall-street, where, from the rapidity with which the Minerva

press pours them forth, like a deluge, one might almost fancy that they were made by steam, as printed, we doubt not, that ere long they needs must be.

This, by the way, from the deep regard in the upper part of "the lover's face;" the very delectable conceit of his being so absorbed in the contemplation of the beauties of his absent mistress, as well nigh to have taken for a mouthful, a piece of a lady's hand, which his father, who, wicked wag as he was, "loved a better joke," had made its fair owner place before him for a plate; folding his charmer "into his very soul," tossing dishes out of window, because people will be so unlover-like, as to eat, instead of "walking two by two in the green lanes;" "ripe brown faces," riper than brown-bury pears in October, and "a cursed number of paragraphs," which we unhappily have been doomed to read, leads us very naturally to the next production of this author's rich and versatile imagination, intituled "Rhyme and Reason; or a new proposal to the public respecting poetry in ordinary," introduced by a very merry story, and true no doubt as it is merry, of a learned friend of the writer (*sed quare*, by the way, if it could be the writer himself?) having read the title-page of Tasso's Miscellaneous Poems, "Rime del Signor Torquato Tasso, Amoroze, Boschereccie, Marittime, &c." into English, thus, "The Rhymes of the Lord Twisted-Yew, Amorous, Bosky, and Maritime." This most naturally leads to a remark, that many of the rhymes of Mr. "Twisted-Yew himself, with all his genius," are but "terminating blossoms, without any fruit behind;" and that remark as obviously suggests the expedient of getting rid of the lumbering part of poetry, and preserving but the rhymes, by which, as Mr. Hunt right wittily observes, we are as sure of the commodity which another has for sale, by "the bell which he tinkles at the end of his cry, as of the muffin-man." He then gives us a specimen or two of his invention, offering very liberally to supply the booksellers with any quantity at a penny a hundred, and we really know, by the way, no one better qualified to perform such a contract, provided nothing but endings be required, though we think the terms of the tender too high. It is but justice to his ingenuity to lay one or two of his specimens before our readers.

"Grove,
Night,
Rove,
Delight.

Heart
Prove,
Impart,
Love.

Kiss
Blest
Bliss
Rest."

[p. 82.]

"ON TIME.

| | | | |
|---------|----------|--------|----------|
| Time | Child | Race | Hold |
| Sublime | Beguil'd | Trace | Old |
| Fraught | Boy | All | Sure |
| Thought | Joy | Ball | Endure |
| Power | Man | Pride | Death |
| Devour | Span | Deride | Breath |
| Rust | Sire | Aim | Forgiven |
| Dust | Expire | Same | Heaven. |
| Glass | | Undo | |
| Pass | So | New | |
| Wings | Go | | |
| Kings." | | | |

[p. 87.]

"A Cat-o'-Nine-Tails for Lord C., with Knots in it."

| | | |
|------------------|---------------------|--------------------|
| "Hydrophoby | Turn about on | Go get your |
| Of troops | Yourselves, | Self taught |
| Quoth the looby, | Quoth the spout on, | Beat your feature, |
| The booby. | The doat on. | You creature." |

[p. 88.]

Besides these, we have a pastoral, a prologue, a panegyric, an epigram, and a soliloquy, with the whole of which we were so infinitely delighted, that the spirit of imitation came immediately upon us, and observing that the ingenious contriver's prospectus was deficient in a specimen of satire, we resolved to try our hand at a short one, which Mr. Hunt will do us the favour to accept, with all its faults, as an humble tribute of our admiration of his inventive powers, addressed exclusively and especially to himself:—

| | | |
|--------|-------|------|
| School | Vain | Head |
| Fool | Brain | Lead |
| Thence | Find | Bad |
| Sense | Mind | Mad. |

We beg leave also to promise him, that should he, after the promulgation of this important scheme for the reformation of poetry, inflict upon the world any more attempts at shining in an art for which he evidently was not born, we shall put in execution his ingenious contrivance, no less admirably adapted for saving time to readers than to writers, and enable ourselves to form an accurate judgment of the merit of his new production, by casting our eye over the closing syllable of every line. Nor can we avoid regretting, that a discovery was not made earlier, from the practice of which we unfeignedly assure its ingenious inventor, that it would be difficult for any one to profit more largely than himself.

His next production occupies three and twenty pages, in the first of a series of "letters from abroad," in which we have a very minute description of all the wonders that his eyes beheld at Pisa, written in his own inimitable style, though in some parts of it he is obviously indebted to the very celebrated compound epithets of the Morning Post, and its witty imitators, the authors of the Rejected Addresses. Such is his description of a son of Marshal Suwarrow, with a "semi-barbarous-fair-active-looking-and-not-ill-natured-face," "bubble-blowing-childhood, love-making-manhood, and death-contemplating-old-age," &c. &c. &c. We have also "mountains, with their marble veins, towering away beautifully"—"dreams and matter of fact, recovering from the surprise of their introduction to one another"—"antiquity every where refusing to look ancient"—"houses seeming as if they ought to have sympathized with humanity," yet obstinately remaining "as cold and hard-hearted as their materials"—"stately beauties, drawing quiet tails," (fair readers, we beg pardon, we should have written "trains,")—"huge torches ushering magnificence up staircases"—"divine doors"—"lazy sails"—"houses sleeping with their green blinds down," and with chimney pots, we presume, for their night-caps,—together with many other Huntish originalities and vivacities, too tedious to particularize. His affected use of the word *gusto*, occurring several times in the course of this letter, where *taste* would have been more appropriate, is a characteristic of the littleness of the vanity which can please itself with an ostentatious display of a knowledge of Italian; whilst of the following piece of egotism, in his description of the Campo Santo, it may safely be said, "none but itself can be its parallel."

"I chose to go towards evening, when I saw it again: and though the sunset came upon me too fast to allow me to see all the pictures as minutely as I could have wished, I saw enough to warrant my giving an opinion of them; and I again had the pleasure of standing in the spot at twilight." [p. 109.]

It would, perhaps, also be as difficult to equal, save from the other productions of its author's pen, this sublime piece of unintelligible rant.

"The Baptistery is a large rotunda, richly carved, and appropriated solely to the purpose after which it is christened. It is in a mixed style, and was built in the twelfth century. Mr. Forsythe, who is deep in arches and polygons, objects to the crowd of

unnecessary columns; to the "hideous tunnel which conceals the fine swell of the cupola;" and to the appropriation of so large an edifice to a christening. The "tunnel" may deserve his wrath; but his architectural learning sometimes behaves as ill as the tunnel, and obscures his better taste. A christening, in the eyes of a good Catholic, is at least as important an object as a rotunda; and there is a religious sentiment in the profusion with which ornament is heaped upon edifices of this nature. It forms a beauty of itself, and gives even mediocrity a sort of abundance of intention that looks like the wealth of genius. The materials take leave of their materiality, and crowd together into a worship of their own. It is no longer, "let every thing," only, "that has *breath*, praise the Lord;" but let every thing else praise him, and take a meaning and life accordingly. Let column obscure column, as in a multitude of men; let arch strain upon arch, as if to ascend to heaven; let there be infinite details, conglomerations, mysteries, lights, darknesses; and let the birth of a new soul be well and worthily celebrated in the midst of all." [p. 106.]

The same character would equally apply to the extract which we are now about to make, less to expose its viciousness as a composition, than the infidel morality of its sentiments.

"One evening, in August, I saw the whole inside of the Cathedral lit up with wax in honour of the Assumption. The lights were disposed with much taste, but soon produced a great heat. There was a gigantic picture of the Virgin displayed at the upper end, who was to be supposed sitting in heaven, surrounded with the celestial ardours; but she was "dark with excess of bright." It is impossible to see this profusion of lights, especially when one knows their symbolical meaning, without being struck with the source from which Dante took his idea of the beatified spirits. His heaven, filled with lights, and lights too arranged in figures, which glow with lustre in proportion to the beatitude of the souls within them, is clearly a sublimation of a Catholic church. And it is not the worse for it, that nothing escapes the look of definiteness and materiality like fire. It is so airy, joyous, and divine a thing, when separated from the idea of pain and an ill purpose, that the language of happiness naturally adopts its terms, and can tell of nothing more rapturous than burning bosoms and sparkling eyes. The Seraph of the Hebrew theology was a Fire. But then the materials of heaven and hell are the same? Yes; and a very fine piece of moral theology might be made out of their sameness, always omitting the brute injustice of eternal punishment. Is it not by our greater or less cultivation of health and benevolence, that we all make out our hells and heavens upon earth? by a turning of the same materials and passions of which we are all composed, to different accounts? Burning now in the horrors of hell with fear,

hatred, and uncharitableness, and now in the joys or at least the happier sympathies of heaven, with good effort, courage, gratitude, generosity, love? When Dante was asked where he found his hell, *he* answered, "upon earth." He found his heaven in the same place? and no disparagement either to a future state. If it is impossible for the mass of matter to be lost, or even diminished, it seems equally impossible for the mass of sensations to be lost; and it is surely worth while, whatever our creeds may be, to take as much care as possible that what we have to do with it, may be done well, and rendered worth the chance of continuance.*" [pp. 107-8.]

A precious *morceau*, illustrative of the literary puppyism to which we have referred, shall close our extracts from a description of Italian scenery, from the pen of a man, to whom every thing, beyond the sound of Bow Bells, or the limits of the two-penny post, seems new, and miraculous, and delightful.

"Here," as in the Campo Santo, "is a handsome monument, with a profile, to Algarotti, erected by Frederic of Prussia. Pignotti, the fabulist, has another; and Fabroni, the late eulogist of eminent Italians on handsome paper, has a bust so good-natured and full of a certain jolly gusto, that we long to have eat olives with him. In truth, these modern gettings up of renown, in the shape of busts and monuments to middling men of talent, appear misplaced, when you come to notice them. They look in the way. But the old pictures, which they seem to contradict and interfere with, reconcile them at last. Any thing and every thing mortal has its business here. The pretensions of mediocrity are exalted into the claims of the human being. One blushes to deny the writers of amiable books what one would demand for one's own common nature; or to think of excluding a man for doing better than hundreds of the people there, merely because he has not done so well as some who are not there. Pignotti and Algarotti, at last, even harmonize with some sprightly figures who play their harps and their love-songs in the pictures, and who flourished hundreds of years ago, as their readers flourish now; and even the bustling and well-fed amenity of Monsignor Fabroni is but a temporary contradiction, which will be rendered serious some day by the crumbling away of his marble cheeks, or the loss of some over-lively feature. Let him, for God's sake, live in inscription, and look treats in stone." [pp. 109-10.]

What will the world come to! we cannot but exclaim.

* See an ingenious article on this subject in *Tucker's Light of Nature*, which however is not imagined as highly as it might be, or illustrated with as much as he could reasonably have deduced from nature.

Leigh Hunt pronouncing sentence of mediocrity and deposition upon Algarotti and Fabroni: ere long we may expect that some poet of the Lakes will be thrusting the bust of Milton from its pedestal to substitute his own, or that Fitzgerald will modestly expect, that Pope and Dryden should give him place.

We pass over an article or two by another hand, to notice Mr. Hunt's contribution of "Ariosto's Episode of Cloridan, Medoro, and Angelica," introduced by a preface, which we should notice as equally remarkable for its vanity and its affectation, but that it is his.

"It is no great boast to say, that this is perhaps the first time an English reader has had any thing *like* a specimen given him of the Orlando Furioso. Harrington, the old translator, wrote with a crab-stick, and Hoole with rule. (The rhyme is lucky for him, and perhaps for our gentilities: for he provokes one of some sort.) The characteristics of Ariosto's style are great animal spirits, great ease and flow of versification, and great fondness for natural and straight-forward expressions, particularly in scenes of humour and tenderness. What approaches Harrington makes to these with his sapless crutches, or Hoole with his conventional stilts, let those discover who can. Harrington has perhaps twenty good stanzas in his whole work; and he is to be preferred to Hoole, because he has at all events an air of greater good faith in what he does. Hoole is a mere bundle of common-places. He understood nothing of his author but the story. He sometimes apologizes for the difficulty he feels in "raising the style," and when he comes to a passage more than usually familiar, thinks that the most "tolerable" way of rendering it is by doing away all its movement and vivacity. "Most tolerable" it is certainly, and "not to be endured." [p. 139.]

After this, the reader, of course, expects a translation of great strength and spirit, and we shall congratulate him in possessing no ordinary share of patience, if it endures to the end of the eighteen pages which the version occupies. In tameness, doggrel, prosaic lines, bad rhymes and false quantities, we ourselves indeed should be tempted, as to some of its parts, rather to say, with Lord Rochester, "Sternhold himself *they've* out Sternholded." We select a few lines for the purpose of exercising their ingenuity in determining whether they are verse or prose.

"Only as hush'd as possible, and suppressed."—

"Such heart, such love, such nobleness in youth."—

"We must not lose this opportunity."—

"Lest any one should come—I'll push on, I,

- “ And lead the way.”—
“ Much of the night, *at fresco*, in drink and play.”—
“ They had been just made knights by Charlemagne.”—
“ Picking the safest way out that he could.”—
“ After continuing the pursuit all night.”—
“ There was an old forest there in those days.”

We give also a stanza or two, taken pretty much at hazard, as a specimen of the execution of this Beppo-ish version of an episode, which has certainly lost very much of its beauty, in passing through the filtre of Mr. Hunt's translation.

“ Among the rest two Moorish youths were there,
Born of a lowly stock in Ptolemais;
Whose story furnishes a proof so rare
Of perfect love, that it must find a place.
Their names Medoro and Cloridano were.
They had shewn Dardinel the same true face,
Whatever fortune waited on his lance,
And now had crossed the sea with him to France.”

[p. 142.]

“ And now the careful Saracen has put
His sword as true as lancet, in his weasand.
Four mouths close by are equally well shut,
Before they can find time to ask the reason.
Their names are not in Turpin; and I cut
Their lives as short, not to be out of season.
Next Palidon died, a man of snug resources,
Who had made up his bed between two horses.

“ They then arrived, where pillowing his head
Upon a barrel, lay unhappy Grill.
Much vow'd had he, and much believ'd indeed,
That he, that blessed night, would sleep his fill.
The reckless Moor beheads him on his bed,
And wastes his blood and wine at the same spill:
For he held quarts; and in his dreams that very
Moment had fill'd, but found his glass miscarry.” [p. 145.]

“ “ Brother,” said Cloridan, “ we must needs, I find,
“ Lay down our load, and see how fleet we are.
“ It would be hardly wise to have it said,
“ We lost two living bodies for a dead.” ” [pp. 148-9.]

“ O County Orlando! O King Sacripant!
That fame of yours, say what avails it ye?
That lofty honour, those great deeds ye vaunt,
Say, what's their value with the lovely she?
Shew me—recall to memory (for I can't)—

Shew me, I beg, one single courtesy
That ever she vouchsafed ye, far or near,
For all you've done and have endured for her." [p. 158.]

The last stanza is so childishly ridiculous, that we cannot resist the temptation of addressing an extemporaneous namby-pamby imitation of it, to the lover of simplicity, by whom it was penned.

O, Leighey Hunt! O Ex-Examiner,
That pen of thine, say what avails it thee?
The reams of paper thou hast filled with rant,
Say what's their value with posterity?
Shew us—recall to memory, (for we can't,)
Shew us, we beg, one line of poetry,
Or one in prose, on which she will confer
A passing thought, as being fit for her.

Our readers will perceive that some of our rhymes are defective. If they had not been so, they would have presented a very imperfect resemblance to an original, in which we meet with such execrable ones, as "Cloridan, plain, humane,"—"youth, both, soothe"—"stars, farce"—"head, indeed"—"held, shield"—"Paladins, Saracens"—"ancestors, powers,"—"showered, lord, poured"—"underwood, solitude"—"goes, boughs"—"path, breath"—"dead, made"—"had, blade"—"trees, less"—"there, her"—"bewail, steal"—"his, milkiness"—"dittary, tenderly"—"fair, hair"—"languishes, trees"—"breath, with."

With this poetical address we should take our leave of Mr. Hunt, were we not somewhat at a loss, whether four epigrams at the close of the number should be attributed to him, or to Lord Byron; if indeed the honour of their composition ought not to be divided between them. Their literary merit would induce us to refer them to Mr. Hunt, but unhappily, their brutal malignity is to the full as characteristic of his noble colleague. The first is upon the Duke of Wellington, who is represented as ready to cut the throat of his cuntry if she will let him; whilst the three last are bitter and inhuman expressions of delight at Lord Castlereagh having cut his own. One of them shall suffice, to commend its author, whoever he may be, to the execration of such of his fellow-creatures as, with the death of a suicide, in the height of delirium, connect ideas of a different kind to those of levity or joy.

"So CASTLEREAGH has cut his throat!—The worst
Of this is,—that his own was not the first." [p. 164.]

From their sentiments and their conduct, we should think that the authors of the *Liberal* were men much more likely to perish by their own hands, than was the late Lord Londonderry; and should such a fate await them, or either of them, which we hope, however, that Heaven in its mercy will avert, they may find that there is something following the deed, infinitely worse than can result from it here. One of their number was as suddenly summoned to the bar of God as the statesman, whose conduct we in many things condemn, but whose end we cannot but deplore. The survivors may follow as suddenly, they cannot tell how soon. Upon them the death of their friend Shelley, awful as, considering his character, it was, seems not to have produced any salutary impression. It is thus alluded to in the preface, plentifully bestrewn with oaths and impious exclamations, contributing, with other things, to point it out as the production of Mr. Hunt, who is, we presume, the acting editor of the *Liberal*, as he formerly was of the *Examiner*.

“Italian literature, in particular, will be a favourite subject with us; and so was German and Spanish to have been, till we lost the accomplished scholar and friend who was to share our task; but perhaps we may be able to get a supply of the scholarship, though not of the friendship.” [p. 7.]

“The other day, when one of the noblest of human beings, PERCY SHELLEY, who had more religion in his very differences with religion, than thousands of your church-and-state men, was lost on the coast of Italy, the *Courier* said, that “Mr. PERCY SHELLEY, a writer of infidel poetry, was drowned.” Where was the liberality of this canting insinuation? Where was the decency, or, as it turned out, the common sense, of it? Mr. SHELLEY’s death by the waves was followed by LORD CASTLEREAGH’s by his own hand; and then the cry is for liberal constructions! How could we not turn such a death against the enemies of Mr. SHELLEY, if we could condescend to affect a moment’s agreement with their hypocrisy? But the least we can do is to let these people see, that we know them, and to warn them how they assail us. The force of our answers will always be proportioned to the want of liberality in the assailant. This is a liberality, at all events, upon which our readers may reckon.” [pp. 11, 12.]

This fearful threat shall not, however, deter us from speaking as we think; in the cause of Truth, Religion, and Morality, we fear neither Lord Byron nor Mr. Hunt. We have spoken of Mr. Shelley as an infidel poet, a title which he must have gloried in, or he would not have left the record of his Atheism inscribed upon one of the sub-

limest objects of creation. Nor has the company in which he lived, nor the labours to which the latest exertions of his noble mind were zealously devoted, given us a more favourable opinion of his character or conduct. We rejoice not at his death, but deplore it; for ere he departed hence, most earnestly should we have wished him to have become other than he was. To us, indeed, the death of this unhappy man is fraught with circumstances which demand some further notice than is contained in the following affected allusion to it, from one of his companions.

“I was so taken up, on my arrival at Pisa, with friends and their better novelties, that I forgot even to look about me for the Leaning Tower. You lose sight of it on entering the town, unless you come in at the Lucca gate. On the Sunday following, however, I went to see it, and the majestic spot in which it stands, with Mr. Shelley. Good God! what a day that was, compared with all that have followed it! I had my friend with me, arm-in-arm, after a separation of years: he was looking better than I had ever seen him—we talked of a thousand things—we anticipated a thousand pleasures — — — I must plunge again into my writing, that I may try to forget it.” [p. 103.]

If, however, Mr. Hunt is a man of the feeling and reflection to which he pretends, this event will not be so unceremoniously dismissed, but will haunt him in his solitary hours, and compel him to pause ere he gives utterance to those impious sentiments, on which, at least it is possible, that his friend may have been mistaken, and he may be mistaken also. The contributions of Mr. Shelley to the work, in which he was to have taken so principal a share, are, a German Apologue on the Graces, difficult to understand, and not worth the trouble of understanding, and a Translation of the May-day Night scene in the Faust of Goëthe, a witch extravaganza, highly lauded by Mr. Hunt in the prefatory note by which he introduces it; but in our judgment undeserving the trouble bestowed upon its translation. It is preceded by a notice in the editor's peculiar style,

“We have sometimes thought, “say she,” of attempting a work, in which beasts and birds speak, not as in *Æsop*, but as they might be supposed to talk, if they could give us the result of their own actual perceptions and difference of organization. Goëthe would handle such a subject to perfection.” [p. 122.]

This short passage is extracted here, to enable us very earnestly to recommend to Mr. Hunt the execution of this

original design, as a substitution for the career of liberalism, political, moral, and religious, which he is about to run, assuring him, as we most unfeignedly do, that in our estimation, not Goëthe, nor any other man, can be better qualified to give a natural expression to the perceptions of certain birds, four-footed beasts, and creeping things, than he is; though, to avail ourselves of one of his delightful new expressions, a regard to "our gentilities," prevents our naming those best adapted to his capabilities.

From the preface to the present work we fear, however, that neither his purposes, nor those of his colleagues, are quite so harmless; and that the public may be informed of what they really are, we shall quote a passage or two, containing in every line demonstrative evidence of the editorial hand of Hunt.

"But we are forced to be prefatory, whether we would or no: for others, it seems, have been so anxious to furnish us with something of this sort, that they have blown the trumpet for us; and done us the honour of announcing, that nothing less is to ensue than a dilapidation of all the outworks of civilized society. Such at least, they say, is our intention; and such would be the consequences, if they, the trumpeters, did not take care, by counterblasts, to puff the said outworks up again. We should be more sensible of this honour, if it did not arise from a confusion of ideas. They say that we are to cut up religion, morals, and every thing that is legitimate;—a pretty carving. It only shews what they really think of their own opinions on those subjects. The other day a ministerial paper said, that "robes and coronations were the strongholds of royalty." We do not deny it; but if such is their strength, what is their weakness? If by religion they meant any thing really worthy of divine or human beings; if by morals, they meant the only true morals, justice and beneficence; if by every thing legitimate, they meant but half of what their own laws and constitutions have provided against the impudent pretensions of the despotic,—then we should do our best to leave religion and morals as we found them, and shew their political good faith at least half as much respect as we do. But when we know,—and know too from our intimacy with various classes of people,—that there is not a greater set of hypocrites in the world than these pretended teachers of the honest and inexperienced part of our countrymen;—when we know that their religion, even when it is in earnest on any point (which is very seldom) means the most ridiculous and untenable notions of the DIVINE BEING, and in all other cases means nothing but the Bench of Bishops;—when we know that their morals consist for the most part in a secret and practical contempt of their own professions, and, for the least and best part, of a few dull examples of something a little more honest,

clapped in front to make a show and a screen, and weak enough to be made tools against all mankind;—and when we know, to crown all, that their “legitimacy,” as they call it, is the most unlawful of all lawless and impudent things, tending, under pretence that the whole world are as corrupt and ignorant as themselves, to put it at the mercy of the most brute understandings among them,—men by their very education in these pretensions, rendered the least fit to sympathize with their fellow men, and as unhappy, after all, as the lowest of their slaves;—when we know all this, and see nine-tenths of all the intelligent men in the world alive to it, and as resolved as we are to oppose it, then indeed we are willing to accept the title of enemies to religion, morals, and legitimacy, and hope to do our duty with all becoming profaneness accordingly. God defend us from the piety of thinking him a monster! God defend us from the morality of slaves and turncoats, and from the legitimacy of half a dozen lawless old gentlemen, to whom, it seems, human nature is an estate in fee.” [pp. 5—7.]

If this is not a threat of attacking whatever men in general hold most sacred, and in itself an undisguised attack upon the altar and the throne, we know not how the intimation of such a purpose can be conveyed. By whom it is announced, no one can read the following piece of bombast, and be for a moment at a loss to determine.

“Be present then, and put life into our work, ye Spirits, not of the GAVESTONES and the DESPENSERS, but of the JOHN o’ GAUNTS, the WICKLIFFES, and the CHAUCERS;—be present, not the slaves and sycophants of King HENRY the Eighth (whose names we have forgotten) but the HENRY HOWARDS, the SURREYS, and the WYATTS;—be present, not ye other rascallions and “booing” slaves of the court of King JAMIE, but ye BUCHANANS and ye WALTER RALEIGHS;—be present, not ye bed-chamber lords, flogging boys, and mere soldiers, whosoever ye are, from my Lord THINGUMEE in King CHARLES’s time, down to the immortal Duke of WHAT’S-HIS-NAME now flourishing; but the HERBERTS, the HUTCHINSONS, the LOCKES, the POPES, and the PETERBOROUGHs;—be present, not ye miserable tyrants, slaves, bigots, or turncoats of any party, not ye LAUDS or ye LAUDERDALES, ye Legitimate Pretenders (for so ye must now be called) ye TITUS OATESSES, BEDLOWS, GARDINERS, SACHEVERELLS, and SOUTHEYS; but ye MILTONS and ye MARVELLS, ye HOADLEYS, ADDISONS, and STEELES, ye SOMERSETS, DORSETS, and PRIORS, and all who have thrown light and life upon man, instead of darkness and death; who have made him a thing of hope and freedom, instead of despair and slavery; a being progressive, instead of a creeping creature retrograde:—if we have no pretensions to your genius, we at least claim the merit of loving and admiring it, and of longing to further its example.” [p. 8.]

The only remark we make upon this precious invocation is, that the Editor of the *Liberal*

May call spirits from the vasty deep.
But will they come when he doth call?

We fancy not; as he will discover to his cost, if he should be mad enough to attempt creeping into the skins of any of the literary lions he has named. We should be at no loss to distinguish his braying from their roar. And here we turn us, to take our leave of him, we hope not again to meet in the prosecution of his present plan. We say *his* plan, because we have reason to believe that it originated with him, and that Lord Byron has joined him in its execution, partly that it offered a channel for publishing productions with which he has found that no respectable bookseller will associate his name, but principally, we are willing to believe, from the more charitable motive of giving bread to a necessitous man; necessitous, because his vanity has led him to devote talents, which in a humble walk of life might have rendered him respectable, and procured him a competency, to a daring and futile attempt at laughing men out of their religion, and establishing a code of anti-christian morality upon its ruins; a course this, which, however flattering its early returns may be, will, when the charm of novelty is worn off, utterly disappoint the expectations of those who foolishly engage in it. This we apprehend Mr. Hunt has found ere now; this Lord Byron is daily finding, though we know that he is too proud to acknowledge it; but the smaller sums which will hereafter be offered him for his very best productions—the refusal of his old publisher to purchase even for publication with but a printer's name upon the title-page, those, which morally speaking, are the worst—and the severe, though long slumbering, censure of the leading Reviews on his impurities and impieties, wrung from them as they have been by the fear, that the indignation of the public at their silence should ruin the sale of their own journals; all these things, in spite of his ridiculously affected scorn of the world, and the world's thoughts, must convince,—painfully convince him, that his four last publications have done more injury to his reputation, than years of laborious exertion in a better cause can repair. The two volumes of *Don Juan*, and *Cain*, effected this by their gross immorality and impiety, superadded to which, the *Liberal* has inflicted as deep a wound by its stupidity.

On the subject of prosecuting libels, such as we have

now before us, from the pen of a peer of the realm, we have said our say in the last number of our work, and wait patiently its operation, contenting ourselves in the meanwhile with a very few additional remarks. If Lord Byron's licentious and irreligious publications are longer to escape with impunity, the farce of prosecuting, bringing up for judgment, fining and imprisoning, such needy and half-starved wretches as Carlile, little Waddington, and Mary Anne Wright, libellers for a crumb of bread, and venders of infidelity and sedition, because they know not how, even at its present low price, to purchase a beef-steak, cannot too soon be given up; lest, from the gross and flagrant partiality of these proceedings, an impression should be made upon the public mind unfavourable to that pure and equal administration of justice, of which we, with reason, are wont to be so proud. On the other hand, should that impunity be in any measure attributable to imbecility, or want of nerve in the present public prosecutor, no time should be lost, (and an opportunity will speedily occur, of effecting a change neither disadvantageous to his character, nor injurious to the public, for a better judge, it is agreed on all hands, that few men could make,) in giving an office requiring eloquence as well as learning, vigor no less than judgment, to another. The Liberal falls peculiarly within his province; if he does not attack it, we shall begin to think he dare not,—and if so, he ought not to hold the post of Attorney General another hour. We turn, however, from him to its authors. It is said that Lord Byron has already discovered, that his new colleague is a great *bore*. We could have told him as much before he saddled himself with his company; but if they publish no more blasphemy and ribaldry, they may enact the noble Patron and the sycophantic dependent for their own benefit as long as they think proper—we shall leave them to their fate.

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1. *Biblical Fragments, &c.* By Mary Anne Schimmelpenninck, author of "A Tour to Alet;" "Demolition of Port Royal;" "Theory of the Classification of Beauty and Deformity," &c. &c. 2 vols. post 8vo. Lond. 1821-2. Ogle and Co. pp. 317, 334.
 2. *Observations on the Idiom of the Hebrew Language, respecting the powers peculiar to the different Tenses of Verbs, and the communication of power from governing Verbs to*

subordinates connected with them. . By Philip Gell, M.A. Curate of Matlock, and Chaplain to the Right Hon. Viscount Galway. 2d edition. 8vo. 1821. pp. 101.

IF, in consequence of finding that our remarks on the former of these works are not remarkably laudatory, any body should imagine that we have an objection to female authorship, or learned ladies, we must protest, *in limine*, that we are privately, and, when occasion requires, publicly, quite heroic in our defence of their attainments of every kind, as well literary as ornamental; and really do not see why a lady should not read Virgil as well as Waverley. Indeed, we are seriously of opinion, that a boarding-school education for young ladies should include within its plan their instruction in some branches of useful knowledge now wholly omitted, and which are commonly supposed to belong exclusively to the other sex. The misfortune of it is, not so much that they are excluded from the literary domain by the prevalent opinion of its being an inappropriate sphere, as from the real incompetency of those to introduce them to its attraction and diversified scenes, who have undertaken the guidance of youth; hence it is to all intents and purposes inaccessible. And here we cannot help adverting to one of the greatest evils of the day. Owing to the commercial embarrassments produced by a long and disastrous war, the daughters of persons once in a state of opulence, or at least of external respectability, but who have been precipitated, by the failure of their fortunes, or of their speculations, into the gulf of bankruptcy, having no other apparent or calculable resource for a livelihood, befitting their general habits, and the society to which they have been introduced in happier days, resort to the scheme of setting up a school—not so much for the instruction of the rising generation, as for procuring the necessary means of self-subsistence. In all cases it is most laudable for those who are born to poverty, or reduced from opulence, to cultivate their own powers, and employ their time and talents, rather than to depend on the precarious bounty, the waning friendship, or the forced and reluctant aid of others, for support, and to dream away existence in a state of inglorious listlessness and inactivity; and it is gratifying to find, in some few instances, that individuals, placed by the providence of God in the predicament to which we have alluded, either by the faults or misfortunes of their relatives, have proved themselves eminently qualified to commence estab-

lishments for the tuition of youth, and have, with admirable success, worked up the rich materials of an early efficient education, and devoted a well-disciplined mind and heart, to subserve the interests of children, as well as to secure for themselves an honourable provision: but these instances are rare—the very large majority are mere female adventurers, whom we do not blame for attempting to procure the means of support, but for attempting it in the worst, the most decidedly objectionable mode—objectionable, because of their real and surely *conscious* incapability, and which nothing could induce them to attempt, were it not an undue estimate of themselves, the recommendation of injudicious friends, an insubmissive state of mind with regard to the dispensations of Providence, or an undervaluation of the importance of education. There are plenty of “Seminaries,” “Academies,” “Boarding Schools,” “Institutions,” “Establishments,” or by whatever other descriptive terms they may be designated;—but where is the mind cultivated? where is solid instruction communicated? where is sound wisdom imparted? where are wholesome knowledge and true learning given?—The lady of fallen fortunes knows full well, that by employing the dancing-master, the flower-painter, the music-master, and so forth, she can accomplish, at any rate for herself, the work of modern education, adding only, for her own department, or her daughter's, a *little* needle-work, a *little* geography, and a *little* of the use of the globes. And so inefficient is the general mode of instruction, in all that relates to what is substantially valuable, that it is nine chances to one, if, having *finished* her education, the fair damsel does not come forth almost totally ignorant of every thing but what relates to mere embellishment and tinsel—a proficient in comparative trifles—a dunce in real knowledge. We make these observations from a deep conviction of the importance of female education, and an equally deep conviction, that in the present day it is substantially neglected; and so far therefore from exploding the doctrine of female learning, we are, as we have stated, its heroic advocates—*heroic* we may well term it, for, in defiance of argument, and experience, and common sense, the multitude will still maintain and ridicule every dissentient from the sentiment, that the proper sphere of a woman's knowledge, is simply culinary and domestic. In defiance, however, of existing prejudices, we aver that it is not quite sphere enough for women of sense and intellect to make plum-puddings for the laughing philosophers.—

Here we must stop, and check our excursive pen, which is in proper trim to write about a dozen pages more on this interesting topic. We must not, however, quite forget Mrs. Schimmelpenninck.

This lady states, that a few of the notes which she has been accustomed to put down in her Bible as private memoranda, are now transcribed and published under the title of *Biblical Fragments*, "with a view to encourage amongst her own sex a taste for scriptural reading." This is indeed exceedingly laudable, and we should feel happy to promote the same good object. It would be no discredit to any lady to be found reading the Greek Testament and Hebrew Bible, (for to this Mrs. S. refers) provided she did not omit the ordinary duties of domestic life; and it is a most pious and benevolent purpose to allure her countrywomen to similar studies.

The reader may judge of the critical and theological sagacity of our authoress, if we introduce any one of her explanations, as they are all constructed upon a similar principle. We instance Gen. i. 1. *In the beginning*, or, as she remarks, the Hebrew בראש, *beraisheeth* may be more literally translated, *in the HEAD*, referring, as the fathers considered it, to Jesus Christ; *God created*, ברא אלהים, *baaraa elokeem*, literally, *The covenanters on oath he created—the heavens and the earth*. The former word is stated to be in the dual number, meaning both the material heavens and the eternal or spiritual ones: the latter literally signifies the *runner* or *revolver*. So that Mrs. Schimmelpenninck's translation of the verse would be, "*In the head, the covenanters on oath he created, the two heavens and the revolver.*" And upon this construction she founds the doctrine of the Trinity, and maintains the scientific accuracy of the inspired historian: "At the time the Scriptures were written, the earth was generally supposed to be the centre of the system, and the sun to move round it. How can we account for the philosophical truth of expressions in sacred writ, but by admitting that it is indeed, as it professes to be, the word of that God who created all things, and who therefore well knew their construction?" So then, we are to infer that the Bible is the word of God, because it speaks an accurately philosophic language: whereas we are prepared to maintain the very reverse, and to found one of its claims to reverence, and to establish one branch of the argument for its inspiration, as forcibly and wisely adapted to the circumstances of man, and the immortality of its predestined

circulation, upon the fact that it does not speak a philosophical, but a popular language. It is a teacher of the ignorant, an instructor of babes; and presupposes no knowledge, either philosophical or moral, in those whom it addresses. In order to convey higher and more essential truths than the best human science can reach, it is necessary to employ a language that is intelligible to every mind, and that disdains, so to speak, the trammels of scientific accuracy, which, to plain and unenlightened understandings, would preclude the communication, or at least obscure the glory, of those great truths which he who never ran the paths of science, may read and comprehend. Mrs. Schimmelpenninck is completely unfortunate in her derivations. "This name," she says, "for *earth* literally means the *runner* or *revolver*: from *רץ*, *raatzah*, he ran;" and refers to Parkhurst. Now it happens, that *ratzah*, or, as our authoress chooses to read it, *raatzah*, signifies—not to *run*, but to *be pleased with*, to *like*; also to *acquiesce in*. Our learned lady was thinking of *רץ*, which means undoubtedly to *run*, to *move swiftly*; and also, to *drive one thing against another*, to *dash*, or *break in pieces*. Hence, as a noun with a formative *n*, *רצו*, the *earth*. Whether Parkhurst justifies the author's etymology may be easily ascertained by quoting his words: "Various etymologies have been by learned men proposed of this word: the most probable seems to be that which derives it from *רץ*, *breaking in pieces*, *crumbling*. The matter of pure earth, says the great Boerhaave, appears *friable*, that is, *crumbling*, so long as it continues under the observation of our senses, as it always readily suffers itself to be *reduced to a fine powder*." "And it is manifest," continues Parkhurst, "that on this remarkable property of *earth*, its answering the end of its creation, or its usefulness in continually supplying the waste of vegetable and animal bodies, must depend; and it is not improbable that the Greek name *χθών*, from Heb. *רץ*, to *pound*, to *beat to pieces*; the Lat. *terra*, from *tere*, to *wear away*; and the Eng. *ground*, from *grind*, all arrive at the same etymological reason." Hence it is sufficiently obvious, that Mrs. S. has *run* beyond the bounds of sober and legitimate criticism, to find her *revolver*; and her fine theory of the philosophy of inspiration is *broken in pieces*.

As a tolerably fair specimen of the mode of criticism adopted in this little volume, we give the following extract:—

"JESHURUN.

"DEUTERONOMY, xxxii. 15.

"But Jeshurun waxed fat and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness: then he forsook God which made him, and lightly esteemed the Rock of his salvation."

"THE word *Jeshurun* comes from יָשָׁר, *YASHAR*, *he was upright*, with a formative נ, *NOON*, suffixed, to turn it into a substantive. Its translation is *uprighted* or *made upright*; and the word is the counterpart of *Israel*, which is derived from יָשָׁר, *YASHAR*, *he was upright*, and אֱלֹהִים, *EL the Mediator*, or *Interposer*, or *God*, alluding to the church, as standing in the uprightness of the Mediator. Both these names then, *Israel* and *Jeshurun*, belong to the church of *God*. *God* puts upon her the name of *Israel*; seeing she is accounted upright before *God*, in the righteousness of the Mediator.

"Before men, the church is called *Jeshurun*, or *made upright*; because she henceforward shews forth the praises of Him who hath redeemed her, and washed her in his own blood, by an outwardly upright walk and conversation, shining as a light in the midst of a crooked and perverse generation; for where faith is real, it must work by love. Believers have not only the command, *Matt. v. 16:** but, when the tree is good, the fruit must be good likewise; for *by its fruit ye may know them*. Thus, as the merits of Christ, imputed to believers, are their sole justification before *God*; as the apprehension of the merits of Christ by faith, is the sole justification to the believer's conscience; so the fruits of faith are his sole justification in the eyes of his fellow men.

"May we, indeed, who are happy enough to be of the *Israel* of *God*, being freely justified by his grace through his merits—so walk, as to let Christ our light shine before men; that they,—seeing our good works, and at the same time being fully sensible of the deep corruption of our hearts, and of our entire inability of ourselves to do them—may alone glorify our Father which is in heaven, and see the glory of his salvation, and the privileges of those who have the unspeakable favour to call him *Abba*, Father: and his unbounded mercy to those, *who though poor, he hath raised out of the dust, and though needy, he hath lifted from the dunghill, and set with princes of his people*;—whom he hath appointed a chosen generation, a royal priesthood, an holy nation, a peculiar people, in order that they should shew forth the praises of Him, who hath called them out of darkness, into this marvellous light!" [pp. 142-4.]

Our readers shall now be indulged with another citation, in order to give the authoress an opportunity of exhibiting her metaphysical genius. Should they be profound enough

* "Let your light so shine before men, that seeing your good works, they may glorify your Father which is in heaven," *Matt. v. 16.*

to comprehend it, we congratulate them, for it is more than we dare profess to do.

“The revelation which informs us that *we are citizens of Mount Zion, the city of the living God*, and which unfolds the wondrous mystery of the cross, and the astonishing Christian scheme, affords scope abundantly for the fullest exercise of all the highest reflecting faculties. What concatenation of cause and effect does it unfold! what a wondrous fund of comparison, between things natural and things spiritual! what a mine of investigation does it discover! and every discovery of truth here brings with it an accession of love! All the resisting propensities of destructiveness, of combativeness, which formerly grovelled on earth, are now used to destroy that evil self they before defended: and become champions of the truth, instead of the instruments of hatred, error, and ill-will. The faculties of calculation, of order, &c. &c. which formerly moved in the service of self, are no longer set to work by an ill-understood covetousness; but, by benevolence, and a thousand well-understood institutions of philanthropic economy, succeed to the sordid accumulations of selfish gain. The same faculties of wandering, and ready perception and imitation, which, inspired by self, led the wandering gipsy from clime to clime, under a thousand characters of imposition, inspired by benevolence and veneration, send the indefatigable missionary from clime to clime, on errands of love; and in his journeyings, from the Esquimaux to the fens of Surinam, from the barbarous Indian to the civilized Persian, enable him to become, like St. Paul, *all things to all men, that he may win some*. The same perceptive faculties of form, of colour, of music, &c., which, inspired by human ideality, so continually chain the lovers of the fine arts down to earth, become, by the parabolic style of writing, the very means of lifting the soul of the believer to heaven. Every earthly object, which the natural man desecrates, as the means of expressing and decorating human passions, the book of God consecrates, by rendering the vivid type of heavenly truths. To the Christian, all the earth reflects heaven. All which is visible is the type of that which is invisible; and temporal things, touched by the alchymy of Scripture explanation, become at once holy and spiritual. And the perceptive faculties being the most early developed in children, so God has supplied the earliest age with this vast magazine of living spiritual types, and with a treasury of holy associations and instructions, which no believing parent will fail to apply; knowing that feelings connected with sensible associations are ever strongest. And last, though not least, we add, that the parabolic style of Scripture is eminently calculated not only to spiritualize the perceptive faculties, but the ideality of man: and by thus doing, she converts into the most powerful auxiliaries of holiness, the most dangerous instruments of human passion. The ideality, whilst the slave of human perception and passion, is ever chaining man down to earth with

gilded cords, or presenting one vain phantom after another to his ever renewed, but disappointed chase. But when ideality is once inspired by the Spirit of God, the case is altered: she then starts up from earth, not a demon, but an angel, in her native magnitude. She it is, who gives wings to the soul, to bid her contemplation to soar from earth to heaven. She it is, whose faithful and vivid mirror reflects back the invisible realities and joys of heaven, to those yet groaning in misery on earth. How often has she gladdened the heart and lighted up the eyes of the wretch, pining in a dungeon on earth, with the bright (but not more bright than true) vision of heavenly joy! How often has she annihilated the pain of the martyr, by transporting his mind with the rack on which he lay, to the glory in which he should soon participate! How base is ideality, when she is the magic painter of human passion! how exalted, when the vivid painter enlisted in the service of divine truth! Then indeed does she resume the exalted post of giving permanence to spiritual joy, in defiance of temporal sorrow." [pp. 59—62.]

One more pretty morceau :—

"Thus every page of the Bible must be in some respect altered before *one fatal error* can find legs to stand on. It is by this means that every part of the divine record is dovetailed into one solid mass, and trenelled down, as it were, on Christ the rock of ages; so that no storm, however furious, can ever more wash away any part of the light-house, without tearing up the whole. Hence the literal sense of Scripture, even down to the most minute circumstantial detail, acquires dignity, importance, and sanctity, by being the conveyance, by bearing witness to, and being interpreter of that spiritual truth, which is alone that living and eternal reality, without which the letter would be a mere dead, dry, and unavailing husk." [p. 48.]

It will be seen that the preceding part of our critique has an exclusive reference to the first volume of *Biblical Fragments* published by our authoress; nor, when it was written, had we any apprehension of a second. Observing, however, advertisements to this effect, the printing of our remarks was suspended, that we might have an opportunity of verifying, or of correcting, our statements. With every wish to render justice, and even mercy, we undertook an investigation of the merits of the more recent volume, and most happy should we have deemed ourselves, had it been possible to have given it a high, if not an unqualified commendation; but we perceive clearly, that although we here find something to approve, yet we are at entire issue with Mrs. Schimmelpenninck on certain points of the utmost practical importance in the interpretation of Scripture. A specimen or two of the criticisms contained in this second volume

may well precede our few concluding observations. In remarking on Isaiah vii. 1—16. Mrs. S. with rather too much of a vaunting air, states, that the force of the very important prophecy contained in the 14th, 15th, and 16th verses, has been weakened, and the sense rendered obscure, by the English translation. She discovers that the definite, article before the word *virgin*, ought to be translated otherwise than it is; and that it should be *the* virgin, and not *a* virgin. Now this struck us as a very fair critical correction, and we were, in our forgetfulness, giving our authoress all the credit of it, when our eye unluckily saw inscribed on one of the octavos in our library, *Lowth's Isaiah*, where we find the same rendering. Our objection therefore is, that that is given as original which is not so. We surmise, however, that it was not taken from Lowth, because, had the writer consulted that well-known biblical critic, the probability is, that she would have discarded her new translation of the prophecy, which she gives thus :

“ *The Lord himself shall give you a miraculous sign; Behold, THE virgin shall conceive and bear a son, and shall call his name Emmanuel, or God the Redeemer with us. Butter and honey shall he eat, that he may know how to refuse the evil, and to choose the good: for before THIS lad shall know how to refuse the evil and choose the good, &c. &c.* Which passage being explained according to the literal Hebrew, would bear the following paraphrase, *Behold** THE (promised, though hitherto mysteriously concealed) *virgin shall bear a son†*, (a builder up and a repairer,) *and shall call his name GOD,‡* (the Saviour and the Redeemer) *with us.|| Butter and honey* (the ordinary food of children literally, and the fatness of the divine promises and the distillation of divine grace spiritually) *shall this child eat*, (who shall be both truly the son of man, and participating in the necessities of an actual humanity, and likewise endowed with the effusion of the Spirit without measure. He shall eat of this rich food, in its spiritual sense, otherwise it would

* The hay yedooang referring to a specific virgin, viz. the promised one; the word נִרְמָזָה, *a virgin*, meaning also a thing concealed or kept secret, a mystery.

† The word בָּנִין, *BAIN*, a son, means a builder-up and repairer; Christ was eminently such to the human race.

‡ The word *El*, or *God*, meaning an interposer, protector, or rescuer.

|| That the butter and boney here spoken of must be understood both literally and spiritually, is obvious; because, if understood spiritually only, it would be no prophecy of the humanity of this child, called *God with us*. If restricted to its literal sense, it could not be any means of teaching how to discriminate between good and evil.

not produce the effect ascribed to it of teaching him) *that he may know how to refuse the evil and to choose the good*; he shall eat the same food literally, that being truly made a man, being tempted in all points like unto those, whom he is not ashamed to call his brethren; he may at the last great day, when the Son of man shall come in the clouds of heaven, with glory, as the final Judge, know fully how to refuse the evil, and to choose the good; to separate between the goats and the sheep: because, having the spirit of a man, he knows the things of a man, and knoweth what is in man." [pp. 225-6.]

Here the word "*miraculous*" is an interpolation, the same may be said of "*or, God the Redeemer with us*;" the old rendering, "*that he may know how to refuse*," &c. throws obscurity on the whole, as Lowth fully proves, whose notes on the passage are eminently worthy of consultation, and whose admirable translation we are tempted humbly to recommend to the attention (we will not say adoption) of Mrs. S.

"Therefore Jehovah himself shall give you a sign:
Behold the Virgin conceiveth and beareth a son;
And she shall call his name Immanuel.
Butter and honey shall he eat,
When he shall know to refuse what is evil, and to choose
what is good."

Mrs. S. after referring to the well-known practice amongst the Orientals, of wearing loose garments, and the disentangled situation of the right hand, interprets Eccles. 10. 2. "A wise man's heart is at his right hand; but a fool's heart at his left," as signifying, that the heart of the single-minded Christian is kept disentangled from earthly things, and is therefore at all times ready for the Master's use. But the heart of the fool, or *unsingle*-minded disciple, is involved in so many cares, and is so occupied in its fast hold of situation in life, learning, society, and temporal comforts, that it is never ready." But this is no explanation of the *heart* being *at* the right hand in one case, and *at* the left in the other; and therefore all the additional observations about the comparison of external habits and comforts to garments, the colour and shape of garments among the Jews, the eating of the typical passover with the *loins girt*, &c. &c. seem departures from sober criticism, and in fact, in either method of interpretation, quite extraneous. The term *heart* in this passage, as in many others, appears to signify the *judgment* or *understanding* of man. The right hand is the hand commonly employed in labour, and used with the

greatest readiness and skill; the *understanding* or *judgment* therefore being *at the right hand*, means, it is skilfully and beneficially employed; whereas a fool, or unwise man, neglects his proper business, and uses not his faculties to any good purpose—all his skill, if he possess any, is in the wrong place. This proverb is thus at once obvious in its meaning, and appears to be deduced from an extensive knowledge of men and things.

We had intended to examine the statements respecting Mary the mother of Jesus, of whom our authoress says, that “whilst she is literally that blessed and highly favoured woman whose seed should bruise the serpent’s head, she is likewise, in a spiritual sense, the especial type of that still more favoured virgin, the spiritual woman, the church, the spouse of Christ; to whom that prophecy (Blessed art thou amongst women, &c.) applies, in a still more exalted and distinguished sense:”—but a fear of extending our criticism on this work to a disproportionate length, and the conviction that we have already furnished an ample specimen of Mrs. S.’s principles and plan of criticism, we desist.

With the piety so profusely scattered over these pages, we cannot but feel satisfied, and of the sincerity as well as benevolence of the professed design, to allure females to the critical study of the inspired writings, we are fully assured. That Mrs. S. is laudably attached to the Hebrew language, and has probably made some proficiency in it, we are also willing to allow, and would urge her future prosecution of this important branch of knowledge. But we cannot help expressing our regret at the *application* of her attainments in Oriental literature. She finds a significance in the Hebrew names, the bestowment of which, on persons and places, is frequently of the nature of pious memorials, monumental inscriptions, or historical records. As such, the investigation of their literal meaning is both a pleasing and profitable employment; but when from their real and original design, we are led to affix other and recondite meanings, of which no hint is contained in the Scripture itself, we cannot help apprehending that it is a dangerous and unwarrantable procedure. The same consideration may be applied to the interpretation of types and allegorical allusions. That the types and allegories of Scripture are numerous, and preeminently beautiful, we admit. While adhering to those types and allegories, we do well; but when engaged in manufacturing others, out of the plain

materials of Scripture history, we are certainly deviating from the course of sound criticism—the *heart* is not at the *right-hand*, and though we may be accounted *ingenious*, it cannot be avèrrèd that we are *wise*. The *reason* on which our opinion is founded is simply this—that if every fertile imagination, or every fanciful mind, be permitted to make any passage of Scripture *allusive* or *allegorical*, the real meaning of the whole might be at length obscured, if not entirely lost; and consequently the only *safe* method is to adhere to the obvious truth, and consider Scripture as its own best interpreter. The great object of biblical researches should unquestionably be, to ascertain the *meaning* of Scripture: having done this, we must be satisfied and grateful. Nor need we wander into extraneous inquiries or fanciful interpretations, in total violation both of taste and decorum, when we recollect that “all Scripture” being given “by inspiration of God,” is “profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to all good works.”

Mr. GELL's performance, though connected with Hebrew literature, and we have therefore classed them together, is of a different description from that of Mrs. Schimmelpenninck. It is not, however, for the purpose of any elaborate disoussion of its subject, or of its particular merits, that we have inserted its title at the head of this article, but chiefly with the view of giving it in a few words our general recommendation, and of thus stimulating the leisurely and the laborious to a further investigation of the principles of Hebrew philology. A mind properly constituted, and piously inquisitive, will not, if it can be avoided, rest satisfied with a cursory knowledge of the original languages of Scripture, or with such an acquaintance with their principles, and the theory of their grammatical construction, as may merely enable the individual to verify the reported general accuracy of the common translation; but, provided his habits and opportunities be such as to render it practicable, he will feel every inducement to extend his researches beyond the surface, and explore the recesses beneath, the treasures that lie concealed from the eye of ordinary observation, and will hail with gratitude every sensible and well-directed attempt to bring them to light. On this ground we cannot but approve our author's investigations; and we deem them, in some considerable degree, successful. He remarks very justly, that the subject may appear to some

not very important;—*an idiom*, without the knowledge of which, the holy Scriptures have for ages been well enough understood, and which therefore can hardly be supposed to repay the labour of much inquiry concerning it. But certainly every thing which tends to illustrate, and especially to *define* the meaning of the language in which truth is conveyed to us, is of no inconsiderable value. And if it should appear, that this idiom, when ascertained, reduces the confusion and uncertainty arising from the supposed convertibility of the forms of the Hebrew verbs, to order and precision—that it not only allows, but requires that each of them should maintain its own determinate meaning without ambiguity—that, in many cases, it fixes the doubtful interpretation of words and sentences, and corrects erroneous translations, in accordance with the incontrovertible sense and truth of other parts of Scripture—that it particularly exhibits the Hebrew as a language more simply and correctly suitable to the nature of things, and the great Author of nature, than any other known language appears to be—that the natural right and extent of its authority, in preference to that of other theories, is manifested by the generality of its applicability, and the fewness of exceptions;—if these things characterize the idiom in question, it cannot be an unimportant subject, nor unworthy of the attention of the christian scholar. The author pleads also, in behalf of his system, that it requires no reference to foreign tongues for illustration, but solicits adoption solely on the ground of its own natural features, and the accuracy of translation which it demands; and it tends to prove the language to be independent of the points, and to shew its native force and simplicity.

After several introductory observations, the following *theorem* is given, as not only accounting in the most simple way for every thing that is true in the multiplied rules and exceptions which have generally been advanced upon this subject, but as rectifying the errors which some of those rules produce, and supplying what they leave defective:—“When two or more verbs are connected in Hebrew, the leading or governing verb expresses the absolute and general time to be understood throughout the series; and the subordinate verbs are, in this respect, elliptical: they have the temporal power of the governing verb, by an ideal communication implied in them; but relative time, or some other additional meaning, is generally expressed by their own proper power; and sometimes the modal or the personal

power of a governing verb is also understood in them." Having given a complete explanatory statement of the idiom in all its bearings, our author proceeds to some illustrative examples: we select the following, which is among the shortest, for the sake of shewing his mode of representing the subject; and we omit the *Hebrew*, which of course the learned reader has before him, introducing only our author's translation.

"Gen. iii. 8.

- "8. And they heard the voice of JEHOVAH ALEHIM walking in the midst of the garden, in the cool of the day:
And the man and his wife hid themselves from the face of JEHOVAH ALEHIM, amongst the trees of the garden:
"9. And JEHOVAH ALEHIM called unto the man,
And said to him,
"Where art thou?"
"10. And he said,
"I heard Thy voice in the garden,
"And I was afraid, because I was naked;
"And I hid myself."
"11. And He said,
"What has discovered to thee that thou wast naked?
"Hast thou eaten of the tree, of which I commanded thee
"not to eat?
"12. And the man said——

"Ver. 22.

- "22. And JEHOVAH ALEHIM said,
"Behold the man hath become like one of us, knowing
"good and evil!
"And now, lest he shall put forth his hand,
"And take also of the tree of life,
"And eat,
"And live for ever,——
"23. Therefore JEHOVAH ALEHIM would send him forth from the garden of Eden, to till the ground from whence he was taken:
"24. And He drove out the man,——

"4. The first verb in this example is a subordinate future *vayy*, having a communicated power, expressing past time, from the preceding verb in the same series, with which it is connected by *v*; and therefore it is translated in past time. But its own proper power, which is future, indicates an act subsequent to that of the verb preceding. The communicated past time may be traced up to *vayy* Gen. i. 1. which is the Governing verb, from which it is

first derived.* The three futures, **אֲנִי, אָנֹכִי, וְאֵלֶיךָ**, which follow after **וְאֵלֶיךָ**, receive a past time in the same manner, successively from it and one another; and each implies an act or event subsequent to that expressed by the verb next preceding. The speech **וְאֵלֶיךָ**, *Where art thou?* interrupts the major series, which is resumed again by the next future, **וְאֵלֶיךָ**, having also an ideal past time: and here a minor series comes in. The first verb of it, **וְאֵלֶיךָ**, is a Governing preter, and is translated according to its own time. Then follows a subordinate future, **אֲנִי**, having an ideal past time, communicated from the Governing preter; and then another future, **אָנֹכִי**, receiving past time also from the future preceding; and both are consequently translated past. By their own proper power, however, they indicate successive events. Then the major series is resumed again with **וְאֵלֶיךָ**, a future, receiving past time from the **וְאֵלֶיךָ** preceding; and after being again interrupted by another speech, it is resumed as before.

"5. In the part of this example, which then follows, we find the same major series (after being continued by several intervening verbs) resumed with **וְאֵלֶיךָ**, to be accounted for as before, being a future with inducted past time: and then is introduced the speech of **JEHOVAH**; the first verb of which **אֲנִי**, is a preter touching the present moment, and standing by itself. The next, **אָנֹכִי**, is a subordinate future, the Governing verb of which is understood. Had it been expressed, the context shews us that it would have been **אֲנִי**, *I shall send him forth, &c.* The subordinate expresses an act, relative *a parte post* to the Governing verb, and is therefore properly in the future.† The three indefinites, or subordinate preters, which follow, are understood to receive the Governing time, which is future, but express by themselves only the action of the verb in the abstract.

"6. We may stop here for a moment, to contemplate what I apprehend to be one of the finest instances of the Aposiopesis any where to be met with.—**JEHOVAH** observes the dreadful crisis of events in the fall of Man, who knows now what evil is, as well as good; then, meditating his expulsion from Paradise, to preserve the chain of his counsels, He says, *And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever——!* He cannot, as it were, for implied grief and anguish,‡ go on to say, "I shall drive him out hence!"—And the Historian takes up the subject, and tells us the result: *Therefore JEHOVAH ALLELU*

* I suppose that ch. ii. 4—7. which forms an interruption in tracing the series, is an extract, here inserted, from the **וְאֵלֶיךָ**. Then v. 8. receives its communicated time from ver. 3, and consequently, the communicated time in **וְאֵלֶיךָ** is deduced ultimately from **אֲנִי**.

† If we refer to the scheme, we find that this verb has the character of a tense, *FUTURE-Future*, to which none in the English Language strictly correspond.

‡ See Hosea, xi. 8.

would send him forth from the garden of Eden, to till the ground from whence he was taken.

“7. The future *יִשְׁלַח*, is partly connected with the speech, as expressing the consequent act, of which the speech involves the reason; and on this account, is translated *therefore*: it is also partly connected with the history, as *relating* that consequent act, and hence receives a past time from the preceding historical verb *יָצָא*. *Would send*, involves the inducted past time, as well as *sent*, and better expresses the act as yet in the mind of JEHOVAH; which is what the historian, I think, had in view; for he seems to relate the act, as accomplished, in the subsequent sentence.” [pp. 35—39.]

In the fourth section, Mr. Gell furnishes several examples, which tend to shew the influence of the general theorem in a more important point of view, as deciding the interpretation of some of the more difficult and controverted passages of Scripture. Amongst these he enumerates Gen. ix. 9. &c. Gen. xvii. 4, &c. 1 Sam. xvii. 36. Gen. xxii. 14, &c., with several others. In Deut. xxxii, 8—12. all the verbs which are future have a past time communicated to them from a governing preter going before; while the futures themselves indicate frequency or perpetuity of action. The whole passage therefore stands thus, on the present system:—

“When the Most High gave inheritances to the nations,
When He separated the children of Adam,
He set (*gov. pret.*) the bounds of the peoples
With respect to the number of the children of Israel:
(For the portion of JEHOVAH was His people,
Jacob was the lot of His inheritance:)
He found him, or,
*He comforted him** in a desert land,
And in a waste howling wilderness;
He would lead him about, He would instruct him,
He used† to keep him as the apple of His eye:
As an eagle would stir up his nest,
Would flutter over his young ones,
Would spread out his pinions, would take each,

* *אָמַד* *Samar*; where the whole tenth verse is thus read;

אָמַד בְּאֶרֶץ חֲמַד
וּבְתוֹלַת יִשְׁמָד :

† *He comforted him*;—*He would lead him about*;—*He used to keep him*. The same Hebrew tense is here expressed in various modes not in perfect consistency indeed with accuracy of translation; but that the reader may compare them, and see more clearly the meaning implied.—*Would* is used as the future sign *will* under a preterite influence.

Would bear him upon his wings;——(so)
 Jehovah alone used to train him on,
 And there was no strange god with him.” [pp. 74-5.]

The fifth section is employed in the explanation of apparent anomalies, and in banishing, as the author believes, “the barbarism of ’ conversive.”

“With respect to the ׀, as employed in this service, if *any* peculiar appellation must be given to it, the most appropriate seems to be ׀ *inductive*; as it is the mean of leading into its verb the communicated time, &c. Strictly speaking, however, it is only a **CONNECTIVE** particle: and whatever meaning, more than is implied in simple connection, the various translations of it may give; it belongs, not to the ׀, but to the relation, whether of congruity, contrast, or dependence, &c. which the sentences connected may bear to one another. Hebrew writers understand this; translators express it.* [p. 76.]

It affords us pleasure to observe that this little volume has reached a second edition; and our readers will, we have no doubt, concur with us in thinking, that it merits at least an attentive perusal by every one who feels an interest in biblical researches.

An Essay on the Evils of Scandal, Slander, and Misrepresentation. 12mo. London. 1821. Westley. pp. 155.

WE have incidentally learnt that this little work is the production of a humble, but laborious minister, in a retired village in the county of Sussex, where he has long been diligently occupied in discharging the duties of his station, devoting his few hours of leisure to the composition of these pages. We regret that we have not had an opportunity of noticing it before, but have it not in our power to make any other atonement for a neglect which has been unavoidable, than by placing it amongst the very first of a long list of arrears which we are hastening, if we cannot clear them off, at least, to diminish. This little treatise is divided into nine short chapters, most of them within the compass of from a quarter to half an hour’s reading. The first is “On Scandal and its Causes,” from which we transcribe the following very useful hint to professional men.

“**SELF-INTEREST** is another frequent cause of slanderous reports. There are some men in whom this principle dwells with so much

* See *Gussetius*, Comment. Ling. Ebr. 218. as quoted in a note on ׀ in *Noldius*.

ascendancy, that they are willing to make the greatest sacrifices to indulge it. To this we must attribute the greater part of that rancour and malice which is to be found amongst the different professions. Slander is indeed too frequently considered a justifiable way of increasing our own importance; and conduct which is contrary to every principle of honour or religion, is frequently considered lawful competition." [p. 22.]

We fear that these remarks apply with much force to some of the learned professions, whose members ought to be above such mean and despicable arts.

In the second chapter, "on the danger of trifling with the character of others," our readers (females at the head of families especially) will find some useful suggestions on the subject of taking away the character of servants, as great severity in giving them characters is familiarly called, a thing too often done, we fear, where mistresses are passionate, and maids are pert. It might be well, however, on the other hand, were servants aware, that though a master or mistress may be heavily punished in the shape of damages, for saying what is false of them, they may also be as severely punished in the same way for concealing what is true, if by that means other masters or mistresses suffer from their improper conduct. Nor, provided they neither say nor insinuate any thing bad of them, are they compellable by law to answer any inquiry respecting the conduct of domestics whilst in their service, though the custom of doing so, as a matter of course, has so long been established, that to deviate from it, without sufficient ground, would be a piece of cruelty and injustice.

The next chapter is, "on Scandal directed against Religion;" but on this subject we have already said so much, under a former article, that we pass on to the more novel one, which is next in order, "on Scandal amongst the Professors of Religion." Under this head our author makes some very plain, but judicious remarks; some of which we shall transcribe.

"Contention, alas! paralyzes the exertions of a whole Christian society, by exposing weaknesses which would have otherwise remained invisible; indeed, too often those weapons which have been most successfully employed against religion, have been furnished by its pretended friends. It is the policy of some professions, though they disagree, to hide their disagreements from the world, wisely considering, that to publish their differences of opinion would tend to diminish their importance as a body. But this concealment is not always made; the robe of a brother has too

often been torn, and held up to excite a smile. This is indeed easily excited by such conduct; but the Christian sheds a tear when he sees these proofs that even now "the children of this world are wiser than the children of light."

"That there should be differences of opinion upon religious subjects is a matter of no surprise, when every man justly claims the right of thinking for himself; but that slander should be called in and employed by one sect to increase their importance above another, is contrary to every principle of true religion. Such conduct tends more to prove the total absence of right principles, than the sincere desire of doing good." [pp. 59—60.]

There is equal strength, justice, and liberality, in the following passage :

"It is really a matter of the greatest surprise, to see with what marked contempt persons of one religious opinion look down upon the professors of another. The crime of thinking for one's self is, with a certain class of people, (and those too professing Christianity) such an heinous offence, that no epithet which scandal can invent is considered too gross or too abusive to be applied to such. But does it become those who profess substantially the same faith, to scandalize each other merely because they do not worship in the same temple, or give the same "watchword?" Such there are, however, and they would compel mankind to adopt one code of laws, or subscribe to one creed; but let them, before we subscribe, raise themselves above others by giving some unquestionable proof of their infallibility; let them evince that *they* have a just claim to perfection; let them prove that their own partisans do not disagree, and that they themselves are not the subjects of conflicting opinions: if these things cannot be proved by them, they must rank amongst other professors of religion, and only claim, in common with others, that respect which is due to honest investigation and sincere conviction." [p. 62.]

High-church bigots may learn a useful lesson from the following admonition of a poor dissenting parson, who will have infinitely the advantage of them in every good and every wise man's esteem, if they turn from the advice, on account of the quarter whence it comes. He who rejects good advice from a fool, only shews that he is a greater fool himself; but he who spurns it on account of the doctrinal sentiments, or mode of worship, which his monitor adopts, though he were brayed in a mortar, would be foolish still.

"Let it be remembered, however, that the dissenters are a body of people deserving of better epithets than those implied in the anathemas of isolated villages. Let such as scandalize and scorn them, remember the efforts which they are continually making in

every good work; and let them pay, at least, the interest of praise for the debt which literature owes to their exertions. Let them remember their importance abroad as well as at home, and it will be found more politic to treat them with tenderness than to load them with infamy." [p. 75.]

We regret that there should be, whilst we fear there is, but too much occasion for the following gentle admonition to persons in the sacred office.

"Ministers are too apt to approximate to scandal; and the members of christian churches are not always aware of the evil of speaking evilly of the ministers of the sanctuary, nor are they sufficiently cautious in their remarks on each other. An offending brother should be treated with mildness, and won by conciliation; not irritated by threats, or hastily reproached; and at no time scandalized or slandered. Many valuable members of society have been ruined by too hasty a rebuke, or an ill-timed accusation; had persuasion been used instead of coercion, they might have been reclaimed. Advice would be oftener received without disgust, if it was more frequently given with discretion. Every body is ready to give advice, but very few know how to give it with a good grace. "To convey counsel with delicacy, and to make instruction palatable, *hic labor hoc opus est*: advice ought to proceed from affection; it will otherwise be in its motives defective, and in its endeavours unsuccessful." Most people give advice through ostentation, and not with an intention to benefit the persons to whom they offer it; they think themselves superior to them while they are instructing them, and are therefore so much puffed up with vanity and self-conceit, that their designs are easily detected." [pp. 77-8.]

"Anonymous letters" are such odious, mischievous, and unmanly things, that we should think it an insult to our readers to extract from the chapter devoted to them any more than the following incidental remark, which may be advantageously treasured up in the memory.

"The most inquisitive are generally the most loquacious; and where we find an individual taking great pains to make himself acquainted with our circumstances, we should suspect his motive, and especially if he is lavish in his promises of secrecy." [p. 88.]

We wish that we could as briefly touch upon the subject of the sixth chapter, "popular characters;" but this we cannot do, as scandalizing them is certainly one of the crying sins of the present day, especially, we regret to add, amongst what is termed the religious public. Whatever they do or say, where they go, how they eat, and drink, and dress, and look, and walk, and sleep, furnishes abundant, and, as

it seems to be thought, legitimate topics of tittle-tattle to dowagers and old maids over their tea, or to misses in their teens at boarding-schools.

"There is a class of individuals," as our author very truly observes, "who make popular characters the subject of their 'table talk;' who suppose that eminence removes every obstruction to animadversion, and gives free license to their invidious remarks. They seem to forget that the most exalted individuals are but men; by comparing them with angels, they discover their defects. They forget that the most popular are sometimes the most volatile; and that in the heterogeneous combinations of human character, the most charming mental excellencies are given to those who are subjects of the greatest weaknesses, and most frequently lay themselves open to suspicion. We sometimes behold but a single star, where we are looking for a constellation; and thus by expecting too much, we are perhaps disposed to disparage that little which is excellent; and because we are aiming to discover virtues which are not possessed, we refuse to commend those which are visible, and entitled to our warmest praises." [p. 99.]

"Much evil," he afterwards as justly observes, "has arisen from the supposition that we can always distinguish motive from action; and the greatest of men have been frequently compelled to smile at the interpretation which has been given to their conduct. The individual who professes to give an action publicity, often pretends to a knowledge of persons with whom he is totally unacquainted, and with whose secrets he has never been entrusted. Nothing is more common, than to find men resolutely supporting a charge, and vouching for its truth, when they have only derived it from a distant hint or an ill-founded suspicion; and at the same time they are base enough, in order to account for their knowledge of circumstances, to profess a friendship which did not exist, or an intimacy which the individual would have disclaimed. Great men have generally the fewest confidants; and there are but few individuals that can expect to be entrusted with their secrets, or who have much opportunity of even seeing them in private life; but if we were to judge from a certain class of individuals who make it their business to calumniate, we should be disposed to believe that they had been inmates in the same house, and companions in their studies. There are some who always claim an intimacy with great men, in order to increase their own vast importance; and they frequently preface the most injurious insinuations by such sentences as these—"He is *my particular* friend," or, "I have the *best* opportunity of knowing him." [pp. 102—104.]

To the truth of this representation, the writer of the present article can bear his decided testimony, as it has on more occasions than one happened to him to be told that one of his friends, now no more, and who never was

within the walls of a prison in his life, but on those errands of mercy, to which a great portion of his time was devoted, had been for some time in the King's Bench, when they were in the habits of daily intercourse at his house, and walked the streets of London together without a bailiff or catchpole in their train.—Similar falsehoods of public characters, as improbable as they were marvellous, have been told in our hearing, when we ourselves had the means of refuting them, and have not, of course, neglected to use them, to the discomfiture of their slanderers, who had no retreat left to them, but a hypocritical expression of satisfaction at finding they had been misinformed, though they did not speak without good authority, which the old miserable excuse of a promise of secrecy prevented them from giving up. Whilst upon this subject,—and in the present age, it is an important one,—we may be permitted to caution our readers, especially our younger ones, against the too prevalent, but most incautious habit of speaking freely of popular or public characters in mixed companies, very often including many strangers, or persons whose connections at the least are unknown; and here again their monitor speaks the lessons of no very pleasant experience. It happened, many years ago, that in a large society, in which his pursuits frequently compelled him to mingle, the merits of the probable successor to a public office, then vacant, were very freely discussed, and not by any means highly rated, though it seemed agreed, that no one better qualified was likely to have interest enough to supersede his claims. The writer happened then to chime in with “What think you of Mr. B———? though he is not a whit better than the other. They are, indeed, a precious pair of”—a tread from a friendly toe, prevented the close of his sentence with—“blockheads,” or some such complimentary term. Shortly after, a gentleman left the room, who was not a very frequent attendant in the society, when the following dialogue took place between the writer and his friend: “Did you know who that was?” “Not I—but I suppose, from your gentle hint, it was some one before whom I ought not to have said what I did of B———.” “Why,” replied he, “it might have been as well to have held your tongue, for your neighbour was only B———’s eldest son.” Happily he was a young man of very good sense, and therefore took not as an affront what could not be intended as one. Necessarily travelling much by those convenient vehicles, mails and stage-coaches, we have also there frequently had occasion

to remark the folly of this incautious practice. A friend of ours was thus travelling a short distance, in the dusk of the evening, when a gentleman, taken up upon the road, soon began to entertain his passengers with some satirical remarks upon Mr. W., at that time a very popular character, in a certain circle. The coachman stopped at the house where this loquacious gentleman had desired to be set down, and, as he got out of the coach, our friend very coolly said to him, "May I trouble you to present Mr. W——'s compliments to Mr. and Mrs. L——?" the owner of the house which he was about to enter!—Some pragmatical travellers have been foolish enough to suppose, that they might talk of whom and what they pleased, provided they talked in a foreign language; and we have even heard French ventured upon for this purpose, in companies, in which it was just as likely that some of the listeners should understand it as the speakers. An odd adventure of this kind occurred some years since to a lady of our acquaintance, a passenger, with a female friend, in one of the short stages in the vicinity of London. Two gentlemen—in dress and appearance at the least—amused themselves the whole of the way by quizzing herself and her companion, in terms which they would not have ventured to use, but that they spoke in Low-Dutch. Judge then of their confusion, when, after quitting the coach, the lady turned round and wished them a good day in that very unfashionable and unfeminine language. She had passed some of her earlier years in Holland, and understood Dutch as well as she did her native tongue.

"It frequently happens," our author elsewhere very truly observes, "that the greatest men rise from obscurity; and many of those who have adorned the page of history, or to whom the world is indebted for the most valuable discoveries, have been able to boast of *no distinction* but that which is *the reward of merit*. But though society has, in all ages, been indebted principally to such distinguished persons, yet there have not been wanting, individuals base enough to animadvert upon their *origin*. Nothing is more common than an attempt to sully the reputation which such persons have attained, by a reference to circumstances which are at once unpleasant and humiliating, but which disgrace them not." [pp. 105-6.]

"Your father," said a foolish sprig of nobility to a very eminent man, whose name we forget, "was a tailor." "True, sir," was the reply, "and if your father had been a tailor, you would have been a tailor still." This is the best com-

ment we can make upon conduct as absurd as it is ungenerous, and it shall be our only one.

On the subject of scandalizing the dead, which is discussed in the next chapter, there cannot, we think, be two opinions as to the cowardice or baseness of the practice, though, in connection with it, our author advances some sentiments, from which we very materially differ.

“If nothing,” says he, “in a man’s life deserves praise, let the same clods which cover his frail tenement cover all his frailties; and if his life and conduct have been such as would endanger the morals of society if published, let those who have witnessed it, rather make it a lesson of caution, than an object of cruel invective and satire.” [p. 125.]

This is pushing the maxim, *de mortuis nil nisi bonum*, to its extreme, and we have ever considered that maxim more charitable in appearance, than correct in principle. If it is to be acted upon as here recommended, the faithfulness, and with it the utility of biography, is destroyed; for men must then either be delineated as faultless, or as near so as may be, or their characters must not be delineated at all. Such is not the example set us in scripture, or Noah, Jacob, David, Solomon, and others of the brightest of its characters, had been handed down to us more like angels, but less instructive as examples and warnings to their fellow-men, who, on the same principle, would have been deprived of the admonitions to be derived from the revenge of Cain—the weakness of Samson—the impiety of Jeroboam and Ahab—the cruelty of Manasseh—the presumption of Nebuchadnezzar—the arrogance of Belshazzar—the treachery of Judas—the equivocation of Peter—or the perjury of Ananias and Sapphira. With respect to the dead, as to the living, our maxim is, “speak nothing but the truth,” and we would therefore propose to alter the adage in every school-boy’s mouth, into *de mortuis nil nisi verum*, adding in explanation of it, that neither of the living, nor of the dead, do we ever think it justifiable to say that which is evil, but for the purpose of warning others to avoid what was wrong in them.

This little volume closes with some judicious reflections, chiefly extracted from other writers, and for the most part very appropriate. On the whole, we recommend it to our readers, in the hope and expectation that they will be pleased with a production which, without any pretensions to elegance of composition, (for many inaccuracies of

style will strike the critical reader,) is distinguished by that sound sense which many elegant compositions want. In our opinion, the dedication to the memory of Caroline of Brunswick might have been very advantageously omitted, as, independent of the objection which we entertain to the heathenish appearance of such *dii-manes* sort of inscriptions, some very excellent and moderate people might be induced to discountenance a work that might thence be inferred to have a party character, of which we can assure them it is utterly devoid—a mistake we should greatly regret, as, at the trifling cost of three shillings, they may at once put themselves in possession of a very sensible little book, and serve a most worthy man.

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1. *A Picture of Ancient Times; or a Chronological Chart, for the Study of Universal History, sacred and profane.* By S. E. Thomson.
 2. *A Sketch of Modern History, companion to the Picture of Ancient Times.* By S. E. Thomson.

THESE tables, which are neatly printed in folio, each on a sheet of drawing paper, so as to be adapted for framing or mounting as maps, appear to be well calculated for assisting in the work of education, to which, if we mistake not, the authoress has devoted herself. They contain lists of the successions of the rulers of the principal states—a chronology of the most remarkable events of their reign, and of the most important inventions and discoveries. The latter, perhaps, are somewhat too often stated as facts, where dates and names have long been, and still are matters of great doubt and interminable controversy. We noticed also an error or two that will require correction, but have not room to specify more than that “Hellens” is a very unclassical, and not over correct translation of the Helleni, and that the name of the celebrated navigator of the Polar seas is “Parry,” not “Perry.” “Conspiracy” is also a far better word than “conspiration,” if indeed the latter be English; nor would it be very difficult to supply by more important inventions and discoveries, the place of “pins” and “bellows.”

The Christian Minister's Farewell. A Sermon, intended for delivery on Sunday, May 13th, 1821, at the Chapel of the Trinity Alms-Houses, Mile-End. To which is annexed, a statement of facts relative to the Author's Resignation of the Chaplaincy of that Institution. By the Rev. H. C. O'Donnoghue, A.M. of St. John's College, Cambridge; Domestic Chaplain to the Right Hon. Lord Viscount Mount Earl; and *late* Chaplain to the Honourable Corporation of Trinity-House. 8vo. pp. 36. Lond. 1821.

WE are sorry to learn from the preface to this Sermon, that its reverend author is to be added to the list, already too numerous in our days, of preachers of the gospel, especially in the Establishment, who have suffered, in their temporal circumstances, from the fidelity with which they have delivered their all-important message. We need not, however, enter into details, as those who feel particularly interested in them may easily satisfy their curiosity, by perusing a statement, too circumstantial and connected to be abridged. Some parts of it contain also expressions of strong feeling, to which, however excusable in the heat of unmerited provocation, we doubt not, that, in his cooler moments, Mr. O'Donnoghue would not wish us to give a wider circulation. But there is something much better in many parts of the sermon, founded on the appropriate, though hackneyed text, of, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." We can give, however, but one extract, from a very correct description of the duty of those who are seeking a better country, recommended to our particular notice by the catholic spirit which it breathes.

"To persons thus circumstanced, whose hopes and expectations are directed to the same objects, our text recommends UNITY: *Be of one mind.*" It is one of the consequences of sin, that the harmony which might otherwise have been supposed to exist among christian professors is oftentimes more to be desired than expected. When we look into the actual state of Christendom, or even of our own country, how painful is it to see the body of Christ rent and torn—and faction and party spirit prevailing where we ought to witness nought but unity and love unfeigned. Even the religion of the meek and lowly Jesus, a religion of the most perfect charity, becomes, through the perversity and corruption of our depraved nature, the cause of the most wanton cruelty, and the most unrelenting hatred.—Instead of checking the passions, and

restraining our depraved lusts and appetites, it is made to minister to their indulgence. But in the contemplation of men living under the holy influence of religion, we delight to consider, "how good and how pleasant it is for brethren to live together in unity." We seem to go back to the best days of Christianity, "when the multitude that believed were of one heart;" when the prayer of Jesus was abundantly answered, "I pray for those that shall believe on me; that they all may be one;" and when the disciples were obedient to the apostolic precept, being "perfectly joined together in the same mind, and in the same judgment." May God impart a similar spirit and temper unto us, that we may "be like-minded one towards another;" "standing fast in one spirit."—[pp. 12, 13,]

In that spirit most heartily do we express our wishes, that the writer of this sermon may speedily find, if he has not found already, another and a wider field of labour than that from which he has been removed: for the doctrines which he states in this farewell address to have formed the constant subjects of his ministration, are those which, in whatever forms—connected with whatever modes of discipline they may be preached,—we shall ever earnestly commend to the abundant blessing of the great Shepherd of the Church.

"*Poetical Essays.* By A. J. M. Mason. Embellished with eleven Engravings on Wood, executed by the Author, from Designs by the late John Thurston, Esq." 8vo. London. 1822. pp. 119.

Several reasons induce us to wish that we could give a favourable character of these poems. Moral, and even religious in their tendency, their sentiments are unexceptionable; they are the production of an artist, and we are always pleased with the union of kindred pursuits, and they are submitted to the public with singular diffidence and modesty. Yet, with all these favourable dispositions, the author must rest satisfied with the expression of our good wishes, and the consolation to be gathered from the old Horatian doctrine of *poeta nascitur non fit*. The following are, perhaps, some of the best lines in the collection, and in these days of poetic excellence we fear that they will not pass muster, although we have certainly read much that is worse in the standard collections of the poets of our Augustan age, as that of Queen Anne formerly was called, though we cannot but think it no longer entitled to the distinction.

" 'Tis not of moment how the body's grac'd,
 Whether within the humble grave 'tis plac'd,
 Or laid beneath the proud sepulchral urn,
 From dust it came, and will to dust return.
 The proud mausoleum, destined to engage
 The mute attention of each after-age;
 Despite of pride, in time will shrink away,
 And with its inmates crumble to decay.
 When moulder'd thus, of ev'ry form bereft,
 What, to transmit a name, will then be left?
 Nothing that can, with truth, hereafter shew,
 What diff'rent honours mark the high and low:
 In peaceful slumber both alike are bound,
 'Till re-awaken'd by the trumpet's sound,
 These dull receptacles of mortal state
 Are awful warnings of approaching fate;
 Their sad mementoes to our minds recall,
 The destiny that here awaits us all;
 And each reflective mind should thus apply
 The silent emblems that before him lie:
 " Perhaps when next the solemn bell shall toll,
 Its peal may be for my departed soul;
 Perhaps I next may fill a narrow space
 In this last refuge of the human race."
 How many more sad indications show,
 The mutability of man below!"

The author, however, seems most anxious to recommend himself as an engraver on wood, and in that department of the arts he could not have a better recommendation than the beautiful embellishments of this volume, which on the whole is one of the neatest we have lately seen. Every admirer of wood engraving should purchase the work for these exquisite specimens of the perfection to which it may be brought.

AMERICAN LITERATURE AND INTELLIGENCE.

[Continuation of the Report on the State of the Penitentiaries of the United States.]

"The Committee now come forward, and advocate a change in our Penitentiary System, that will be radical and fundamental. They are fully persuaded that nothing less than solitary confinement will ever enable us to give it a fair and full trial in the United States.

If this fails, on its full and complete adoption, then the system is intrinsically defective, and out of the compass of perfection. There is nothing hazarded in this remark. If it were made by every friend of the system, on both sides of the ocean, nothing would be jeopardized, for there is the strongest reasons to believe, that with this improvement, a confinement in a Penitentiary would prove the most effectual and salutary punishment that has ever been devised, since the origin of human government and human laws. Wherever solitary confinement has been tried, it has produced the most powerful consequences. In the State Prison of Philadelphia, offenders of the most hardened and obdurate description—men who entered the cells assigned them, with every oath and imprecation that the fertility of the English language affords—beings, who scoffed at every idea of repentance and humility—have in a few weeks been reduced, by solitary confinement and low diet, to a state of the deepest penitence. This may be set down as a general result of this kind of punishment, in that prison. In the New-York Penitentiary, many striking instances of penitence and submission have also been afforded. Where prisoners were peculiarly refractory and vicious, they have been placed in solitary cells, and insulated from every human creature. Even the messengers who carried them their food, were enjoined not to utter a syllable, in the discharge of their diurnal duties. The most overwhelming consequences were the result. The spirit of the offender was subdued, and a temper of meekness, and evidences of contrition, displayed. A resort to this discipline never failed to accomplish its end.

“But, it will be asked, do we recommend an entire suspension of all labour in our Penitentiaries? We answer in the negative. We are sensible that such a proposition would not meet with currency in the different states, nor do we, at present, perceive the necessity of its general adoption. But the Committee would recommend that solitary confinement be adopted to a far greater extent than has heretofore been thought of in this country. They would separate this punishment into two kinds: first, solitary confinement without labour; and secondly, solitary confinement with labour. Could these two methods, in the treatment of offenders, be universally and exclusively adopted in the various Penitentiaries of this country, and all intercourse, and all kinds of communication, among prisoners, be prevented; could they be wholly precluded from even seeing each others’ faces, a new era would soon appear, in the history of our criminal laws.

“It appears to the Committee, that in all cases where the convict is of a desperate character, and where his crimes are great and manifold, his imprisonment should be spent in complete solitary confinement, free from all employment, all amusement, all pleasant objects of external contemplation. Let his diet be moderate, and suitable to a man placed in a narrow compass, for

the purpose of reflecting on his past life and on the injuries which he has done to society. This would produce other effects on experienced offenders, than imprisonment with several hundred brother villains, where free intercourse, by day and by night, is permitted;—where rich soups, and airy apartments, are prepared for their reception;—and where a school for guilt is established—where all the evil passions of man flourish in rank and poisonous luxuriance. Six months' solitary confinement, in a cell, would leave a deeper remembrance of horror on the mind of the culprit, and inspire more dread, and prove a greater safeguard against crimes, than ten years' imprisonment in our Penitentiaries, as they now are managed. Who but would shudder at the bare idea of returning again to the dreary abodes of wretchedness, sorrow, and despair, in the narrow limits of a solitary cell? The memory of long and miserable days, and of sleepless and wearisome nights, once spent there, would come over the mind like the dark cloud of desolation, and terrify and arrest the guilty, in the career of outrage. Employment tends to destroy the effects here pointed out. It diverts the mind, calls forth a constant exertion of the physical faculties, and renders men unconscious of the lapse of time. To felons, whose minds should be broken on the rack and the wheel, instead of their bodies, and who can only have their obstinate and guilty principles crushed and destroyed by severe treatment, no kind of labour should be given, while it is intended that solitude, complete and entire solitude, should be left to do its effectual work. Sooner or later, this mode of punishment will be adopted in the United States.* It is founded on sound principles of philosophy, applicable to the nature of the human species. The term of solitary confinement, without labour, will be defined in our statute books for specific offences, and enter into the sentence of our criminal tribunals. Wherever it has been tried, it has been tried with success, in this country. No time should be lost in giving it a more full, ample, and satisfactory experiment. "Man is a social being," says Governor Adair, in his last speech to the legislature of Kentucky. "The intercourse of his fellow man is essential to his happiness, and necessary for the expansion of those noble faculties, which distinguish him above all other animals. Unbroken solitude is the grave of his genius and his joys. Virtue herself wanders with melancholy aspect in the regions of exile, and sinks, with despairing anguish, amid the gloom of that dungeon, from which she is never to emerge. But absolute and compulsory solitude, when adopted as a punishment, and inflicted for a season

* We hope not. Complete seclusion for so long a period as is here proposed, would be one of the most cruel punishments that could be devised. Such at least was the opinion of John Howard; such is Mr. Roscoe's; and if we dare associate our humble names with those of these great philanthropists, such, we could add, after mature deliberation, is our own.—*EDIT.*

only, has been found productive of the most beneficial results. It is the inquisition of the soul, and the tyrant of every vice. It may be regarded as scarcely possible that the guilty prisoner can long inhabit a cell where darkness and silence reign undisturbed arbiters of his doom, without some relenting of purpose, some real penitence of heart. The moral faculty regains its lost dominion in his breast, and its solemn responses are regarded as oracular. He acquiesces with abated resentment in the justice of the sentence by which he suffers. That audacious spirit of resistance to the established order of society, which drove him to the commission of every outrage, gives place to the mortifying sense of his weakness and dependence; and he ardently desires, as the first of blessings, a return to that very society from which his crimes have banished him. Hence originates a disposition fitted for the reception of moral and religious instruction—a conformity to the requisition of his present condition—a spirit of active industry, emulation, and amendment, the means of present favour, and future restoration; and all the benefits which are consequent on regular habits and amended morals.”

“The other kind of solitary confinement, might be designated for the most hardened felons, after they had passed through a sufficient course of discipline in solitude, without labour. Their first relief should be the application of their time to that sober industry, which they had discarded, for the devices of guilt and the commission of crimes, before their sentence to the Penitentiary. It would also be proper, for another class of criminals, of a lower grade, who might be doomed to solitary imprisonment and hard labour in the first instance. It is believed, by the Committee, that the punishment will be found severe, salutary, and effective. A long period of solitary confinement, without any labour, would have an unfavourable effect on the future ability of the convict to be useful in his peculiar pursuits. His mechanical capacity might be impaired by long inertness. But when solitude and labour could be combined, consistently with the design of punishment, the execution of the law would not give cause of objection to those who look at our State Prisons more with a view to loss and gain, in point of revenue, than to any thing else. It is contended that the solitary confinement here spoken of, would be suitable to all crimes of a secondary degree, and that it would tend to prevent offences in two ways. It would have a lasting and powerful effect on the mind of the offender himself. If the reform of convicts is within the reach of any human laws, we might expect it here. It would also prove a restraining cause in the evil hour of temptation, when its bitter consequences were recollected. It would also accomplish much by means of example, if example can ever hold the reign of terror over the vicious and profligate. Much confidence is cherished, that if these two grand methods of punishment could be rigidly enforced in our Penitentiaries, and no other adopted, that a more

efficient and salutary criminal code would be exhibited, in the United States, than has been seen in any other country. The term of imprisonment might be much shorter than it is now. Instead of ten and fifteen years, it could be reduced to less than half the number, and so throughout the whole statute book, on the same principle of reduction.

“It is contended, by many, that solitary confinement is too serious a punishment for our fellow beings; that it will drive them to madness and mental alienation, or send them rapidly to the grave. We are happy to find that its contemplation, in the mind of a virtuous and reflecting community, is attended with such feelings of revolt: for this is an indication of its summary and salutary effects on the most guilty and knavish of our race. They, too, will catch the abhorrence, and feel an interest to avoid the suffering to which it points. We are, however, inclined to think, that the fatal effects of solitude and confinement are exaggerated. We do not believe that they would be so destructive of life and sanity, as it is imagined. Men have often been cast into the deepest and darkest dungeons, to serve the views of despots and the policy of governments, on the other continent, and existed there, for years, on the poorest food, and again appeared before the face of the sun, with their bleached locks and sallow countenances. If, however, its tendency is so overwhelming, its adoption as a punishment will supply a desideratum in the American community. But we cannot expect that all the states will immediately follow our views. Revenue, and not exclusively the prevention of crimes, will enter into their public policy. We regret to say, that convicts will still be suffered to have intercourse, and to mingle in common, in order to carry on particular manufactories, and to prosecute mechanical pursuits, which demand strong physical power. In time, we trust that a wise principle of economy will be cherished, and the ultimate, and not the direct loss, to the community, by a method of punishment that defeats its own object, will be duly borne in mind. But while the suppression of all intercourse among criminals is neglected, we must turn our attention to the most wise means of managing our Penitentiaries with this defect. This brings us to consider the necessity of classification.

“If the state governments will go on shutting up some three or four hundred convicts in a Penitentiary, and carry on manufactures, and a course of business, that need their joint labour, the division of their persons into classes will prevent many of the evils now flowing from their promiscuous and indiscriminate intercourse. Let the most hardened and guilty criminals be kept by themselves, and the more trivial offenders be also attached to a distinct denomination. Let those of an intermediate grade in guilt have their own class and department. These divisions might be extended, and subdivisions be instituted, to suit the age, disposition, obstinacy, or penitence, of the felon. But we shall be asked, How is the

discrimination to be made? Who shall fix on the standard by which a division into classes shall be regulated? And we would ask, in return, Where is the radical difficulty in distinguishing the character of convicts in a Penitentiary? In the first place, the records of their conviction afford *prima facie* evidence of the degree of turpitude of which they have been guilty. A notorious offender will find his fame precede his entrance upon his new life; nor will men remain long in a State Prison, without betraying their strong propensities and ruling passions in visible indiscretions of conduct. A sign of humility, contrition, and obedience, will be equally visible. Those to whom is entrusted the government of a Penitentiary, will have abundant means of drawing correct lines of separation between the vicious and the superlatively vicious. Take a Penitentiary containing two hundred tenants; divide them into eight classes, and let each class be kept unconnected with the others; let all the classes be kept under strict regulations and rigid by-laws, and as few words be spoken as possible. Several beneficial effects must result. The work of contamination would be arrested; the distinction displayed in the classification would shew, that even in a State Prison, virtue, in whatever degree it existed, was esteemed above moral abandonment; and men, by being placed in small numbers, would reflect more on their individual conditions. Instead of criminals being huddled together in one rude congregation, where all lines and contrasts are obliterated and destroyed, and where the work of moral disease is continually advancing, as is now the case in many Penitentiaries, we should at least see some offenders coming out from among the multitude of the condemned, redeemed from moral apostasy.

“If classification is not adopted, then, as a choice of expedients, the Committee would advise another remedy for existing evils.

“There was a day when the New-York State Prison was conducted with a strictness, precision, and uniformity, that precluded all conversation, and all the evil consequences of the inoculation of corrupt maxims, profligate notions, the communication of desperate plans, and the relation of profligate adventures and exploits. The utterance of a syllable was punished with confinement in a solitary cell. The restraint on the criminal was severe, and it rendered his confinement odious, and mentally oppressive. Aversion, deep and settled aversion, for the prison walls and all within them, was contracted; and that aversion struck a root in the soul that no time extirpated. This community, this commonwealth of felons, that now exists in our Penitentiaries, must be broken up. To this the Committee earnestly call the attention of the different states: and they do ardently hope, that when convicts are suffered to labour and spend their days together in large numbers, or even in small ones, that all conversation, that all the chances of evil communication, will be rigorously prohibited, by the enforcement of strong and severe by-laws. Great good

will follow. At Auburn, in the state of New-York, the classification system is now in operation, on principles similar to those here laid down. It was recently commenced, and the most beneficial results are expected.

“ We would next call the attention of the public to another evil, that requires immediate correction. It is absolutely essential to any thing like success in the Penitentiary System, that criminals should sleep in solitary cells, even when they are not kept in solitude during the day. The practice of turning ten, fifteen, or twenty, into the same sleeping apartment, has been sufficiently noticed. Every criminal should retire at sun-set to his own domicile, and there remain, free from the sound of a human voice, until the rising of the next morning's sun. This would at once destroy those evil and dangerous consequences, that have been brought into existence and nourished during those hours that should be devoted to reflection and repose. It would leave human beings in solitude and darkness, to turn their thoughts on the causes that placed them in their narrow and gloomy mansions, and carry back their memories to that early dereliction from duty, which placed them at the bar of a criminal court, and incurred the heavy sentence of the law. It would lead them to contrast innocence with guilt, and to appreciate the worth and blessings of moral rectitude. It would tend to suggest amendment, and transport the mind to a future period in the prisoner's life, when better days and happier nights would again pass over him; when he would be restored to the comforts of social life, and to the wide and alluring theatre of activity and enterprise. It would, in fact, render the nights of the prisoner a severe scene of mental tribulation, if the least spark of feeling and contrition was left. The worst of men will think at times, and the hour of midnight, is, of all hours, the most horrid to a guilty conscience, when the mind is left to that retrospect, that brings agony and remorse. Could all our Penitentiaries be constructed like those mentioned in Pennsylvania, the alteration in the treatment of convicts, here advocated, would be secured at once, with many other benefits; with the prevention of many horrid evils that now exist, and with the promotion of individual and public good. The Committee will next speak of the erection of new prisons for juvenile offenders.

“ The policy of keeping this description of convicts completely separate from old felons, is too obvious to require any arguments. Nor does it seem wise to place young felons, who have been guilty of but one offence, and who can be reclaimed and rendered useful, in that severe state of punishment that attends solitary confinement. In most instances, they have no inveterate habits to extirpate. Their characters are not formed. No moral standard of conduct has been placed before their eyes. No faithful parent has watched over them, and restrained their vicious propensities. Their lives exhibit a series of aberrations from regularity—a chain of accidents

that has rendered them the victims of temptation, and the sport of adversity. They have been sent from place to place, subsisted by precarious means, or been left to combat with poverty, want, and the inclemency of the seasons, by the exercise of their own ingenuity. Every thing about them has been various and unsettled; and in an unfortunate hour of temptation, while under the pressure of want, or when seduced into the giddy vortex of depraved passions, they have offended against the laws, and been sentenced to the State Prison. There are exceptions to these remarks, in a few solitary instances of premature and settled baseness; but this view has a very extensive application to the cases of juvenile offenders in our large towns and cities. In the interior it is very rare that boys are indicted for crimes. What then is the duty which devolves on our legislators? To use every effort to bring back these unhappy youths to society. They should be restored, as far as possible, to the rights forfeited by an early departure from the line of rectitude. This can never be done, under a system of punishment that is suitable to the most obdurate and abandoned criminals. The human mind has its seasons and stages, when specific remedies are, and when they are not, applicable. The Committee would therefore recommend, that prisons be erected in the different states, exclusively for juvenile convicts. In the larger states, there could be a division into districts, and a place of confinement erected in each. In Massachusetts there is a prison for young convicts in each county. These prisons, the Committee conceive, should be rather schools for instruction, than places of punishment, like our present State Prisons, where the young and the old are confined indiscriminately. The youth confined there should be placed under a course of discipline, severe and unchanging, but alike calculated to subdue and conciliate. A system should be adopted, that would prove a mental and moral regimen, if we may be indulged in the expression. The wretchedness and misery of the offender should not be the object of the punishment inflicted; the end should be his reformation and future usefulness. Two objects should be attended to: first, regular and constant employment in branches of industry, that would enable the convict to attain the future means of livelihood; and, secondly, instruction in the elementary branches of education, and the careful inculcation of religious and moral principles. The latter would be vitally important.

“Most of the young offenders in the different State Prisons, so far as the knowledge of the Committee extends, have no trade or mystery. They have never been put with the industrious mechanic, or been placed to labour with the cultivators of the soil. Their lives have been chequered with the most idle habits. Hence, one great object should be, to give them a settled occupation for life. One part of their time should be devoted to those mechanic pursuits, to which their genius may be adapted. Under strict and rigid regulation, let them go to their daily toils, and each day

acquire some new principles of knowledge. Emulation should be excited as far as possible, and extraordinary exhibitions of skill, or great and successful efforts in industry, be rewarded by marks that would call forth an ambition for excellence. What would be the effect? We should see a little society of boys, growing up in useful employments, imbibing settled and lasting habits of the most industrious kind. They would go forth, at the end of their confinement, with a capacity to obtain an honest living—with the means of acquiring wealth and fortune. Another part of their time should be spent in the acquirement of elementary education, in all the branches of knowledge requisite for the ordinary transaction of business. The expense of giving young culprits this advantage, would be small, and its consequences of the most salutary and durable nature. The force of education is no where better understood, and no where more highly appreciated, than in this country. Its connection with the duration and prosperity of our public institutions, and its importance to the peace of society, and the security of individual rights, are daily seen. Why then neglect to give instruction where it is most required—to that portion of the rising generation, that have fallen victims to early guilt, in a great measure, for the want of it. With the elementary instruction here spoken of, plain, simple, and practical moral principles, like those promulgated by our illustrious countryman, Benjamin Franklin, should be constantly blended; and great care be used in selecting teachers and superintendants, who, with mild manners, humane dispositions, and benevolent spirits, will watch over their charge with fidelity and success. If such a policy can have no effect towards reforming our juvenile offenders, then we may despair of effecting any thing, over which we can pour forth our congratulations. If industry and education—if strict, wholesome, and sound moral discipline—if rendering places for their confinement abhorrent to the views, feelings, and inclinations of every vicious youth, by an entire new life within their boundaries, equal in strictness and regularity to that of monastic establishments, cannot produce a salutary change, then we may mourn over the lot of our race, and rest under the conviction, that there are cases where hope has neither refuge nor resting-place.*

“As to the construction of these prisons for juvenile offenders, it is believed that they should sleep in separate and solitary cells, and that during the day they should be divided into classes. Solitary confinement during the day does not seem to be called for, in the case of these culprits, nor would it be consistent with the regulations here advocated; but the necessity of classification

* The Committee are happy to remark, that the new Penitentiary erected at Auburn, in the state of New-York, has one wing containing separate cells; calculated for the solitary confinement of convicts from sun-set to sun-rise.

is obvious. There will be shades of guilt among young, as well as among old criminals; and the evils of contagious vice appear in both cases. There will also be differences in dispositions, capacity, habits, and age, that will demand discrimination. The Committee do not feel themselves called on to act in the capacity of architects, and to draw plans for edifices; they are called on to make suggestions, as to principles and their application. They have recently perused a small pamphlet, entitled "Description of a design for a Penitentiary for six hundred juvenile offenders, as recommended by the Society for the Improvement of Prison Discipline in London," from which they take the following extract concerning classification:—"The whole number of juvenile prisoners, viz. 600, are divided, according to this design, into nine classes; and such is the construction of the building throughout, that a most effectual and constant separation of these nine classes can be preserved at all times, whatever be their occupations, whilst all of them are going through their regular, and, generally speaking, the same discipline, without any interruption or interference with each other. To every class is appropriated a distinct prison establishment, whilst the power of complete superintendence is placed in the hands of the governor. Every class has a separate work-room, about ninety feet in length, which is to be divided off at the lower end for a school-room, as above mentioned; a dining room and airing-room, with a covered colonnade, in case of rain; a set of shower baths, washing sinks, &c.; a separate staircase, leading to the night cells; a solitary cell, for the punishment of the refractory of the class; a separate compartment in the chapel, fitted up with benches; also an area for such species of work as may best be carried on out of doors. By means of the moveable doors on the cell galleries, the requisite number of night cells are provided, and which may be varied, from time to time, according to the increase or diminution of prisoners; at the same time giving to each prisoner a *separate cell*; an arrangement which is earnestly recommended, as essential to the health and moral welfare of prisoners. Such is the nature of this design, that it would be by no means difficult to increase the present number of classes to a very considerable extent; but the apparent advantage, in this respect, would be greatly exceeded by the loss of many other essential advantages. It has, therefore, not been made an object, in the preparation of this design, to obtain a great, but a sufficient degree of classification, combined with the most effectual and invariable separation of each class, and at the same time, to provide that the power of constant and complete inspection should be placed, as much as possible, within the reach of the governor."

"It will be said, in answer to all this plan of improvement, that its expenses will prove an invincible obstacle to its execution. Again we say, What is the object of penal laws? Suppression of crime, and the reform of criminals, is the answer. Where then is

the fault of our proposition? If a better one can be suggested, we shall be among those to hail its annunciation with feelings of pleasure. But let us take the other view, and say a word of this alleged departure from economy. Which, then, is the cheapest, to take five hundred juvenile offenders, and render the great part of them honest and useful men, by a new course of punishment, attended with no extraordinary expense, or to thrust them into our present Penitentiaries, with a moral certainty of their coming out with new vices and with fresh desperation—with the moral certainty of their either being in prison, as a public burden, their whole lives, or of their living, when out, by depredation and knavery? If reformed, their industry will contribute to the productive energies of the community, and augment its aggregate revenues; if idle, their labour will be lost, and if dishonest, they will diminish the avails of the labour of others; to say nothing of their example and baneful influence, as a component part of a great population. Upon every rational ground, therefore, the apprehension of additional expenditures affords no arguments against the reform here pointed out.

“We fear that the younger states will not immediately embrace any thing like the plan for reform here recommended, where they have recently erected Penitentiaries. With the exception of states along the sea-board, these juvenile convicts are few in number, and the present Penitentiaries will be used for the old and the young. Every principle of reason and policy dictate, if this is to be the fact, that in every Penitentiary in the United States, the young offenders should be kept by themselves, and that instruction should be afforded them. It is no less humane than wise, to give them those steady and useful employments, which will enable them to live honestly upon their earnings, after their term of service in the Penitentiary expires. While, in this country, we are doing much to prevent crimes, by the growing establishment of Free-schools and Sunday-schools, and the education of youth is an object of vital consideration, it is to be hoped, that juvenile delinquents will not escape the attention of the wise, the good, and the public-spirited. We rejoice that in England, the reformation of juvenile offenders is commanding the attention of men who combine station, power, and talents—who stand among the ornaments of the British empire, and of the civilized world. Their publications, their eloquence, and their appeals to public conviction, are strong and spirited. They cross the ocean, and reach hearts on this side of the wide waters, which beat in the glorious cause that commands their zeal and exertions.

“If we would render our Penitentiary System effectual, we must not render our public prisons attractive to the idle, the needy, and the profligate, by holding out the idea of comfort or sumptuousness. Felons must not eat better food, and their animal spirits better sustained, be more comfortably clothed, and

dwell in more commodious apartments, after sentence in a court of justice, than they ordinarily enjoyed, in the busy world, before its freedom was taken from them. Personal liberty is dear to mankind, and its loss is repulsive to the mind ; still repugnance is diminished, when something like an equivalent is found for its privation, in an improved state of existence. To men destitute of shame, and dead to the scorn of the community, the institution of a comparison between the mode of living in one place and another, is natural. All moral contrasts are forgotten. What shall we eat, what shall we drink, what shall we wear, how shall we sleep, and what company shall we keep, are subjects that occur, when the thoughts of public delinquents are turned to a confinement in the Penitentiary. What aspect then should our Penitentiary present? A place where every thing conspires to punish the guilty. There should be nothing incident to it that is either pleasant or inviting. It must be obvious to all who reflect, that it would be an easy matter to give a direct encouragement to the increase of crimes, by the manner of treating convicts. Let them sit down at the richest and most sumptuous tables, after conviction ; let them be regaled with stimulating liquors ; let them be clothed with all comfort, inhabit spacious and airy apartments, and live with fit companions for the wicked,—and how many felons would literally seek a residence, even for life, in a state prison? Many now sent there, it is true, would not. These inducements would not reach their condition. But hundreds and thousands there are, who have no settled means of livelihood, who know not where the end of a year, or even a month, may find them, who are pressed in their resources for bare being, to whom the considerations here suggested most powerfully appeal. What conclusion does this reflection sanction? It goes to convince us, that so far as criminals, of the most depraved character, can realize more of the comforts of life in a state prison, than out of it, so far it presents allurements to their eyes. And even with those of a less abandoned description, a confinement in a Penitentiary will have less terrors, in proportion as it affords more sources of enjoyment. The force of these remarks may not be realized by those who have thought on the Penitentiary System in the interior of the Union ; but to those who have visited the prisons along the Atlantic coast, and seen them filled and crowded with the former tenants of European prisons, and old offenders who were born on our own soil ; who see them containing the most needy, desperate, and hardy vagrants and outlaws that ever infested society, whose bread for years has been obtained by fraud and plunder, they will not be thought so inapplicable to the grand matter of our inquiries and investigations.

“ But convicts must live, will be the answer to these remarks. True—convicts must live ; and convicts who are doomed to hard labour must so subsist, that they can find their strength, vigour, and spirits duly sustained. We would therefore say, that on the sub-

ject of diet, two principles should be followed. As it is hoped and trusted, that solitary confinement will be hereafter adopted in our criminal codes, to a great extent, it is recommended that in such cases, moderate and low diet be meted out to criminals. While an attempt is made to inflict mental discipline, it is necessary that the food of the criminal should not be of that description, that would serve to counteract the design. We do not say that bare bread and water should always be resorted to. In some instances it will be found requisite; and in all instances of complete seclusion without labour, the cheapest diet seems the most proper. On the other hand, when convicts are to labour, their food, in the opinion of the Committee, should be nutritious, simple, and wholesome, but of the coarsest kind. Nature should be supported by sufficient aliment; but every thing like good living should be discarded. All spirituous liquors, of every description, should be rigidly prohibited. The use of tobacco, as it exhilarates the spirits, seems a proper object of exclusion;* and as to all species of food and drinks, that contain any stimulating quality, they should never be used, excepting as medicine. It is unnecessary to draw up a bill of fare, or to say, in this place, what convicts should, and what they should not eat, in detail; this is a subject easily determined by judicious men who may be called upon to manage our different Penitentiaries. There is no difficulty in saying what diet will meet the policy which is here advocated; and in closing this head, the Committee do say, that in several State Prisons, too little attention has been paid to it. It is one that at all times deserves attention and vigilance.

“ We have spoken at large on the destructive effects of the too frequent exercise of the pardoning power. We spoke with freedom, but without allusion to persons or to chief magistrates. We intended that our strictures should be abstract and general in their application. In bringing up the subject again, to suggest the remedy, our task is easy and simple. Let no convict be pardoned. Let the display of executive clemency be so rare and seldom, that it will amount to a virtual denial of all applications for its interposition, and a destruction to the hopes and expectations of all convicts. We must come to this, or find all attempts to perfect the Penitentiary System fruitless, and worse than fruitless. But what is to be done? Two things are to be done, if we mean to correct the evils that we arraign. In the first place, persons of respectability, influence, and moral worth, must abstain from passing off shameful impositions upon our chief magistrates, although done with the best intentions, and the purest motives. The practice of signing petitions for pardons, is one of a most pernicious and dangerous kind. It palsies our penal laws, embarrasses the chief magistrate, and, in effect, promotes the increase

* This was formerly done in the Philadelphia Penitentiary.

of crime and guilt. It creates unjust discriminations, and, in many instances, violates the moral obligations of citizens, if we are bound by moral obligations to do that which will promote the prosperity and happiness of the Commonwealth, and to refrain from all acts that produce their diminution. To see the most distinguished and benevolent members of the community, heedlessly putting down their names to an application for the pardon of a convict, who has forfeited every claim to any sympathy or humanity, but what the stern mandates of justice permit us to cherish with propriety, presents a most melancholy comment on the weakness of human nature, and a total want of all forecast and prudence. The Chairman of this Committee has seen lists of names, for which the utmost respect is ever cherished, at the bottom of applications, for the most notorious villains that ever faced a court of justice. Gamblers, and the keepers of gambling-houses, where the sons of our first citizens, and the inmates of our most respectable families, have been seduced, fleeced, and ruined—counterfeiters, swindlers, murderers, and pirates—*hostes humani generis*, who roam and plunder over the seas,—can strike the chord of sympathy, and send forth appeals that reach the bosoms and command the interposition of persons, who should shrink, with the feelings of abhorrence, from the touch of their petitions. A murder was perpetrated of the most cold-blooded, wanton, and shocking character, on a helpless and unoffending man, who appealed to his destroyers as the father of a poor little family, by every tie that can disarm cruelty and vengeance; and yet coolly, deliberately, and tranquilly, he was shot through the heart, while manacled to a tree in the wilderness. The murderers were condemned by the laws of the land. A petition was got up for their pardons, and hundreds and thousands signed it, of the principal citizens of the Union. Not only men but women signed it with alacrity, while the wife and orphans of the immolated victim were forgotten, and left to weep over the untimely fall of their only protector, who was earning bread for their support, when his blood was sought by those fiends in the form and attire of men. We have no right to look for firmness on the part of a chief magistrate, and for his prompt rejection of petitions for pardons, while such reprehensible practices are continually indulged by men whose cool and reflecting moments would dictate a different course of conduct. It is painful to see wives and families deprived of their bread, by the commitment of a felon to the Penitentiary; it is afflicting to see an aged father mourning over the incarceration of an undutiful and profligate son; but what then? Shall the prison doors be cast open, and convicts be let forth to commit depredations anew, and our criminal laws be rendered a mere mockery? Many of the applications sent to the Governor of the State of New-York contain the most absurd allegations, and the most wilful misrepresentations; and the late annual report from

the Auburn State Prison alleges, that "the business of procuring pardons has become the steady and profitable employment of many individuals, who attempt the grossest impositions upon the Governor." When the obtaining of pardons becomes a profession and a settled pursuit, and those who engage in the vocation are favoured with the names of those members of society to whom we look to give a tone to public sentiment, the prospect of reforming criminals is in truth dark and hopeless. We call upon men in power and authority—we call upon the friends to the peace and the order of society—we call upon the friends of sound laws, and upon the friends to the rigorous and undeviating execution of sound laws, to raise the loud voice of reproof against the practice of embarrassing the chief magistrates of our states with petitions for pardons. And we do also call upon the members of the Bar to refrain from acting in their legal capacity to procure the liberation of felons who have been justly condemned for their transgressions.*

"The Committee also hope, that those who are entrusted with the pardoning power will feel the importance of exercising it but seldom, and never but in extreme cases. If those in the community who should strengthen the arm of justice, and render the laws sacred and certain, will send up their petitions without reason or consideration; if women and children are presented as instruments to obtain the relaxation of penal statutes; it is to be hoped, that there will be a firmness and decision in the breast of the chief magistrates to enforce the uniform and rigorous operation of the laws, as the only sure means of protecting the rights of individuals, and guarding the peace and safety of the great body of the people, in their aggregate capacity. But we are told, and told truly, that there is not room in many of the Penitentiaries to contain all the convicts, and that pardons are granted of necessity. This we know has been the case with our own State Prison, both under the administration of the late, and the present Governor. But whose fault is this? Not the fault of the chief magistrate. It is the duty of every Legislature to see that due means are afforded to enforce the laws. If more room is wanted for convicts, more must be provided. Let our chief magistrates, when necessary, call the attention of the Legislature to this point, and then let them stand by, for justice to take her course. This would produce a better remedy, than the incessant granting of pardons. To conclude on this subject, the Committee are cheered by the firm conviction, that a feeling is daily and rapidly growing up in the different states of the Union, that will ere long render the

* This is a professional irregularity, happily confined to the other side of the Atlantic. We are happy also to say, that, with very few exceptions, applications for pardon are most narrowly watched in England. Free pardons are indeed seldom granted here, though sentences are often commuted, on sufficient grounds for the extension of mercy, being laid before the Executive.—EDIT.

frequent interposition of pardons, an object of public reprehension and popular reproach. This sentiment is more and more visible in the prints and papers that traverse the nation. Certainty in the execution of penal laws will be demanded on principles of self-preservation.

“The judicious selection of persons to have the control, government, and administration of our Penitentiary System, is an object of the first importance, as we look to its improvement and perfection. In the enjoinder of this requisition, we mean to include agents, keepers, directors, governors, inspectors or managers, and all other officers, of whatever name, who may be appointed to exercise discretionary power in and over State Prisons. Those who are included in this enumeration, may be properly divided into two classes—those who administer the internal police of Penitentiaries, and those who have charge of their general superintendence. The person or persons who have the immediate and direct management of convicts in a State Prison, have a trust confided to them of a most delicate and difficult nature. They are called upon to deal with characters of various descriptions, whose dispositions are different, and whose passions exhibit all the shades of turpitude and desperation. This is more particularly so, in the present state of our Penitentiaries, where a large number of convicts are placed together: where by-laws and regulations must be made to govern their intercourse, and where a kind of special cognizance is had over the actions of each individual. Was each criminal kept in a solitary cell by day and by night, fewer difficulties would be apparent; but, under the present condition of things, if we look to the amendment of convicts, or even if we pretend to keep them from becoming more depraved and dangerous, much depends on the character and qualifications of the person who holds immediate government over them. We conceive that he should be a man of mild and uniform disposition, of benevolent feelings, possessing courage, firmness, and decision of character; experience in the walks of life, a knowledge of human nature, and a capacity to discern the leading passions of individuals, and all their weak points, seem requisite qualities. Individuals of this description can always be found, if adequate inducements are held forth to engage them; and when once obtained, they would cherish a deep and lively interest in the success of their efforts in the path of duty. Men who seek the office of agent or keeper in our State Prisons, as a station of profit, should not be heard in their application. Party views and prejudices should not produce the selection of one and the removal of another; and when a sound choice has once been made, a change should be viewed as a calamity. If the human character ever can be reformed by the use of reason, the inculcation of moral thoughts and moral principles, and the application of wholesome mental discipline; if the reprobate can ever be called back to the ways of honesty or

reclaimed from his vices, the Penitentiaries of their country open a wide and fertile field to the zeal and patience of the philanthropist. Much can be done. Human nature, in its very worst state, can be wrought upon with success. The history of Mrs. Fry's exertions in Newgate, affords a most gratifying comment on these remarks. She has entered the prison walls like a ministering angel of truth, peace, and mercy, and guilt, in the most awful and repulsive form, has relinquished a dominion over its victims.*

"As to the selection of inspectors, superintendants, directors, or governors, it greatly involves the prosperity of the system, and we can never look for its success unless care and judgment are exercised on this point. We must rise above the sphere of party passions and favouritism, and look abroad in the community, with a steady and dispassionate eye, for men who will watch over our Penitentiary as an important national experiment, involving a great portion of national happiness, and as one reaching the most intricate relations of society; for men too, who will preside over it with a capacity that can discern defects, and apply the ready hand of correction. Confident we are, that the state governments or state executives can find men of public spirit, and of competent qualifications, to discharge this trust with fidelity. When once selected, permanency in the tenure of their appointment is absolutely essential to the faithful exercise of their functions. Time and observation are necessary to obtain a sufficient knowledge to enable men to act with due discretion and effect in the management of a State Prison; and when obtained, all the benefits to result from it are destroyed by ejection from office. Many of the State Prison codes and by-laws, at this time, want amendment, and it requires talent, patriotism, ardour, and industry, to make the required corrections. With men of prudence and capacity in business, we should unite others of a higher order, in point of ability, if we would constitute boards of inspection suitable to the ends which we have in view. We have said so much on this head in another place, that further remark seems unnecessary.

"When a convict is sentenced to hard labour, the spirit and letter of the law should be well observed. He should be put to work, and kept to work, in the true sense and meaning of the words 'hard labour.' It is not contended that tasks should be cruel and tyrannical; but any relaxation in the requisition of the law, any favour shewn to one individual, that is not evinced to another, and in fact any thing like favour in any case, is hostile to the system of punishment whose perfection is now sought. If one convict is to be permitted to sweep the rooms of the prison, another to clean

* No one can be more sensible of the benefit conferred upon society by the exertions of this exemplary woman than we are; but, living on the spot, facts within our own knowledge compel us to term this representation hyberbolic.—EDIT.

the furniture and utensils, another to keep the yard in proper order, as a substitute for hard labour, undue and improper partiality is shewn, and an authority and discretion are exercised that the laws never intended. The certainty of punishment is destroyed and pernicious contrasts are exhibited. Idleness should be guarded against with the utmost scrutiny, unless solitude without labour is the sentence of the criminal. To permit convicts to pass through any portion of their term in the State Prison in indolence, when it was intended by legislatures and courts of justice, as well as expected by the prisoners themselves, that constant and rigid industry should be their daily lot, is tolerating an abuse of a very mischievous kind. The performance of hard labour is intended, by our penal statutes, as a part of the punishment of the convict. His exemption from this, in any degree, impairs the effect of the punishment. It is said, that in some of the State Prisons, the labour of criminals brings no returns; that there is no market for the manufactures which come from their hands. No facts of this nature are before the Committee; and if there were any, we should say, that it would be far better, even to realize nothing more than the mere price of the stock worked up, than to permit idleness to reign within our State Prison walls, when hard labour is enjoined. We believe that the products of labour, performed in our Penitentiaries, can always be sold for something; and it is far more politic to dispense with strict calculations as to profit, than to permit relaxation in the punishment of public offenders. Agents, keepers, and all officers who have the control and management of convicts, should, in the view of the Committee, be wholly prevented from shewing any other favours or discrimination than the State Prison codes and by-laws permit.

“A disregard for personal cleanliness leads to the relaxation of moral principles, and renders the profligate more profligate, and the base more base. No public prison can be a place of reform, if a disregard to neatness is tolerated. The benevolent Howard often had occasion, while visiting the dungeons of Europe, to raise his remonstrance on this subject. The Committee recommend, that the utmost care be taken to render our Penitentiaries clean and wholesome in every particular. The convicts should be compelled to keep their persons entirely free from every neglect, and every species of uncleanness. A habit of neatness would soon become pleasant and grateful to the feelings of the criminal; and if he had been once found among those collections of the wicked, where a disregard to appearance and decorum was apparent, he would reflect on the pollution of such associations with disgust.

“We again repeat the remark, that revenue must be a secondary consideration with those who administer the Penitentiary System, if its designs are ever to be accomplished. We put convicts in the State Prisons to be punished and reclaimed, not to earn money for the people. Punishment and its effects are never

to be lost sight of. If the first object is the great productiveness of the labour of convicts, let it be so understood. We must then change our whole system to meet this end; and instead of confining prisoners within the walls of a State Prison during the day, it might be more profitable to put chains and weights on their feet, and let out their services in various ways. If the prevention of crimes is the design, let this also be substantively and primarily considered in all cases, and every thing be renounced that militates against it. The Committee, therefore, enjoin what common sense, and the most ordinary prudence, dictates; let the first great question be, How can the Penitentiary System be rendered the most effective in diminishing crimes, and in reforming convicts? The moment this inquiry is forgotten, sound policy is contravened, and we give up the system to ruin and disappointment. It cannot be otherwise. Better that all the criminals in the United States should never earn a farthing, than to bear the present results of our defective and pernicious treatment. If it becomes necessary to keep each transgressor in perpetual solitude, it must be done. We must go through with the object of our Criminal Codes, or renounce them altogether, and begin again with the enactment of penal laws. Half-way laws, partial punishment, and legislative weakness and vacillation, will result in nothing but disaster, discouragement, and vice.

“Here the Committee terminate the second division of their Report—the suggestion of remedies to meet existing evils in the Penitentiary System, and pass to the third general head: the substitute to which the different states in the Union must resort, provided this system is to be abandoned.

“Let it be admitted, that the Penitentiary System in this country is beyond the reach of those radical improvements that would render it adequate to its original ends. Let us admit that the nation should rise up at once, and resolve on its immediate destruction. Let us repeal our present Criminal Codes in the different states, and discard their mild features. To what must we resort? We shall have crimes, and we must have punishments. Transportation, corporal punishment, and death, have been suggested as a substitute for our present punishments. They have found a vindication in some of the public prints of the day, more especially that of transportation; and men of influence in the community, and those well versed in the laws of their country, often mention the latter as the inevitable resort of no distant day.

“Let us examine the expediency of resorting to transportation, corporal punishment, and death, to prevent crimes. And as to the former, its impracticability is the first objection that refutes every ingenious argument in its favour. To what place will the United States send their felons? Where are our colonial—where our foreign establishments? Wherever our government extends, and wherever it has force and authority, there

the rights and immunities of American citizens may be enjoyed. We know of no inferior appendages, within the circle which it embraces. How then are we to dispose of convicts, if transportation is deemed expedient? We must either obtain some distant settlement, perhaps in the bosom of the Pacific ocean, or we must take some spot within our national dominions. As to procuring a foreign settlement, but two methods offer, by which the object could be effected; we must resort to purchase or to conquest. The constitution knows of no such policy as the appropriation of money, by the Congress of the United States, to purchase a territory that is not to be governed by that constitution—that is, not to be a part of the American confederacy. The purchase of a foreign station is out of the question? Shall we then proceed by conquest? Shall we send our navy to take possession of an island in the western seas? Foreign conquests, for any purpose, are hostile to the principles of our national policy. If one can be authorized, so can another, and we may go on till we have a chain of remote settlements. By what laws would they be governed? Not by the American constitution; not by the laws that extend their empire from the Floridas to the borders of the Canadas. A local government must be organized, and principles, foreign to our constitution, admitted. The expense of acquiring such a territory, and the expense of retaining it, independent of the disbursements for transporting criminals, are entitled to some consideration, if all other objections could be removed. But when we take into view the great expenditures that would continually be demanded to send out convicts, and to keep them within the limits of their exile, we see new impediments. We must have military establishments, a guard, a foreign garrison, to watch over the rising destinies of our hopeful settlement. A few voyages round Cape Horn, to carry forth the tenants of our prisons on their conviction, and a few annual appropriations to support a few troops to keep them in subordination, and to prevent their speedy return, would shew an expenditure more than sufficient to erect separate cells, and support in solitude every convict in the United States. The expenses for transporting convicts to Botany Bay, during the last twenty years, has cost Great Britain an enormous sum. And by whom would our criminals be transported? By the nation, or by the different states? If by the nation, then the nation is to execute state laws, over which the national government has no control—laws different in their provisions, in their enactments, in their severity, in their tendency to increase or prevent crimes. As to the states carrying away their own convicts, it would involve too many objections to permit its investigation. They would avoid the indicting, arraiguing, and convicting of felons, from the apprehension of heavy pecuniary burdens. Transient felons, fleeing from one state to another, would escape. Massachusetts or New-York would not be anxious

to punish the fugitives from Maryland or Georgia. We have mentioned a settlement somewhere in the Pacific ocean, because we can perceive no where else to which our views can be directed with any thing like propriety. It has been asserted by many, that a settlement at the mouth of the Columbia river, on the Pacific coast, might be established and sustained for our culprits. We take it for granted that no one would seriously think of transporting convicts to this remote region by land across the western mountains, the extended spine of the Andes, several thousand miles. The disposal of one offender in this manner would cost more than the support of ten convicts in the State Prison, provided their periods of punishment were the same. If the journey by land is renounced, then the doubling of Cape Horn, and all the unavoidable expenditures of transportation, and of maintaining a small military force before pointed out, occur to the mind. But another consideration arises on this subject. Suppose we sentence our criminals to a residence at the mouth of Columbia river, what would be the moral consequences? Is the banishment to be perpetual or temporary? If perpetual, then we confound all the gradations of a penal code to the magnitude and depravity of the offence. We must either adopt this kind of punishment in a very limited degree, or make great and small crimes of equal criminality. If the term of residence beyond the mountains should be limited to five, ten, or fifteen years, we have no idea that hardy and resolute offenders would change in character and morals by the execution of the law upon them. We might expect to see them return to the society which they left, with new enterprise and new hardihood. What is the object of punishment at all? The prevention of crimes by the example, and reformation of the convict—by the spectacle which is presented to others. Would transportation to the mouth of Columbia river have this effect? What hardened outlaw would dread the novel and variegated scenes of a new country, where the eye is regaled with perpetual objects of wonder and delight? What felon from the prisons of England, Ireland, France, Germany, Italy, or Spain, would find the bitterness of repentance in such a punishment? Who of our daring and active countrymen would find their spirits broken down, and their moral depravity eradicated, by such a destiny? They would consider it as an alluring excursion, and scarcely count the number of suns that should rise and set before their return. How far a collection of felons at this place might hereafter annoy our frontier settlements, as they stretch along the receding shades of the wilderness, beyond the Mississippi; how far they might break away from the location assigned them by law, and mingle with hostile tribes of savages, and hereafter diffuse depredations along the chain of our frontier settlements, it is not necessary to inquire. The whole plan of transporting criminals from the different states appears to the Committee to be visionary

and romantic. It has been noticed with some attention because it is always wise to suppress wild and fanciful theories in their primeval state, before ardent and misguided votaries adopt and defend them, in the place of systems that merit vindication. The United States can never resort to the transportation of convicts to any distant spot beyond the jurisdiction of municipal authorities, while the present form of government remains, and the people cherish their existing moral and civil institutions. England transports convicts to Botany Bay. Her limited empire, her crowded population, her multitude of capital offences, her diversity of crime from her complex relations of society, may render this choice of evils necessary. Yet, if we may believe the declaration of English statesmen on the floor of Parliament, the terror of this punishment is little felt. Lord Sidmouth averred in the House of Peers some few years ago, that 'it was notorious, that the dread of transportation had almost subsided, and perhaps had been succeeded by a desire to emigrate to New South Wales.' In a late debate in the British Parliament, Mr. Bennet declared, 'that he should be guilty of insincerity if he were to contend that transportation were any punishment at all.' The expenditures for this kind of punishment have also been enormous. During twenty years past it has not cost the British government much short of 20,000,000 dollars* to send her criminals to port Jackson. This evidence should, at least, warn the American people to be cautious in advocating a remedy for crimes that has been found ineffectual in a neighbouring empire, after full trial.†

"We are sorry to find any advocates in this country for those corporal punishments that seem alone congenial to the temper of despotic or barbarous ages. We cannot withhold our expression of regret, that one of the most rising and flourishing members of the confederacy, where free and enlightened principles are cherished with tenacity, should have recently displayed, through some of her most distinguished legislators, a disposition to adopt penal laws long since denounced in the United States as disgraceful and inhuman, and as ineffectual to prevent crimes. Previous to that revolution which gave birth to our present system of government, corporal punishments were common. They even prevailed to a great extent after the colonial laws ceased to exist. Cropping the ears, branding the forehead, burning the hand, the public infliction of stripes, and scourging and exposure in the pillory, were frequent. They were rejected for milder modes of punishment, as criminal jurisprudence attracted the attention of our legislatures. Confinement to hard labour in our Penitentiaries was substituted; and now, before the virtues and efficacy of this substitute have

* £4,500,000.

† Mr. Roscoe, in speaking of transportation, quotes the following words from Cicero: *Exilium non supplicium est, sed perfugium protusque supplicii.* Cic. pro Cœcin.

been ascertained by a full and fair test, there is a doctrine in the land, that it is politic to return to the penal statutes that were recently repealed as savage and obnoxious. And why take this retrograde step? Can it be proved, to the satisfaction of the American public, that while corporal punishments were in existence, crimes were less frequent than they are now? Even could this question be answered in the affirmative, it would not be satisfactory, since one species of *crimen falsi* is peculiar to the present period of our history, from the extensive creation of banking institutions, since the penal laws spoken of were abolished. The counterfeiting of bank-notes was not known, because no banks existed. But were larcenies less frequent? Were burglaries, arson, and murder, less frequent? We contend that they were not. But what is the just and proper inquiry to be put here? It is simply this: Would corporal punishments go farther to prevent crimes, than solitary confinement to hard labour in our Penitentiaries? For this is the punishment we hope yet to see universally adopted. On this point, the Committee have no doubt; and they believe, that should this desired improvement take place, and be amply tried, not only corporal punishment, but all other substitutions for the Penitentiary System would be relinquished, through universal conviction. Several objections occur to cropping the ears, slitting the nose, branding the forehead, public whipping, and similar modes of treating felons. First, no facts prove that such punishments are more effectual in preventing offences than our present Penitentiary System, defective as it is. In the second place, they render men desperate, insensible to shame, and dead to any appeals, either legal or moral. What has any person to look or hope for in this world, when his features are so deformed as to attract the scorn of the public; or what has the culprit to anticipate, who has received the stripes of a constable amid a crowd of spectators, who will retail and communicate his disgrace to the second and third generation? Thirdly, they not only render offenders desperate, but they release them immediately, and enable them to exhibit this desperation in the perpetration of new crimes. There is at least one advantage in our Penitentiaries; while villains are shut up, society are relieved from their depredations and outrages. Not so, if the space of fifteen minutes finishes their punishment. Fourthly, the frequent infliction of cruel punishments inures the public mind to barbarities, and destroys the advantages intended to be reaped from the terror of example. People can become habituated to spectacles of horror, and feel no pangs at beholding them. We can scarcely conceive of a more shocking sight than the flocking of boys to a whipping-post, to enjoy, in revelry and mirth, the tortures of fellow beings. All solemnity, all the benefits of example, are lost when offenders are constantly doomed to suffer in ignominy, as a mark for the gazing rabble to shout at. Nor is it conceived that the American people would tolerate the idea of

disfiguring the persons of our citizens, with hacking, branding, and scourging. But we are told that all arguments drawn from the cruelty of this kind of punishment should be abandoned, since solitary confinement is still more cruel. This is a specious doctrine—not a sound one. Between physical and moral suffering there is a wide difference. The first denotes the propensities and passions of a savage state of man. In Morocco, small offences or misdemeanors are punished by the bastinado, or beating the backs and legs with leather thongs, something like the cat-o'-nine-tails formerly used at the whipping-posts in this country; and larceny, by cutting off a leg or hand, or other bodily disfiguration. There is also a method of tossing up criminals, so that they may fall on the head, and fracture its bones. Montesquieu remarks, when speaking of the Japanese, that cruel and horrid punishments harden the public mind, and tend to render penal laws ineffectual. Of all laws, we may say that those of Japan are the most severe, and yet the most impotent. The administration of laws distinguished for their severity has no tendency to render persons more honest or more serviceable to the public who have incurred its vengeance. It rather tends to create hardihood, the absence of shame, and the loss of self-regard. Solitary confinement may be called a cruel punishment, although it is not entitled to that appellation, however severe its operation may be. But admit its cruelty—to what does it lead? To reflection, to repentance, to the amendment of the criminal. His features and his limbs remain as God has made them. If he forsakes the ways and devices of the wicked, no external deformity remains, a perpetual mark of public ignominy, when crime is expiated and guilt done away. We trust and hope, that the day is far distant, when the free states of the Union will retrace their steps to a system of laws that would be at war with civilization, humanity, the principles of our institutions, and hostile to the lessons inculcated by the experience of other times.

“Singular as it may appear to the enlightened and reflecting of other nations, there is a disposition sometimes indicated in this country, to adopt capital punishments to a wide extent. Because the Penitentiary System has been grossly perverted, and its principles lost sight of, by those who have been entrusted with its administration; because an experiment has failed before it has been adequately tried; in order to preserve our property and protect our persons, there are occasional bursts of popular feeling and discontent, that denote symptoms of cruelty and error, inconsistent with the political institutions of the nation, and the reason on which they rest. Without any inquiry why the Penitentiary System has disappointed the hopes of the States; without any reflection on the practicability or impracticability of improving and perfecting it; capital punishments are urged as the only means of preventing crimes. Suppose we adopt this remedy, and execute criminals for

all the felonies, that are now punished by hard labour in the different State Prisons; what would be the effect? The Committee consider that two consequences would arise: first, the laws would not be executed; secondly, if they were rigidly enforced, executions would lose their terror by becoming common. It was a deep-rooted abhorrence to cruel punishment, that first diminished the number of capital felonies in the United States; and it is to be hoped, that the influence of early education, and the diffusion and inculcation of Christianity for the last few years, have not had an influence to render us less humane or less careful in establishing sanguinary laws. Let us amend our Criminal Codes in the different states to-morrow, and render counterfeiting, passing counterfeit bank-notes, burglary; breaches of the public trust, grand larceny; conspiracies, and swindling, or obtaining goods, chattels, and money, under false pretences, capital felonies:—what would be the effect? More than two-thirds of these crimes would probably go unpunished, and therefore be committed with fresh impunity; for how many would not shrink from being informers, if convinced that by their testimony alone, the life of a human being, perhaps the parent of a large number of children, was to be taken? What would be the reasoning of a large portion of American citizens in such a case? Would they not say to themselves, It is aggravating to have our rights infringed upon, but better to endure this than be the instruments of sending a fellow mortal out of the world? Such feelings might be derided, as the offspring of weakness and folly; but they do exist, and will exist, until our sentiments, as a nation, undergo a very radical change. Grand Juries would be backward in presenting indictments, when death was to be the probable consequence. They would find it more consonant to their feelings to dismiss complaints than to find a bill upon them. There would also be a difficulty in procuring juries to convict criminals under cruel laws. Twelve men would have many agonizing sensations in condemning a culprit to death, for stealing property to the amount of fifty or one hundred dollars, or passing a counterfeit bank-note of five or ten dollars. Every opportunity would be embraced to find the offender not guilty. Any doubt in the testimony, affording an excuse, would produce an acquittal. Laws, to be effectual, must be certain; and therefore it will be no answer to say, that if these minor depredations did escape, more enormous ones would not. If men would seldom inform, and juries shrink from convicting, on the smallest doubt, and the most slender excuse or subterfuge, what would be the consequence? Crimes would rapidly increase, because a vast proportion of them would go unpunished. Again: if the execution of criminals became an ordinary spectacle, the dread and terror of this species of punishment would be banished, and its restraints be destroyed. Mankind can be rendered familiar with horrid spectacles, by habit. The savage of our western wilderness beholds the agonies of the prisoner at the

stake, with composure. The wife of the Hindoo ascends the funeral pile of her husband with a firm step. The monsters of the Inquisition feel no pangs at the tortures of their victims; and an execution, in Japan, creates no more sensation than the morning clouds that obscure the sun. The Romans beheld the blood of their gladiators, without the movement of a nerve or a muscle; and in Great-Britain, at this day, the execution of half a score of felons calls forth no expression of horror from the populace. In time, we should betray the same indifference. The frequent repetition of similar scenes would habituate our eyes to the suspension of men, women, and children, from the gallows. There is a habit of thought, as well as a habit of action; and when, by continual occurrence in the mind, any kind of punishment becomes naturalized to our tone of feeling—abhorrence is overcome. But what do we do, in advocating capital punishments, in some ten or fifteen kinds of felony in the United States? We do violence to the moral feelings of the people of this country, which involuntarily repel all sanguinary laws. We go further. We disregard the solemn lessons of an experience that is drawn from the history of successive ages; for, we would ask, in what period of national history have capital punishments suppressed the crimes which they were designed to prevent? Are we not compelled to believe that they have rather promoted, than diminished, the evils they were intended to destroy? Take the Roman empire under the Cæsars, during the mild reigns of her most humane and virtuous emperors, who relaxed the rigour of the penal laws; crimes were less frequent than under those of her most furious despots, who promulgated bloody edicts in every direction. Alfred came to the English throne amid confusion, war, and licentiousness. He abolished all capital punishments, excepting in three kinds of felony—treason, murder, and arson. Instead of increasing, public offences rapidly diminished, and the security of persons and property, during the peaceful and beneficent reign of this virtuous prince, has been a distinguished era in the annals of the British empire. The reigns of Henry 7th, Henry 8th, and of Queen Elizabeth, of England, are remarkable for the number of felonies which were rendered capital, and yet they are noted for the number of criminal offences perpetrated during their existence. Lord Bacon considered the penal laws the most odious feature of the government of Henry 7th. During the reign of Henry 8th, there were 72,000 executions for robberies; and while Elizabeth was on the throne, they were peculiarly numerous. The contrast that modern history has exhibited, between the operation of penal laws in Tuscany and the Papal dominions, is striking and pertinent. When the late Grand Duke of Tuscany ascended the throne, his dominions were overrun by robbers and assassins. Robberies and murders were common, and the wheel, the rack, and the gallows, were seen in all quarters. On reading the celebrated work of the Marquis Beccaria, he entirely abolished capital punishments. An army of executioners, with

their instruments of death, were dismissed, and milder laws rendered Tuscany one of the best ordered states in Europe, and nowhere were life and property more safe. Punishments were proportioned to the offence, and executed with strictness and certainty. In the Papal dominions, separated from Tuscany by a small dike, the severity of punishment was kept up, and crimes continued. Robbery and homicide still continued to be committed. He who robbed was executed. He who robbed and murdered, suffered no more. The consequence was, that he who was robbed was also murdered. Sir Wm. Blackstone, after speaking against the too frequent infliction of capital punishments, asks if they have been found more salutary than those of a milder character. "Was the vast territory of Russia," says he, "worse regulated under the late Empress Elizabeth, than under her more sanguinary predecessors? Is it now, under Catharine II. less civilized, less social, less secure? And yet we are assured, that neither of these illustrious Princesses have, throughout their whole administration, inflicted the penalty of death. And the latter has, upon full persuasion of its being useless, nay, even pernicious, given orders for abolishing it entirely, throughout her extensive dominions." Were atrocious crimes more frequent in France under the reign of Napoleon, than under the government of any one of the Bourbons, for half a century before him? We know they were not. And yet he greatly moderated the Penal Code, and assumed the sceptre of power, after the revolution had poured its overwhelming torrents of licentiousness over the kingdom.

"But why thus range the globe for illustrations? There is a nation in the fulness of life and glory, to whom we can refer. England is before our eyes. The present state of her penal laws is worth the volumes of centuries. We know of no nation in existence, which has so many capital felonies as Great-Britain, and we know of none where capital punishments are so numerous, and penal laws more ineffectual to compass their ends. If the infliction of death is so well calculated to deter men from committing offences, why do they wholly fail to effect this result in England? Criminals are constantly executed for forgery, and still forgery goes on. Felons are continually executed for stealing, and still thefts increase.* They are committed under the very gibbets where thieves are hung. What is this but experience putting down theory. A man is executed for picking a pocket, and, during the execution, threescore pockets are rifled, and the suffering of one criminal leads to the

* Executions in England for mere thefts are of very rare occurrence; nor are they indeed now frequent even in burglaries or highway robberies, for which the offender is necessarily sentenced, in all cases, to the punishment of death, in obedience to the strict letter of the law, though it is actually inflicted but where great outrage has attended the perpetration of the crime, or the previous character of the perpetrator has been desperately bad.—EDIT.

liability of twenty or an hundred more. The British Parliament have enacted that the passing of a one pound bank note † shall be punished with death. What has been the effect of this statute in suppressing that crime? In 1814, there were 10,343 convictions under this act; in 1815, 14,000; in 1816, 21,000 and upwards; and in 1817, 28,000 and upwards.‡ Is this preventing felony by the taking away of life? Mr. Buxton, in his late speech in the House of Commons, states expressly, that in the face of more than 200 capital punishments, crimes that fall under them, continue to multiply. The Criminal Code in France is less severe than that of England, and yet, with more than double the population of Great-Britain, the number of her criminals is less. But there is another great evil in the accumulation of capital offences in England—one that we have mentioned in our arguments—the laws are not executed. The injured will not complain, witnesses will not appear, Grand juries will not find indictments, § petit juries will not convict, and if they do convict, the sentence is often rendered inoperative. The same evil has existed for generations. “So dreadful a list,” said Sir William Blackstone, when speaking of the penal statutes inflicting death in England, “instead of diminishing, increases the number of offenders. The injured, through compassion, will forbear to prosecute; juries, through compassion, will sometimes forget their oaths, and either acquit the guilty or mitigate the offence; and judges, through compassion, will respite one half of the convicts, and recommend them to the royal mercy.” The investigations of the House of Commons, the witnesses examined at the bar of that body, the speeches of eminent men in both houses of Parliament, go far in settling this grand fact. Sir Samuel Romilly, in a speech before the British Legislature on the 25th March, 1818, stated, that “he would take the present opportunity of mentioning the state of the law, as derived from the returns on the table, with respect to the act making it capital to steal within a dwelling house to the amount of forty shillings. Within eight years, down to 1816, no less than 1097 persons had been tried for this offence. Of these, 293 only had been capitally convicted, and *not one had been executed.* In 1816, 131 more persons had been tried, of whom 49 had been capitally convicted, and *one* {whose case was accompanied with

† Forged, and knowing it to be so.—*ERR.*

‡ This statement must be taken with some limitation, as, in a very great proportion of cases, the lives of the offenders were saved by their pleading guilty to the minor charge of having forged notes in their possession, with intent to utter them, a crime punishable by statute with transportation for 14 years.—*ERR.*

§ This at least is not the case, our grand juries being composed of a class of men who inflexibly discharge their duty, painful as it may be. *EDIT.*

great aggravations) executed. So that of 1228 individuals tried, 342 only had been capitally convicted, (the juries either acquitting the 886, or finding them guilty of stealing to a less amount,) and only one person executed." In 1732, there was a statute passed in England, rendering frauds, in cases of bankruptcy, capital crimes. Since that period, it is ascertained that there have been 40,000 bankruptcies; and yet Basil Montagu, Esq. stated, in a late examination before a committee of the House of Commons, that there had been but nine or ten prosecutions during 87 years, and but three executions, although the frauds within the statute were common and proverbial.*

"Hence we see, that when sanguinary laws are executed they fail to prevent crimes, and that when they are peculiarly severe they remain a dead letter, and thus directly promote instead of suppressing crimes—entailing on the community a complication of immoralities. The dangerous tendency of frequent capital punishments, and their total failure to control and restrain the vicious propensities of mankind, have long been perceived and enforced by men who have shone among the first luminaries that ever diffused light and truth through the world. More than three hundred years ago, that learned and excellent man, Sir Thomas More, assailed the enormity of the Penal Code of Great Britain. His writings on criminal law have not yet lost their impression on the feelings of civilized man. About two hundred years ago, Sir Edward Coke, that venerable giant of jurisprudence, on whom we yet cast back our eyes with reverence and admiration, entered his

* Mr. Buxton, in a late speech on the Criminal Code of England, adduces the following extract from a speech of Queen Elizabeth to her Parliament:—"A law without execution, is but a body without life, a cause without an effect, a countenance of a thing, and indeed nothing. Pen, ink, and paper, are as much towards the governance of the commonwealth, as the rudder or helm of a ship serveth to the governance of it without a governor, and as rods for correction without hands. Were it not mere madness for a man to provide fair torches to guide his going by night, and when he should use them in the dark, to carry them unlit? Or for one to provide fair and handsome tools, to prune or reform his orchard or garden, and to lay them up without use? And what thing else is it to make wholesome and provident laws in fair books, and to lay them up safe, without seeing them executed? Surely, in reason, there is no difference between the examples, saving that the making of laws without execution is in much worse case, than those vain provisions before remembered; for here, albeit, they do no good, yet they do no hurt; but the making of laws without execution does very much harm; for that breeds and brings forth contempt of laws and lawmakers, and of all magistrates: which is the very foundation of all governance, and therefore must needs be great and heinous in those that are the causers of this. Indeed, they are the very occasions of all injuries and injustice, and of all disorders and unquietness in the commonwealth."

solemn caveat against the taking of human life by laws like those of his own country. 'What a lamentable case it is,' said he, 'that so many Christian men and women should be strangled on that cursed tree of the gallows; insomuch as if in a large field a man might see together all the Christians that but in one year, throughout England, come to that untimely and ignominious death, if there were any spark of grace or charity in him, it would make his heart to bleed with pity and compassion.*' He then proceeds to advise reform. Sir Francis Bacon, the Lord Chancellor of England, whose writings awoke the long slumbers of human reason, remarked to Queen Elizabeth; 'So it is most certain that your people are so ensnared in a multitude of penal laws, that the execution of them cannot be borne.' Sir Walter Raleigh advocated the same principles as early as 1611; Chillingworth in 1640; and Doctor Johnson in 1751. In 1750 the increase of certain crimes that were capital felonies roused the attention of the British Parliament. A committee was appointed in the House of Commons, consisting of the Earl of Chatham, Mr. Pelham, then prime minister; Mr. Grenville, Mr. Littleton and Mr. Charles Townsend, successively secretaries of state; Sir C. Lloyd, then a distinguished member of the English bar; and Sir Dudley Ryder, then attorney-general, and afterwards the chief justice of England. These great ornaments of the British empire recommended the exchange of death for other adequate punishments, and introduced a bill that was passed in the House of Commons, and defeated in the House of Peers. Twenty years afterwards, in 1770, another committee, consisting of Charles James Fox, Sir William Meredith, Sergeant Glynn, and Sir C. Bunbury, was appointed, who also reported a great reduction of capital punishments, and introduced a bill that passed the House of Commons, and was rejected in the House of Lords. 'Neither was the bill opposed,' said Mr. Macintosh in one of his eloquent speeches in Parliament, 'by any of the great ornaments of the House of Lords of that day, Lord Camden or Lord Mansfield; it was thrown out on the opposition of others whom I will not name, and whose names will be little known to posterity.' Since that day, such men as Mr. Pitt, Lord Erskine, the Marquis of Lansdown, Mr. Canning, Lord Grey, Sir Samuel Romilly, Mr. Roscoe, Lord Lauderdale, Sir James Macintosh, Mr. Whitbread, Mr. Wilberforce, Mr. Buxton, Mr. Colquhoun, and others, whose rank and talents are well known to the American public, have made strenuous efforts to procure the diminution of capital punishments in England. But why, we shall be asked, has England retained her Penal Code against the genius and influence of such a host? And we will ask, why has she tolerated pauperism by the most careless policy since the days of William and Mary, when she was first loudly warned against this evil? Why

* Vide Epilogue to his fourth Institute.

did she tolerate the slave trade for years after Fox, Pitt, and Wilberforce united their exertions for its abolition? Why does she oppress the Catholics of Ireland, and spread the gloom of bondage over the land of fame and genius? Why tolerate the errors of her representative system? Why do nations ever oppose the voice of reason? Why, in fact, have the empires and kingdoms of the earth slept in chains for ages? Why have rational systems of government and rational laws been shut out for centuries from the pale of civilized communities? Or, to come nearer home, why is there a disposition in this country to pass over reason and Christianity, to the adoption of punishments that would disgrace the pages of American history?* But the day of reform is fast approaching in England, and the awful effects of capital punishment are spreading a cloud over the face of society. Crimes and outrages increase, and the destruction of human life but augments their atrocity. The last Report in the House of Commons, and the debates in the same body, carry the strongest conviction that the Criminal Code of England cannot last. Mr. Colquhoun, who was the greatest police magistrate that England ever has seen,† and who has written more largely on the subject of police than any other man, uttered these unqualified words to the committee that represented the British nation four years ago; ‘It has occurred to me, that except in cases of high treason, murder, sodomy, arson, and other offences accompanied with violence to the person, the punishment of death may be dispensed with, under circumstances advantageous to criminal justice.’ If any thing further is wanting to illustrate the fact, that the criminal laws of England are at variance with the moral feelings of the British community, we could successfully allude to the late publication of Mr. Roscoe. In this invaluable treatise, talents, philosophy, and research, are blended in a triumphant vindication of the principles of humanity. No man can answer it. The illustrious author condemns the extensive adoption of capital punishments, and recommends the Penitentiary System to the English nation. He thus directs their attention to the United States: ‘Fortunately, however, whilst the civilized world has been groaning under the effects of a barbarous and sanguinary code of laws, mitigated at times by the milder spirit of philosophy, another system has arisen, which from obscure beginnings has gradually attracted more general notice, till at length it has been adopted in practice on an extensive scale, and affords a favourable prospect of ultimate success.’

* Or to continue slavery at home, whilst the farce is kept up of suppressing the slave-trade abroad?—EDIT.

† This is a point upon which an American is hardly qualified to speak. England has had many police magistrates at least as good, and has many still.—EDIT.

“And with these lights shining in our eyes—with this deep voice of experience sounding in our ears, shall we cast off our moral feelings, and all the principles of our early education? Shall we renounce the spirit of our constitutions, as well as the counsels of sound policy and humanity, and fill our statute books with bloody laws? Are we ready to behold the instruments of death and torture in our peaceful villages, where education and moral maxims have gained dominion? Are we prepared to see the gibbet erected along the borders of our highways, and by the side of the pleasant fields of the husbandman? Are we willing to have the populace of our towns and cities constantly pouring forth, as to a theatre of sport and revelry, to behold the last sufferings of capital offenders? On this point we shall say no more. Against the extension of capital punishments the Committee feel it their duty to remonstrate, in every proper shape and manner—at all times and all appropriate occasions. And they regret that the sentiment, once expressed by Sir Henry Spelman, is forcibly brought to mind at this enlightened period of the world. He once remarked, when speaking of penal laws, that in proportion as governments were rendered better, and civilization had advanced, human life seemed to be rendered of less worth and consequence in the eyes of legislators and lawgivers.

“The anxiety which prevails in the United States on the subject of the Penitentiary System, is deeply cherished by the civilized nations of the other continent. The third Report of the Society for the Improvement of Prison Discipline, and for the Reformation of Juvenile Offenders, embracing more than two hundred pages, combines a mass of the most interesting matter. This association is sustained by the first men in England, whether we consider rank, talents, or wealth, and its funds are ample for the grandest purposes. It is carrying reformation through the dominions of the British crown, and collecting information from all quarters of Europe, and diffusing it back again through countless channels.

“Many of the evils displayed in our Penitentiaries have been found in the prisons of England. The want of classification, the want of constant labour, the evils of continual intercourse, the increase of depravity, and the pernicious tendency of granting pardons and respites, are among the prominent defects pointed out. Solitary confinement is daily gaining advocates. The Stepping Mill, for the grinding of corn, by which any number of convicts can be employed without any departure from all necessary restraints, is brought forward by the society with much zeal. ‘A good prison,’ says the Report, ‘is a school of moral discipline, where incentives to vicious propensities are removed—where drunkenness and gambling are superseded by abstinence, order, and decorum—where, by personal seclusion and judicious classification, the evils resulting from contamination are prevented—

where the refractory are subdued by punishment, and the idle compelled to labour until industry shall become a habit. These are the leading features of a salutary system of gaol management; and it seems wisely ordered, that this discipline should form at once the medium of reformation and the instrument of punishment. That a well-regulated system of prison discipline,' continues this document, 'represses crime, is proved by the best possible evidence.' It further states, 'that in a great number of instances, offenders, even the most hardened, who have for a reasonable time been subjected to a well-regulated system of discipline, *do abstain from the further violation of the law, and have in a variety of cases been known to abandon their criminal pursuits.*' It then proceeds to illustrate this position, by shewing that while in prisons not under good discipline, the re-committals will vary from fifteen to fifty per cent.; those to prisons under good management will vary from one to seven per cent.* These important facts afford evidence, that should induce the American people to persevere in every rational effort to improve the management of our Penitentiaries. It shows, while capital punishments are without avail in England, that exertions to repress crime in the same country, by the judicious management of criminals, meets with signal success.

"We are fully aware, that great consideration is attached to the Penitentiary System in the United States by the enlightened men in Europe, who are now combining their exertions to produce a radical reform in Penal Jurisprudence. Nor are improvements in the execution of penal laws confined to England. The Report of the Prison Society of Paris shews that much is doing in France to combine punishment with reformation. In Ireland, the labours of the Dublin Association for the improvement of Prisons are working salutary changes. In Switzerland, some useful reforms are taking place. In Russia, an Association for the same purpose has been created: the location is at St. Petersburg, under the sanction of the Emperor Alexander, who is giving force and authority to its proceedings throughout his wide dominions. In Sweden, and Norway, information of the condition of all the jails is collecting under the patronage of the two governments, that the hand of correction may be successfully applied in the treatment of criminals after their sentence to public prisons. Let them not feel their prospects darkened—let not their efforts be weakened by the partial failure of our own system. Not a fact remains on record—not a defect has been revealed in the progress of thirty years, to convince us that it cannot be rendered all that it was ever expected

* Preston, 4 per cent.—Wakefield, 4 per cent.—Bury, 5 per cent.—Devizes, the general average, about 3 per cent., and for felons only 1 per cent.—Bodwin, 3 per cent.—Ipswich, 3 per cent.—Lewes, 6 per cent.—and even at Gloucester, where the prison is particularly crowded, only 7 per cent.—REPORT, p. 86.

to be. And the Committee do feel themselves bound to lay down the following broad positions:

“*First.* That the Penitentiary System, as it now exists in the United States, with all its defects, is preferable to the former systems of punishment in this country.

“*Secondly.* That it is capable of being so improved, as to become the most judicious and effective system of punishment ever known in ancient or modern times.

“*Thirdly.* That where it has been properly administered, as it formerly was in Pennsylvania and New-York, it has succeeded and answered the expectations of its early friends.

“*Fourthly.* That solitary confinement, by night and by day,* combined with other regulations suggested in this Report, will remedy all existing evils.

“*Fifthly.* That it is the duty of the different states of the Union to proceed without delay to its improvement and perfection.

“*Lastly,* That corporal punishments, and the infliction of death, would not prove congenial to the moral sentiments and feelings of the American people; and that the transportation of convicts is visionary, impracticable, and would not prevent crimes and offences, even if it were adopted in our penal statutes. The Committee hope and trust, that enlightened, humane, and public-spirited individuals of the different States in the Union, will feel the responsibility that rests upon this country in relation to the system of which we have so fully spoken.

“This is no common age in the annals of mankind. More is now doing to ameliorate the condition and to promote the happiness of the human race than any period of society has accomplished. The errors and vices of preceding centuries are in the way of correction. There is a unity of thought, design, and action among the most powerful empires of the earth, that stands a moral phenomenon in the history of governments. At length the spirit of Howard begins to walk abroad over the face of Europe; at length his voice is heard from the dark abodes of the wretched and forsaken of our species—from the peaceful valleys of Switzerland to the Kremlin of Moscow.† Penal jurisprudence gathers around it the regards of the jurists and the lawgiver, and commands the illustrations of genius and reflection. Its importance to the welfare and safety of nations is duly considered, and one improvement is rapidly succeeding another. What do we then owe to ourselves—what do we owe to the world as a nation? Are we to permit caprice and prejudice to govern us on a subject interesting

* Against this position we have formerly entered our protest, and simply renew it here.—EDIT.

† ‘Instead of boasting of the name of Howard,’ says Mr. Roscoe, ‘we ought rather to blush at its recollection, when we reflect that it is upwards of forty years since the publication of his work, and that little improvement has yet been made.’

to ourselves and interesting to mankind, or are we to remember that a great experiment in civil policy, blended with the dearest interests of humanity, should not be abandoned, until tested by fidelity and candour? If a mild Criminal Code can be fairly tried any where, it can be tried in this country. Our institutions were established on the will of the people. They were the offspring of enlightened views and independent feelings. Education is more generally diffused here than elsewhere on the civilized globe. The civil relations of life are less complex—there is less of poverty and less of oppression. The cry of bread and the approach of general want are never known: popular sentiment is disposed to mildness, and to the adoption of virtuous restraints. If the Penitentiary System should be abandoned in such a country, what would the legislators of Europe hereafter say? What would those who must hereafter raise their voices in our own halls of legislation say? A system founded on benevolent principles was tried for thirty years under circumstances the most propitious: it terminated in failure and disappointment. Why should we again traverse the same ground of experiment to meet with the same calamitous results! The causes of its failure would not descend to an impartial posterity with the story of its unfortunate termination. A lasting and unqualified condemnation would settle over its untimely grave. Devoutly do we trust that this train of prospective reflections will never exist in sober reality. Is an attempt to improve the criminal laws of nations worthy of a free people? Is an attempt to wipe from the penal codes of empires the shades of barbarism and cruelty by example, worthy of a christian land? Are the interests of humanity and the elevation of our species objects worthy of constant solicitude, among a people who have laid the deep foundations of the most rational and perfect constitution of government that the long career of six hundred centuries has produced? When popular states, in the vigour of virtue and enterprise, forget the glorious march of the human mind that has struck them into existence—when they forget their character in the scale of principalities and kingdoms, and the hopes of the bond and the free that are embosomed in their fortunes—when such states turn back and pursue the steps that lead to the dark policy of despotic governments, the prospects of progressive improvement among mankind are indeed forlorn and discouraging. There are principles and feelings in the American nation, that will produce results more grateful and beneficent. To laws well adapted to their end, and to the certain and undeviating execution of these laws, we look for the direct prevention of crimes and the reform of offenders. These are the premises which we lay down, and attempt to sustain. But we must go further; we must endeavour to narrow down the necessary application of these laws by the diffusion of elementary education, especially among the poorer classes of children. Deter-ring men from committing crimes by the fear of punishment, is one

thing: creating in the mind a deep abhorrence to what is morally wrong, is another. The generous and liberal endowment of our free-school establishments, more especially in our large towns and cities, is directly connected with a sacred observance of the law. This will lessen the number of those unfortunate beings who become the subjects of severity; and the more rare we render offences, the more force we give the influence of example, and the more restraint we impart to the sentence of a criminal tribunal. When many suffer, shame is divided, and felons mutually countenance each other. When one suffers, he stands in the solitude of disgrace and reproach, and distinction carries poignancy and retribution.

"In submitting this Report to the American people, the Committee feel sensible that they have but commenced a work whose completion will require many subsequent exertions. The community is prepared for a great change in the administration of our penal laws; and if we have been successful in directing the views of the public to proper objects of consideration; if our ideas of existing defects in the Penitentiary System, and of the most appropriate remedies to be applied for their eradication, are calculated to awaken candid and anxious inquiry, we feel that manifold benefits may follow our labours. The Committee also feel sensible that no time should be lost in collecting these facts, arranging those tables, preparing those data, that will enable us to institute comparisons, and to draw more perfect deductions. The history of our Penitentiaries is crude and defective. Their management has not been sufficiently uniform to afford a well-tested series of facts, and to permit general demonstration. The increase of population; the changes in the internal condition of the country; the want of employment in the most populous places; the great facilities for the forgery and circulation of spurious notes, created by the rapid and impolitic increase of banking institutions, disqualify us from establishing those tests of the efficacy or inefficacy of laws that can be found in older countries, where there is stability in all the interior relations of the State. Yet some landmarks may be erected. In case solitary confinement should be resorted to in the United States, to that extent which would meet the views of the Committee, an important change in the Criminal Codes of the different States would become requisite. The term of imprisonment would be necessarily much shorter than it is at present, and be graduated to the moral complexion of different offences, from the highest to the lowest crime. The first question is, How shall we render punishments effectual? The next is, To what extent shall they be applied? When the entire seclusion of convicts is fully tried, the term of confinement, as we have previously remarked, can be settled.

"Since the foregoing pages were written, the Honourable Samuel M. Hopkins, of the New-York Senate, has made a most

interesting report to that body on the Penitentiary System of our own state. It embraces many of the views which we have advanced, and recommends the solitary confinement of convicts in strong and emphatic language. Mr. Hopkins deserves the thanks of the public for his lucid and convincing exposition. In this country and in Europe it will be examined with interest. It states the overwhelming fact, that since the commencement of our system in this state no less than 2819 convicts have been discharged out of the state prison, by pardons, and the whole number of convictions has been 5069. Of the whole number of felons, considerably less than one half are natives of this state, and nearly one-third are from foreign countries. The rest of course are from various parts of the Union.

"The national government has no superintendence over the Penitentiary System: its improvement devolves on the different States. The Committee will therefore send this Report into the various sections of the Union; and they hope that it will elicit, in return, the strictures and suggestions of men who are capable of casting light on the grand inquiry which it embraces.

"The Committee return their sincere thanks to those gentlemen who have forwarded them answers to their circulars. Their letters are contained in the appendix, and will be read with the liveliest interest. In rendering this tribute of gratitude, they feel regret that a great majority of their circulars were neither answered nor noticed. In conclusion, it becomes necessary to remark, that the foregoing is but a Report in part. It will be followed by a second Report, as soon as circumstances may render it expedient.

"CHARLES G. HAINES, *Chairman of the Committee.*"

(Note by the Chairman of the Committee.)

"The following named gentlemen compose the Committee from which this Report emanates:—The Hon. Cadwallader D. Colden, Thomas Eddy, Esq. Hon. Peter A. Jay, Rev. James Milner, Rev. Cave Jones, Isaac Collins, Richard R. Ward, and Charles G. Haines, Esquires. Mr. Colden was Chairman of the Committee, and on him devolved the duty of drawing up the Report on the Penitentiary System. On his election to Congress, he found himself unable to attend to the subject, from the pressure of public and professional business, and Mr. Haines was selected to supply his place."

A private letter, from one of our highly esteemed correspondents at New-York, gives us the following account of the stations occupied by the principal members of this valuable Committee; namely, Mr. Colden, late mayor of New-York, and now Member in Congress for the first district—Mr. Jay, late recorder of the city—Dr. Milner, Foreign Secretary to the American Bible Society, and Rector of St. George's, New-York—Thomas Eddy, a most

respectable member of the Society of Friends—and Colonel G. Haines, late secretary to the Governor. We hope upon some future occasion to present our readers with some extracts from the voluminous appendix by which this report is accompanied.

POETRY.

LINES WRITTEN ON THE SEA OF ICE.

I sat me down upon a mossy stone,
 And gaz'd upon the Alpine scenes around.
 Beneath the Icy sea, expanded lay
 In mighty masses and tremendous heaps,
 The dreadful work of many a winter's storm.
 Fancy could picture, in its varied shapes,
 A thousand forms and images sublime.
 Now 'twas an ocean into tempest wrought,
 Rolling with hideous sounds and madd'ning rage,
 To spend its fury on the neighbouring vales;
 But in a moment, stayed by His behest
 Who only speaks, and all he wills is done—
 Stayed in its headlong course—and instant chained
 In icy fetters and eternal frost,
 With mighty waves, and fearful gulfs between;
 And all the wildness of the hideous scene!
 And now it seem'd some city's mighty waste,
 And frightful ruin, scatter'd o'er the vale,
 Hurl'd from the summits of the neighbouring hills.
 Here might be traced, in Fancy's eye, the form
 Of many a lofty tower, and stately dome—
 Here fretted masses, like cathedral aisles—
 There pointed summits, bending to their fall—
 Embattled turrets—steeple, pinnacles,
 And lovely fragments, wrought with wondrous skill,
 Beyond the genius or the power of man.
 On either hand the rugged mountains rose
 In frightful heaps, to meet the ethereal sky,
 And drink the influence of the noon-tide sun,
 Regardless of the snows that lie beneath;
 Or envious clouds that o'er their bosom crept;
 The roar of cataracts, and the thund'ring fall
 Of avalanches rushing to the vales,
 To feed the billows of the Icy sea—
 The only music of the awful scene.

Save now and then, at distant intervals,
 The lively note of solitary bird,
 That, more advent'rous than its kindred tribe,
 Leaves far beneath the haunts of busy men,
 And sits and sings amid these scenes sublime,
 To cheer the traveller on his lonely way.

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THE HEBREW MOURNER.

BY THE LATE REV. J. W. EASTBURN, OF NEW-YORK.

Why trembling and sad dost thou stand there and mourn,
 Son of Israel, the days that can never return?
 And why do those tear-drops of misery fall
 On the mouldering ruin, the perishing wall?

Was yon city in robes of the heathen now clad,
 Once the flourishing Zion, where Judah was glad,
 And those walls, that disjointed and scattered now lie,
 Were they once vowed to heaven, and hallowed on high?

Yet why dost thou mourn? O to gladness awaken,
 Tho' Jehovah this City of God has forsaken,
 He preserves for his people a city more fair,
 Which a ruthless invader no longer shall share.

No longer the tear for yon City shall flow,
 No longer thy bosom the sad sigh bestow;
 But night shall be followed by glorious day,
 And sorrow and sighing shall vanish away.

The Prince whom ye pierc'd, and nail'd to the tree,
 There reigns in ineffable glory for thee.
 There Jesus, who died for your sins on earth, lives;
 Haste, haste to his bosom—he sees, and forgives.

To THOMAS CAMPBELL, Esq.

Suggested by reading the "PLEASURES OF HOPE."

Campbell! sweet bard, would'st thou erect a fane,
 That death might shake, and time corrode, in vain;
 That envy's shafts might pass as gently by,
 As zephyrs trembling through a summer's sky—
 Build thou on rock—nor seek to raise, sublime,

A HOPE that withers in the grasp of time;
 A HOPE that only blooms when far away,
 Gilded with beams without reality;
 Where scowling clouds in ceaseless tempests sweep,
 Life's dreary round, on sorrows troubled deep.
 Say not how angry waves the lover bore,
 A lifeless carcase, to his natal shore;
 Or mother's eye, how beam'd with joy to see
 The dark oblivion of futurity;
 Nor call the murderous hand of vengeance down,
 To light the torch of hero's fair renown:
 Bid Brama's sons in expectation live,
 That ling'ring Brama will their cause retrieve;
 And veil the light of truth where'er it shone,
 In heathen lands, "where damned deeds were done."
 Nor wailing say, how moon, and stars, and shade,
 Exist to bless with HOPE the lingering maid;
 Nor vengeance ask for Poland's hapless wrong—
 Nor melt in tender strains the dulcet song,
 Nor with *beguiling* HOPE enlivening notes prolong.

But, if thy heavenward eye a HOPE would bring,
 That trampled death in dust, and spoil'd his sting:
 Tell how, when Eden's king his glory lost,
 And the wide bound of pure obedience crost,
 A HOPE from heaven was given that ne'er shall fade;
 "The Woman's seed shall bruise the Serpent's head."

What, though revolving ages still were found
 Wrapt in the fold of time's mysterious round;
 From heaven's high altar, (whose continuous blaze
 Suffus'd the universe with glorious rays,)
 A living coal illum'd the darksome way,
 And taught obedient Fancy where to stray;
 On Sinai's lifted brow the Prophet stood,
 And saw, with tears of joy, "the garment roll'd in blood;
 While rising HOPE around the embryo world
 Girt her fair zone, to hell despair was hurl'd.

Tell how the Eastern sages saw from far
 The beaming glory of the Bethlehem star;
 How angel tongues the rapt'rous song began,
 "Glory to God!—on earth, good will to man!"
 And how adoring shepherds join'd the strain,
 And render'd back to heaven the praise again:
 Nor e'er forget that blest, but dreadful day,
 That saw the rending tombs again give way;
 That heard the dread, the last expiring groan,
 Shake earth's firm centre, and the eternal throne;

And pray'd in all the agony of woe,
 "Father, forgive;—they know not what they do."
 Tell the exulting HOPE that oft inspir'd
 The apostles' breast, and with new ardour fir'd;
 Tell how the world shall own the gentle sway,
 Of Him who bids "the winds and waves obey;"
 Lift up the standard HOPE, *by grace unfurl'd*,
 Till righteousness shall deluge all the world;
 And bear salvation to the vilest men;
 The widows' funeral pyre, the murderers' den.

Then trace the Christian to his dying bed,
 And there ambrosial sweets unnumber'd shed;
 Raise his bright gleaming, but expiring eye,
 To catch the blood that stream'd on Calvary;
 Fill his fond heart with every blest desire,
 And burn the dross of sin with heav'n's eternal fire;
 Pour through his waiting soul the floods of joy,
 And let this theme his raptur'd tongue employ:—
 ' Why do thy chariot's rumbling wheels delay
 ' Its burning axles—trace the ether way?
 ' Come, oh ye angel throng with glory crown'd,
 ' Who bow adoring his high throne around;
 ' Come, Cherub!—Seraphim!—thou heavenly fire,
 ' Exulting, strike with me the golden wire,
 ' And bear me to the realms of bliss above,
 ' Crown'd with immortal glory, and a Saviour's love!

So shall thy brightening fame coeval run
 Down time's dark channel to th' expiring sun;
 While polish'd verse, and rounded periods shine,
 To charm the soul with majesty divine;
 Genius shall strew with flowers thy lengthening way,
 And round thy path Hesperian breezes play;
 Till smiling critics, with relenting hand,
 Quench in Parnassian streams their burning brand.

Histon.

R. MATTHEWS.

SPRING.

From the Boston Recorder.

Smile, Nature, smile: the tearful eye
 Of widowhood, *thou* need'st not wear;
 Winter, thy sturdy foe, 's gone by,
 Fresh bound thy streams—soft glows thine air.

Weep'st thou to lift thy youthful brow,
And smile, while aches this bleeding heart
Oh! I *have* lov'd, and love thee now,
Chang'd Nature as to me thou art.

Yes, thou *may'st* smile, and not for *me*,
Enshroud thy virgin charms in gloom;
And veil thy face in sympathy,
With shade, and sadness of the tomb.

There was—and low that form is laid,
And still that bosom's conscious glow—
And deep the sleep—and dense the shade—
And hush'd the life-blood's vital flow.

He lov'd thee too, and he is gone,
From this fond heart is early riv'n;
And now thou seest me all alone,
To weep—and trace *my* way to heav'n:

Abroad upon thy modest face,
Meek Nature, earliest love of mine,
I fix my sad and silent gaze,
And mourn that alter'd look of thine.

For not in all thy desarts wide—
In blooming vale—on mountain grey—
Or stormy ocean's troubled tide,
In earth, or air, or sky, or sea,

Meets me the friend I lov'd so well,
And ne'er shall meet on mortal shore;
And long this bosom's anguish'd swell,
Shall speak—that we shall meet no more.

Yet there's a land, which ne'er was trod
By mortal foot, and there is he;
Nature, there dwells thy Maker God,
And there, the friend these eyes shall see.

And soon life's journey measur'd o'er,
And death's dividing torrent past,
My soul shall reach that holy shore,
That quiet peaceful home at last;
There death shall ne'er our spirits sever,
But we shall meet—nor part for ever.

PHILOSOPHICAL AND LITERARY INTELLIGENCE.

Laura's Portrait.—Some Italian papers say that the original portrait of Petrarch's Laura has been found. It is well known that she was painted by Simone Memmi; but the engraving, published by Raphael Morghen, is after an ideal portrait, or perhaps the portrait of another Laura, who lived about 1300. The recovered portrait is in the collection of M. Arrighi at Florence (Piazza SS. Trinita, palazzi Buondelmonti,) and has been declared by Count Cicognara to be authentic, after a comparison with the original miniature in the celebrated MS. of Petrarch preserved in the Laurentian Library at Florence. The possessor has published an engraving of it.

New Colouring Matter.—It appears, from a series of experiments made by M. J. L. Lassaigne, that crabs, lobsters, &c. contain a red colouring principle, which may be extracted by means of alcohol—that this colour is not formed by the action of heat, but developed in the shell by the impulsion of that fluid—that there exists in that class of animals a highly coloured membrane, which appears to be the source of the colouring matter, which is insoluble in cold or boiling water, but soluble in sulphuric ether and pure cold water.

Royal Academy of Music.—The Royal Academy of Music is proceeding rapidly to its permanent formation. The following Circular has been sent by the Committee of Management to the Musical Professors, and as it discloses the system upon which the Academy is to be conducted, and is in this respect an interesting document to the Musical World, we beg to lay it before our Readers:—

“SIR—By the rules and regulations established for the Royal Academy of Music, and sanctioned by his Majesty, we, the Sub-committee appointed for the management of that Institution, anxiously desiring to secure for the Students to be brought up in it the assistance of your distinguished talents, enclose for your information the names of the other eminent Professors whom we propose to associate with you, together with the statement of the different departments in which we are desirous the assistance of each should be given; and we at the same time request that you will occupy the situation of Professor for the study therein pointed out for you.

“Doctor Crotch has been appointed the Principal of the Academy, and you, together with the eminent Professors belonging to the Establishment, will form a council, presided by him, at which the examination of the Students will take place, and where all other questions submitted to you, for your determination or decision, will be discussed.

“With regard to the emoluments of the situation proposed to you, it is intended that you should be remunerated according to the time which, upon calculation, you should think the duties you will be charged with, will occupy.

“The period at which your services will be required, will be announced to you through Dr. Crotch, with whom, as Principal of the Establishment, you are requested to place yourself in communication.

“As we are aware that a person of your eminence will have your time so much occupied as to render it difficult to attend to the earlier

instruction of the pupils, it is proposed (always subservient to your wishes upon the subject) that persons of younger standing in the profession than yourself, should be placed under your directions, to instruct in the rudiments of the particular branch of music which is entrusted to you.

July 16, 1822.

"I am, Sir, your obedient humble servant,

"BURGHERSH,

"Chairman of the Sub-Committee."

Alphabetical List of Professors.

| | | | |
|---------------|--|-----------------|---------------------|
| Mr. Clementi | Organ, Piano-forte, and General Instruction, as Conductors of Orchestra. | Mr. F. Cramer | Corded Instruments. |
| Mr. J. Cramer | | Mr. Dragonetti | |
| Mr. Grottores | | Mr. Lindley | |
| Mr. Hornby | | Mr. Loder | |
| Mr. Potter | | Mr. Mori | |
| Sir G. Smart | English and Italian Singing. | Mr. H. Smart | Wind Instruments. |
| Mr. Braham | | Mr. Spagnoletti | |
| Mr. Crevelli | | Mr. Watts | |
| Mr. Knyvett | | Mr. Ash | |
| Mr. Liverati | | Mr. Greisbach | |
| Mr. Vaughan | Harmony and Composition | Mr. M'Intosh | Wind Instruments. |
| Mr. Atwood | | Mr. Nicholson | |
| Dr. Crotch | | Mr. Puzzi | |
| Mr. Coocla | | Mr. Willman | |
| Mr. C. Kramer | | | |
| Mr. Shield | | | |

Drawing Machine.—A method of multiplying the delineations of natural objects has been invented by M. de Clinchamp, teacher of the youth intended for the marine service at Toulon, by means of an instrument called *Hylaograph*. Designs are traced on the glass of the instrument, and these are transferred to paper by a kind of ink; and this process may be repeated, as is the case in lithography.

English Academy at Rome.—During the winter of 1821, the English students in painting and sculpture, resident at Rome, established by subscription among themselves, an academy for the study of the human figure. They hired a convenient place, and engaged alternately some of the finest models in Rome, where the great number of students in arts, from all countries, has given to the models, from the frequent necessity of employing them, a certain character of respectability and importance; but the expenses which the English student incurs from these, often make him sigh for the liberal advantages which the French and some other nations provide for the young artists, whom they send to Rome to complete their studies in a profession, by the practice of which it may devolve upon them to sustain in art the character of their country. This season the English had again assembled, to renew their studies as before, when they received the offer of £100 from Mr. Hamilton, our minister at Naples, to meet the expenses of their academy. The lamented Canova, whose grateful recollections of early English patronage produced his constant willingness to assist the young students from England, with freedom of access to the museums of the Vatican, the Capitol, &c. took a kind interest in the proceedings of this private academy, the members of which went in a body to his *studio*, on the first day of the year, to present to him their respects, and offer their congratulations and wishes for a long continuance of his health: their wishes then

had a fair prospect of being realized; but it has been otherwise appointed.

Joining of Mirrors.—A new method is now practised in Paris, of joining mirrors so perfectly as to make the seam, or line of junction, invisible. By this art, mirrors may be extended to an immense size at a trifling cost.

Boring for Water.—Mr. Mathew, in the summer of last year, adopted the method of boring through the earth to the main spring at his farm in Broad-lane, Page Green, Tottenham, when he obtained a copious and constant supply of water from a depth of 120 feet, which rises 8 feet above the surface, and flowing over, forms an elegant little cascade. It has neither increased nor diminished since the spring was tapped. Having succeeded on his own premises, he thought a similar experiment might be tried with equal success on the waste ground on the west side of the high road, opposite the gateway leading to the workhouse, and which would be of most essential benefit, not only to the inhabitants residing in that part of the parish, but to the public at large. This suggestion being made to the vestry, it was acceded to on behalf of the parish, and the work commenced. It was completed under the direction of Mr. Mathew, by John Goode. The ground was bored to the depth of 105 feet, when a fine spring of water issued forth, which rises six feet above the surface of the ground, through a tube within a cast-iron pedestal, and flowing over the lip or edge of a vase, forms a bell-shaped continual sheet of water, enclosing the vase, as in a glass-case; it is collected and again conducted downward through the pedestal to the place of its discharge, out of the mouth of a dolphin, about eighteen inches from the ground, for the convenience of placing a pail or pitcher under. The quantity of water thrown up and discharged is at the rate of fourteen gallons a minute. This method has several advantages over the old method of sinking wells. It is cheaper—safer—and procures the purest water. We are credibly informed that the instruments for boring, &c. have been just sent out by Government to Van Diemen's-land.

Needle Pointing.—An honourable mark of approbation has been paid by the Society of Arts, Manufactures, and Commerce, to Mr. Abraham, of Sheffield, for the ingenious and humane invention which he has lately introduced for preserving the lives of those who are engaged in the injurious occupations of needle-pointing, and grinding upon the dry stone. It is a fact, perhaps not generally known, that needle-pointers, and all who are employed in grinding upon dry stone, are subject to a serious complaint which has hitherto baffled the skill of the medical profession. Surrounded by an atmosphere impregnated with an almost impalpable steel and grit dust, they are constantly inhaling it into their lungs, which gives rise to a fatal asthma, that generally terminates the sufferer's career at the early period of from 25 to 35 years of age. It has been stated by the medical gentlemen at Redditch, where the principal manufactory of needles in the kingdom is carried on, that, during his practice of 80 years, he has scarcely known a solitary instance of one needle-pointer having arrived at the age of forty—16 or 18 years generally producing a new race. It was from an assiduous attention which Mr. Abraham had paid to the properties of magnetic power, that he was first induced to believe that he could construct an apparatus which would obviate the danger attendant upon needle-pointing. The ap-

paratus is extremely cheap and simple in its construction. A screen of canvass divides the room where the pointers are at work, coming directly across the grindstone, and extending from the top of the room to the bottom, and made very close round the tram of the stone. An opening is cut in the canvass, directly over the stone, leaving a space between the face of the stone and the canvass of about one and a half inch, through which the stream of steel dust is passed off behind the screen, and the current of air produced by the revolution of the stone prevents it from returning. An arrangement of magnets is fixed between the screen and the workmen, which arrests the very fine particles of steel, that, in passing off from the stone in an ignited state, frequently rise, from their levity, perpendicularly before the pointer. Without such a guard, these almost imperceptible particles would be inhaled at every inspiration. This invention has given a spur to the ingenuity of others, and by so doing, caused a contrivance which is in use at the present time, and is likely to answer the desired purpose. The plan is perfectly simple. A wooden box, with a niche in the front, is placed directly before the grinding stone, a part of which revolves in the niche above mentioned. The dusty particles of steel and stone are forced into the box by the celerity of motion with which the grinding stone moves. The heavy ones fall to the bottom and the lighter ascend up a wooden chimney that communicates with the box, and may be seen issuing out of its top (which is fixed in a square of the window) deprived of their power to do mischief by the manner in which they are operated upon by the open air. The contrivance, simple as it is, appears calculated to accomplish all that can be wished, and the seeming wonder is, that so easy a method of removing the grievance has not been hit on before.

Paper Roofs.—A manufactory of paper from straw, has been established at Okanion, near Warsaw, the success of which is expected to reduce the price of paper. This manufactory will be confined, for the present, to pasteboard and thick paper. The proprietor, Mr. Asili Henrick, intends to prepare, according to an invention of his own, a kind of paper, fit for roofs, which is to be water and fire proof.

Damp in Walls.—An easy and efficacious way of preventing the effects of damp walls upon paper in rooms has lately been used, and, as we understand, with success. It consists of lining the wall or the damp part of it with sheet lead, purposely rolled very thin; this is fastened up with small copper nails, which not being subject to rust are very durable, and the whole may be immediately covered with paper. The lead is not thicker than that which is used in the chests in which tea is imported, and is made in sheets, of which the width is about that of common paper-hangings.

Machine for making Bread.—A machine has lately been introduced at Lausanne for making bread—that is, for preparing the fermentation of the dough—which seems to deserve imitation in other countries. It is simply a deal box, a foot in height, and two feet in length, placed on supports, by which it is turned by a handle like the cylinder used for roasting coffee. One side of the box opens with a hinge to admit the dough, and the box is turned round. The time requisite to produce fermentation depends on the temperature of the air, the quickness of the turning, and other circumstances: but when the operation is performed, it is known by the shrill hissing of the air making its escape, which generally happens in half an hour. The leaven is

always extremely well raised; perhaps too much at times.—The labour is nothing, for the machine may be turned by a child. No hooks, points, cross-bars, or any other contrivance, can be wanted, to break and separate the mass of dough; for these operations are sufficiently effected by the adhesion of the dough to the sides of the box. If the machine be made of greater length, and divided by cross partitions at right angles to the sides, different kinds of dough may be prepared at the same time. One evident advantage of such a contrivance is, that bread manufactured in this way must be perfectly clean and free from accidental soiling.

New plan of saving Shipwrecked Mariners.—Some experiments were lately tried in Hyde Park, of Mr. Trengrouse's plan to save shipwrecked mariners, by opening a communication with a stranded vessel when it would be impossible for a boat to render any assistance. The operations took place over the Serpentine River, in the presence of Lord Sydney, several Members of Parliament, Naval Officers, and others, who were admitted into the private gardens of the Royal Humane Society's Receiving House on the North Bank. The object of Mr. Trengrouse is to fire a rocket, invented for the purpose by the King's Pyrotechnic, Madame Hengler, with a line affixed to it, from the shore to the ship, when a strong rope is tied to the first line, and brought to the shore, where it is made tight; a chair of a peculiar construction is then suspended by pulleys from the main rope, in which any person can secure himself, and is drawn safe to land. The chair is then pulled back to the vessel, and every person may thus be saved. In the above manner was the experiment conducted, but in consequence of the rocket not being sufficiently elevated, nor the line strong enough, the plan did not at first succeed, but was at length carried into execution, and a man seated in the chair was brought safely to the opposite bank of the river. The inventor, who resides in Penzance, has been enabled to save the lives of several persons in the above manner off the dangerous coast of Cornwall.

Lightning Conductors at Sea.—An invention has been tried by Mr. W. S. Harris, a gentleman of Plymouth, for conveying the electric fluid, by means of a copper conductor fixed in the masts, through the bottom of ships, and completely succeeded, as will be seen from the following details:—

Seventy years have elapsed since Dr. Franklin demonstrated the efficacy of metallic conductors in protecting buildings from the destructive effects of lightning. Although the application of conductors on land is generally judicious, and their advantages are admitted, yet, on shipboard, where the effects of lightning are most to be dreaded, from the inflammability of the materials of which the ship and stores are usually composed, the introduction of electrical conductors has been lamentably neglected or injudiciously employed. The conductor hitherto employed is a chain of wire, usually kept in a box, and used only when danger was apprehended, which has often been too late. From these considerations Mr. Harris was induced to submit a model of a complete mast, furnished with permanent conductors, to the inspection of the Honourable Navy Board, who expressed their decided approbation of the principle, and requested him to exemplify its efficiency by an experiment, which was carried into effect on Monday, September 16, on board the *Caledonia*, at Plymouth, in the presence of the Navy Board, Sir A. Cochrane, Commissioner Shield, several Captains in the Navy, and the principal officers

of the dock-yard, in the following manner:—The *Louisa* cutter having had a temporary mast and topmast fitted with a copper conductor, according to Mr. Harris's plan, was moored astern of the *Caledonia*, and at the distance of eighty feet from the cutter a boat was stationed with a small brass howitzer. On the tiller head of the *Caledonia* were placed the electrical machine and an electrical jar, with the outer coating of which a line was connected, having a metallic wire woven in it: this line being carried out of the starboard window of the ward-room, terminated in an insulated pointed wire in the immediate vicinity of the touch-hole of the howitzer; a similar line was passed from the larboard window, which communicated with the mast-head of the cutter; and at the termination of the bolt through the keel, a chain was attached, connected with another insulated pointed wire in the boat, placed in the vicinity of the touch-hole—the space between the insulated points being the only interval in a circuit of about 300 feet, from the positive to the negative side of the jar. Some gunpowder being placed in contact with the conductor in the cutter, and the priming in the interval of the insulated points, the jar was charged, and the line attached to the mast-head of the cutter being brought into contact with the positive or inside of the jar, a discharge of electric matter followed, which was passed by the line to the mast-head, and by the conductor through the powder to the chain in the water by which it was conveyed to the interrupted communication in the boat, where it passed in the form of a spark, and discharging the howitzer, returned to the negative or outside of the jar by the line leading into the starboard window, thereby demonstrating that a quantity of electric matter had been passed through the powder (without igniting it) in contact with the mast of the cutter, sufficient to discharge the howitzer. Mr. Harris then detached the communication between the keel of the cutter and the positive wire in the boat, leaving that wire to communicate with the water only; but this interruption did not impede or divert the charge, as the discharge of the howitzer was effected with equal success as in the first instance, the water forming the only conductor from the cutter to the boat. In order to demonstrate that a trifling fracture or interruption in the conductor would not be important, it was cut through with a saw, but this produced no material injury to its conducting power.

These trials, carried on under the disadvantage of unfavourable weather, could not fail of convincing all present of its efficacy, and called forth the decided approbation of the Navy Board in particular, which was evinced by Sir T. B. Martin requesting Mr. Harris to superintend the equipment of the masts of the *Minden*, 74, and *Java* frigate, preparatory to its general introduction into the navy.

New South Wales.—At Sydney in New South Wales, three public Journals, and five other periodical publications, now issue from the press. A second printing-office has also been established at Port Jackson. They now export cattle to the Isle of France, and the market at Sydney is considered as plentiful in the different commodities of Europe, as well as of India and China.

Ascertaining the Longitude.—An ingenious instrument has been invented by Mr. Harley of the Chain Pier at Trinity, for ascertaining the longitude. It has been submitted to six naval officers, who concur in opinion that it will completely answer its intended purpose on land, or at sea in calm weather: but they are decided in their opinion of the impracticability of using it at sea in stormy weather, owing to

the violent motion to which it will be subjected: this objection, however, if it cannot be obviated, must apply to all other instruments of a similar description. Mr. Harley has taken his instrument to London, to be there inspected. The reward offered for the discovery of a complete instrument for ascertaining the longitude is, we believe, £20,000.

Caledonian Canal.—After a labour of nearly twenty years, and an expenditure of about £900,000, on this great national undertaking, the country will feel a great degree of satisfaction in hearing of the completion of it. Considered in itself as a work of magnitude, it has not, perhaps, its equal in the world; and its importance in opening a communication between the eastern and the western seas, thereby avoiding the dangerous navigation of the Pentland Frith or the Channel, will be highly prized by the mercantile and other classes, long after the expense will be forgotten. It has afforded, during these eighteen or twenty years, employment for the population of those forlorn wastes through which it passes; and not only mitigated the hardships consequent on the late rapid changes in Scotland; which have chiefly affected the lower classes, but aroused them from a state of inactivity; and by joining with those skilful workmen who resorted to it from all parts of the kingdom, they have acquired habits of industry, and other advantages which will last while they are a people. At 10 o'clock on Wednesday, October 30, the Lochness steam-yacht, accompanied by two smacks, departed from the Locks of Muirtown on the first voyage through the canal, amidst the loud and enthusiastic cheerings of a great concourse of people, and the firing of cannon. Small vessels may now pass the canal from the Moray Frith to Fort William, to the Isles, to Glasgow, Liverpool, and Ireland.

Capt. Scoresby's Discoveries in the Arctic Regions.—The *Baffin*, the ship of our friend Capt. Scoresby, jun. arrived at Dover on the 19th Sept. from Greenland, with 196 tons of blubber, the produce of nine whales. The *Baffin* obtained her cargo principally near the *east coast of Old or West Greenland*, which has been named *Lost Greenland*, from the long period in which it was invisible to Europeans. Within sight of this interesting country, Capt. Scoresby remained for three months, and in the intervals of the fishery employed himself in making observations on the geography and natural history of this hitherto almost unknown region. The result is a real survey of the coast from lat. 76 N. down to 69, comprising in extent (reckoning the various indentations and sinuosities observed) of about 800 miles! The coast visited by Capt. Scoresby is a continuation toward the north of that on which were planted the ancient colonies from Iceland, the fate of which is still veiled in such deep obscurity. Capt. Scoresby discovered several very extensive inlets; some of them indeed, it was ascertained, penetrate at least 60 miles within the general cut of the coast, and even then were without any visible termination. From the number and extent of these inlets, from the direction which some of them pursue, and from the many islands with which the coast is flanked, he believes the whole country to be a vast assemblage of islands: and he has grounds for concluding that some of the inlets are passages communicating with Baffin's Bay! But this is not all. The general form of the land was found to be so very unlike what is represented in our maritime charts, that only three places laid down could be recognized; and the error in the longitude of these, according to most of the charts, was no less than 15 degrees. Capt. Scoresby

landed on various parts of the coast, and in some of the bays; and on each visit to the shore discovered traces of inhabitants, some of them apparently recent. In one place he met with a considerable hamlet of deserted huts, among which were many graves. About this place he obtained many fragments of the domestic and fishing utensils of the inhabitants. Though the weather at sea was generally cold, the thermometer being about 38 or 40 degs. Fahr., on the hills near this hamlet it was hot and sultry, and the air swarmed with mosquitoes. Capt. Scoresby has made a large collection of plants and of minerals, especially of rocks; he has also brought home some zoological specimens. Animals of the higher orders were rare in that country, but he shot a white hare, and caught an animal of the genus *mus*, with a short tail. The high degree of interest which Captain Scoresby's discoveries in this quarter must excite, will, we trust, induce him to publish his journal, which, according to his invariable laudable custom, is kept with great care. To those who know the enterprising genius and philosophic spirit of Captain Scoresby, his success will cause much more pleasure than surprise. When we see how much he has accomplished without any other means than that of a private individual engaged in an arduous and anxious occupation, we cannot help regretting that the Government of this great commercial country has not seized the opportunity of employing the individual attention and talents of Captain Scoresby in prosecuting his researches, no less conducive to the advancement of science than to the glory of our country.

North-West Land Expedition.—Captain Franklin has lately reached London, having succeeded in surveying the northern coast of North America, from the mouth of Copper Mine River, for more than 600 miles to the eastward. He found the mouth of that river in lat. 67 deg. 48 min., which is four degrees less than what Hearne made it; and no point of the coast to the eastward exceeded 68 deg. 20 min.; in one place it came down to 66 deg. 30 min. to the Arctic Circle. The sea, which he explored as far as the 117th degree of west longitude, was studded with innumerable islands, between which and the main land was an open channel of water, four or five miles wide, and from ten to forty fathoms deep, no ice whatever, but some small masses here and there adhering to some rock or promontory; all of which is highly favourable to the success of Captain Parry, who, however, could not have arrived on the part of the coast to which Captain Franklin proceeded, until the latter had left it on his return, which was on the 25th of August, and at which early period the winter set in, and continued with great severity, though, as every body will remember, we had no winter in England. When at the farthest point of their progress, the expedition, with suitable means of conveyance, might easily have got round to Hudson's Bay; but situated as they were, and possessing only a few slight canoes, it would have been perfect madness to have dared the perils of an open and ever-agitated sea. At this time they were totally ignorant of the movements of Captain Parry; but supposing that that navigator had appeared on the coast, just as Capt. Franklin was about to abandon it, what, we ask, would have been the feelings of our adventurous countrymen!—On the 5th of September, on their return by land, a snow-storm occurred, which covered the earth with two feet deep of snow; this was the forerunner of all the misfortunes that befel the party. The musk-oxen, the rein-deer, the buffaloes,

and immense flights of birds, immediately hastened away to the southward. Their provisions were all expended, no firewood was to be had; the fatigue of dragging their baggage through the snow, induced them to leave their canoes behind. With great difficulty, and in the utmost distress from cold and want of food, they reached the Copper Mine River, which lay between them and Fort Enterprise, where they had passed the previous winter, and where they expected to find a supply of provisions. There was no wood to construct a canoe, or even a raft, and eight days of the only fine weather during the whole season were lost in fruitless attempts to cross the river, which was at length effected by a sort of boat or basket of rushes, which, with the utmost difficulty and danger, carried over the party one by one, filling every time with water. From this moment the Canadians began to droop, and before they reached their destination, not less than eight of them perished from cold and hunger, the whole party having subsisted almost wholly on a species of lichen which grew on the rocks, and by gnawing pieces of their skin cloaks. With exactly the same hard fare, and sometimes even without that for two or three days together, the five Englishmen, Capt. Franklin, Lieuts. Hood and Black, Dr. Richardson, and an English seaman, supported themselves by their buoyant spirits, and did all they could to cheer up the desponding Canadian hunters, but in vain; they became insubordinate, refused even to go out in search of game or firewood, straggled away from the rest of the party, and frequently laid themselves down on the snow, indifferent as to what might befall them. Just as these sufferings were at their height, they caught a solitary elk—a circumstance which, in the first moments of their transport, they regarded in much the same light as the manna rained from heaven. Judge, then, of their despair, when, just as the knife or the hatchet was raised to slaughter the devoted elk, the animal by a strong effort escaped from their toils, and hurried away to wilds as yet unvisited by a human enemy. Never, perhaps, was there a greater disappointment; from something like hope they were again plunged into the lowest depths of despair, and such altogether was the effect of this incident, that the bare recollection of it, even at the distance of nearly twelve months, never fails to move Dr. Richardson to tears. With the most anxious desire to preserve their lives, Dr. Richardson and Lieut. Hood consented to remain behind to attend to three of these infatuated people, who were unable from weakness to proceed. Two of them died, and the remaining one, a good marksman, and more vigorous than any of the party, became so savage, and so ungovernable, that he refused to endeavour to shoot any thing towards their subsistence, or even to fetch a little firewood, which Dr. Richardson and the English sailor were obliged to do; and while this savage was left alone in the tent with Lieut. Hood, the latter being indisposed, and sitting over a little fire, he shot him with his musket through the head, and killed him on the spot. After this he became more violent than ever, his looks were wild, and he muttered threats that could not be mistaken, so that Dr. Richardson, for his own safety and that of the sailor, who had been a most faithful companion, found it necessary to get rid of the monster, by shooting him through the head. After the lamented and cruel murder of Lieut. Hood, Dr. Richardson and the English sailor were twenty days' march behind Capt. Franklin, who had pushed on with the stronger of the party, in the confident hope of being able to,

send his companions supplies. But before these supplies could reach them, they most providentially fell in with a party of Indian hunters; and from these "stoics of the wood—and men without a tear," they experienced a series of humane attentions which might well put to the blush the boasted civilization of European nations. At one glance, the sagacious Indians penetrated into all the miseries of our countrymen's situation, treating them as patients in every sense of the word, and administering food, not as they would have had it, but as best suited their impaired and exhausted frames. At their departure they made them various little presents, particularly of shoes finely ornamented with porcupine quills; and altogether the kindness which Dr. Richardson and his companion experienced at the hands of these Indians, fully realized all that Campbell has so finely fabled of the 'Oneyda people.' Of twenty persons which composed the expedition, ten have perished; eight through cold, fatigue, and famine, and two by violent deaths; but the rest of the party, after almost unparalleled sufferings, have returned to their friends and their country. It must be highly gratifying to the naval officers, that in their absence they were not forgotten, but that each has received a step of promotion in the service. Lieut. Hood was considered as an excellent officer, and an accomplished young man, who, among other acquirements, was an admirable draughtsman. To this relation we have only to add, that there is no truth whatever in the report that the Canadians were so enraged at the loss of the eight hunters employed in the expedition, that they were upon the very point of offering violence to the persons of the British officers. Indeed, how could this be? The surviving Canadians, of course, informed their friends that every thing had been quite fair, and fostered their natural love of the marvellous, by an account of monsters seen by land and sea, (many of them approximating far nearer than the mermaid to the human form), with a thousand other grossly exaggerated relations of personal peril, suffering, and achievement.—One great advantage accruing from this hazardous journey will be an extension of the fur trade; for it is a law well enough understood among nations, that the power which first visits an unknown region, thereby establishes a sufficient claim to its natural productions; and but for this expedition, the Russians, from their settlement at Behring's Straits, might easily have penetrated to the east, and thus lessened our chances of carrying on a traffic, which has already been considerably circumscribed by the progress of civilization.

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Merchant Seamen's Bible Society.—The Fourth Annual Meeting of this Institution was held on Monday May 13, at the City of London Tavern, Lord Exmouth in the chair. The Report, detailed a number of instances of the cordiality with which Bibles had been received on board ships in the river Thames, and of the readiness of seamen to purchase them, where not distributed gratuitously. The total sale, during the last year, in London, amounted to 255 Bibles, and 89 Testaments. The total distribution of the Society, since February, 1818, was 6208 Bibles, and 8778 Testaments: so large a diffusion of the sacred Scriptures, to a class of men so long forgotten or neglected, has been productive of the most beneficial results. A liberal subscription was made.

Home Missionary Society.—The third Annual Meeting of this Society was held on Monday, May 13th, at the City of London Tavern. The crowds that were assembled last year, and the numbers that were unable to obtain admission, induced the Committee to provide *two* rooms; but the attendance was so great, that even these were not sufficient, though the largest in the Tavern, and one of them the largest in the City. Hundreds, therefore, went away much disappointed. Several of the speakers who were invited to attend, arrived late, and it was a hopeless task to obtain an entrance for them into the upper room; equally difficult was it to press through the solid mass in the lower room: it was therefore thought advisable to obtain a *third* at the Old London Tavern; but two Meetings being held there at the time, some delay was occasioned till one of the rooms was vacant. The large dining-room was at length at liberty, and this was speedily filled by the friends of Home Missions. In the upper room of the City of London Tavern, *R. H. Marten*, Esq. took the chair. About *thirty* Ministers spoke in behalf of the great cause of Home Missions.

Ladies' Benevolence to the Jews.—On Monday, May 13, at twelve o'clock, a Meeting of elegantly dressed Ladies, amongst whom were several of distinction, assembled at Freemasons' Hall, to forward the Institution for promoting Christianity among the Jews. Preparatory to the Meeting taking place, tables were placed round the room, which were covered with white cloths, and tastefully decorated with patch-work dolls, pin-cushions, drawings, baskets, ornaments of various descriptions, and every fanciful workmanship that could be devised, being the produce of Ladies in the country, who, interested for the welfare of the above Institution, employ their time in making them, and send them to London annually for sale, in support of the charity. The place was so formed as to have the appearance of a bazaar; and behind the tables, several Ladies of the Committee were seated, to dispose of the articles. By one o'clock the room was crowded with Ladies, who proceeded to the various stalls to make purchases, and in a short time the whole of the articles were bought, and thus contributed a handsome sum to the funds of the Institution.

Society in Scotland for Propagating Christian Knowledge in the

Highlands and Islands.—On Monday, June 10, a General Public Meeting of the Subscribers and Friends of this laudable Institution took place at Freemasons' Hall. In the absence of his Royal Highness the Duke of Sussex, the Rev. Dr. Manuel took the chair. It appeared from the Report, that the Society was instituted in the year 1701, for the Improvement of Public Morals, and in the year 1709 it received a Charter of Incorporation from her Majesty Queen Anne, and hence it gradually received Royal Patronage. Upwards of 350 schools are now supported by the Society, and about 20,000 children are receiving the benefits of instruction, and habits of industry are instilled into them. The Scriptures have been translated into Gaelic, and in that, and the English language, have been widely distributed; and tracts, with a variety of books for elementary tuition, have been circulated in the Highlands and Islands, the population of which is estimated at about 400,000 persons. The yearly revenue of the Society generally amounts to £5000. A corresponding branch has been established in London for the last century, whose sole object is to assist the funds of the Parent Society.

Anniversary of Idle Academy.—Tuesday, June 18, the Examination of the Students in this Academy occupied the whole of the day, and furnished to their Examiners the most satisfactory evidence of their attainments. Being distributed into five classes, they read, in Latin, portions of Cornelius Nepos, Cæsar, Virgil, Cicero, Horace's Odes and Art of Poetry, and in the Annals of Tacitus his description of the Conflagration of Rome. The Senior Class had, during the year, read in this author, the Life of Agricola, the Manners of the Germans, and the Fifth Book of his History, as far as relates to the Jews—In Greek, passages in Plutarch, Xenophon, Longinus, and the Fourth Book of Homer's Iliad—In Hebrew, Genesis xlii., Ezekiel xxiii., and Job xli.—In Syriac, the 25th chapter, and part of the 10th, of Matthew.—The Fourth Class had read the greatest part, and the Fifth the whole of the Chaldee in the original Scriptures. On the following day, the General Meeting of the Subscribers was held in the adjoining Chapel, when three of the students delivered Essays:—Mr. C. Holgate *On the Claims of Divine Justice*;—Mr. Holroyd, *On the Superiority of the Christian Dispensation*;—and Mr. Parsons, *On the Intellectual Progress of Finite Beings*. After which, the Rev. T. Scales, of Leeds, gave the students a serious and solemn address. On forming the Meeting for business, Mr. Holland was called to the Chair, the Report was read, and several resolutions were moved, with appropriate speeches by the ministers present. In the Evening, the Rev. R. W. Hamilton, of Leeds, closed the interesting exercises of the Anniversary with a Discourse addressed to an attentive audience. During the half year preceding Christmas, there were sixteen students in the Academy, and afterwards fourteen till Midsummer. In the course of the year, six have finished their academical studies, and gone to labour in their Master's vineyard: Mr. Aspinall at Grassington, and Mr. Blackburn at Eastwood. Mr. Holroyd has been stationed at Woolton, and Mr. Holgate at Prescott, both places near Liverpool. Mr. Parsons has accepted an invitation to York, and Mr. Turner another to Great Driffield. The present circumstances of the Institution are encouraging; public patronage has increased in its favour, and every returning year brightens its prospects of success.

Wymondley College.—On Thursday, Sept. 12, was held the Annual

Examination of the Students at Wymondley College, Herts, by the Trustees of the late William Coward, Esq. Portions of the Classics were read from Virgil, Livy, and Cicero; and from Lucian, Herodotus, and Plato. Some portions also from the Psalms and Isaiah, in Hebrew. In the Classics, most of the Students were not informed beforehand of the passages they would be called upon to read. The examination was continued in Logic, Intellectual Philosophy, and Theology; when the students were required to give an oral abridgment of the lectures they had received in these branches. They were also called upon to demonstrate various problems, taken indiscriminately from several books of Euclid. Some, in addition, read sermons of their own composing. The Trustees expressed themselves in the warmest terms of approbation, and said, "We have attended many examinations here, but never did we feel greater pleasure and satisfaction than we have enjoyed throughout *the whole* of the examination this day."

Society for River-men.—On Wednesday Sept. 18th, a Preliminary Meeting was held at the British School-room, in Horselydown, to form a Society for River-men in general.—Various exertions had been previously made, to excite the attention of persons who reside on the banks of the Thames to this object; and the efforts of the British and Foreign Seamen's Friend Society and Bethel Union, had for several months been of the most unwearied description at Horselydown; but the increasing, and extensive business of that Noble Institution requiring such undivided attention, and the demands on its funds becoming very considerable, it was deemed advisable that a distinct Institution should be formed for River-men, and persons invited to assist it, whose profession and habits rendered them best adapted for promoting religion and morality among this interesting class of men. The place in which the meeting was convened had been memorable, as having been the school-room where the preliminary meetings of the Seamen's Friend Society had been held under very humble circumstances, by the same friends as laid the plan.

British and Foreign Seaman's Friend Society and Bethel Union.—The Third Annual Meeting of this Society was held on Wednesday evening, Oct. 2, at the City of London Tavern, and was numerously attended, the Rt. Hon. Lord Gambier in the chair. The Report comprised "a retrospect of the proceedings" of the Society, and the means taken to diffuse through all ranks of the community a proper concern for the moral and religious state of seamen. The success of the exertions it has already made exceeds the most sanguine expectations of its warmest friends, and is to be seen in the fact, that the Bethel Union is now frequently applied to by moral and religious parents, who have children with an inclination for the sea, to point out to them such vessels in the merchants' service as had commanders who feared God." It likewise appears that the society has taken into consideration the state of the watermen who ply on the river Thames, for whose religious instruction no specific provision has been made. The retrospect stated that the society had done what it could for them, by causing sermons to be preached at different stairs and in various chapels; and added, that a new floating chapel, to be moored off the Tower, was in contemplation for their benefit. To check as far as possible the drunkenness and impurity to which sailors are exposed by lodging in public-houses, and the shameless imposition practised upon them by unprincipled men, the society took, last year.

a house in Hermitage-street, Wapping, furnished it plainly with beds, &c., and placed it under the superintendence of a pious active man, who has spent the greater part of his life at sea. The most happy consequences are anticipated from this plan, which has met the approbation and support of the East India Company. The retrospect, which extends over 20 closely printed pages, concludes with a minute detail of the efforts which the Society has made at our different outports for the improvement of our sailors, and of the attempts which have been made in foreign countries to co-operate with its exertions. After this had been read and approved of by the meeting, Mr. Brown read a statement of the Society's funds, which were found very unequal to its expenditure.

Cheshunt College.—The Autumnal Meeting of the friends of Cheshunt College was held at Sion Chapel, Whitechapel, on Thursday, Oct. 17, when the Rev. W. Kemp, resident Tutor, introduced the Themes, which were delivered by two of the senior students. The former by Mr. B. Woodyard, on "*The Mercy of God*," the latter by Mr John Dryden, on "*The Justice of God*." The Rev. John Townsend, of Bermondsey, delivered a very excellent sermon from 1 Tim. iii. 1.

Wesleyan Methodists.—The following Statement has been published in the Minutes of the last Conference, held in London the beginning of last August. Dr. Adam Clarke, Pres.—R. Newton, Sec.

| | |
|--|---------|
| Number of Members now in Great Britain..... | 211,392 |
| Ditto in Ireland..... | 22,718 |
| Ditto in Foreign Stations..... | 29,758 |
| <hr/> | |
| Under care of the British and Irish Conferences..... | 263,868 |
| Under care of the American Conferences..... | 281,146 |
| <hr/> | |
| Total number of Members now in the Wesleyan Methodist Societies throughout the World, exclusive of regular travelling preachers..... | 545,014 |
| Preachers and Missionaries in Great Britain and Ireland | 855 |
| In Foreign Stations and in America | 1173 |
| <hr/> | |
| | 547,042 |

American Methodists.—Episcopal Church, exclusive of those in British America, under care of the British Conference:

| | | | |
|-----------------------|---------|---------------|---------|
| Whites..... | 253,305 | } Total | 297,699 |
| Coloured | 44,394 | | |
| Last year (1821)..... | | | 281,146 |

| | |
|--|--------|
| Increase..... | 16,553 |
| Travelling Preachers..... | 1106 |
| Supernumerary..... | 24 |
| Superannuated..... | 71 |
| Admitted to full connection this year..... | 92 |
| Remaining on trial..... | 124 |
| Admitted on trial..... | 185 |
| Located in the year..... | 37 |
| Died | 3 |

Important Information for Dissenters.—The General Turnpike Act, passed during the last Session, completely sets at rest the question of Dissenters being exempt from paying toll on Sundays, when proceeding to their usual places of worship. The Act states, (section 32,)

that tolls shall not be demanded or taken "of or from any person or persons going to or returning from his, her, or their usual place of religious worship, tolerated by law, on Sundays, or on any day on which divine service is by authority ordered to be celebrated." This Act, however, it must be observed, does not extend to any turnpike within ten miles of London.

National and Benevolent Institution—On Saturday, June 17, the Annual Meeting of this laudable Institution, founded by P. Hervé, Esq. for the relief of distressed persons in the middle ranks of Life, of whatever Country or Persuasion, was held at the Freemasons' Tavern, Great Queen-street, Lincoln's-Inn-Fields. It appeared from the Report of last year, that fifty-seven individuals had been relieved by the Institution as Pensioners, and received from £50 to £10 per annum, according as their cases merited relief. The widows of a Baronet, and a Chief Justice, who had through unavoidable circumstances been driven to distress, were included in the number; and numerous instances were stated, of the widows of officers and others, who had been cherished by the Institution. Reduced Gentlemen have also been allowed pensions, after being discovered in the most abject circumstances, suffering under all the privations of distress, age, and affliction; and several pensioners have been added during the past year. Since the demise of his Royal Highness the Duke of Kent, who was Patron, his Duchess has induced Prince Leopold to become the Patron of the Institution. The receipts of the Institution amount to £953. 18s. 7d., and the expenditure to an equal sum. With a view of providing for the permanence of the Institution. £1055. 7s. 6d. have been invested in the purchase of £1500 stock, in the names of the Trustees to the Charity; and the General Committee have the power of forming a Local Committee in any part of the country, for the purpose of extending and promoting the interests of the Institution.—The Report contained the names of numerous persons of distinction. When the Meeting broke up, a handsome collection was made by the company.

City of London General Pension Society—A Meeting of the Subscribers to this Institution was held on Wednesday, Oct. 2, at the City of London Tavern, for the purpose of electing Pensioners, the Rev. James Rudge, D. D. F. R. S. Vice President, in the chair; when nine Males and four Females were declared the successful candidates.—On the above occasion, the following awful and melancholy circumstance took place, it is supposed, through over anxiety. One of the candidates, B. Gray, aged 75, was suddenly taken ill in the room; the Chairman immediately sent for Mr. Pugh, of Gracechurch-street, but before he arrived the poor man had expired. On the result of the election being known, it was ascertained that he was one of the successful candidates.—His widow will be a candidate at the next election, in April.

Society for the general Education of the Poor in the Highlands.—The General Meeting of this Society was held in the Town Hall, Inverness, Oct. 30. J. A. Steward Mackenzie, Esq. in the chair. The following is an Extract from a Report by the Rev. D. Fraser of Kirkhill, one of the Secretaries of this Society, who examined 15 Schools in Kintail, Lochalsh, Skye, Strathspey, Strathdearn, and Strathglass. In regard to these, it may be said in general, that the teachers appeared to observe the regulations of the Society pretty

closely, though in some cases they had much difficulty to encounter from the prejudices of the people; they seemed to discharge their duty faithfully, and in some cases most zealously and successfully. The progress of the children was very gratifying in the great majority of instances. All who have come the length of reading at all, read the Gaelic with ease, and are most intelligent in giving an account of what they read in that language. Many testimonies were given of the beneficial effect on children and parents, produced by the diffusion of the Scriptures through the schools. Several intelligent persons, both clergymen and others, expressed their warmest approbation of the plan of teaching Gaelic first in all the Schools of the Highlands. One respectable clergyman mentioned, that in a certain district of his parish, out of a population of 600, only eight persons could read any thing some years ago, and that now 240 can read the Gaelic with ease, and that there is no family without a Bible—that a wonderful change in the character of many individuals has been the consequence; and all this arose from the introduction of a Gaelic School into the district. He further stated, that he holds these schools to be the means best adapted for the religious instruction of the Highlands. Even in those districts where the people are Roman Catholics, these schools can be introduced without any opposition on the part of the people, or their spiritual guides. The teacher in one of the schools mentioned, on being interrogated as to the feeling of the Catholics towards the schools, that the Priest, who lives next door to the school, made no objection to the Roman Catholic children reading the Gaelic Scriptures. In another instance, the Catholic Priest was present at the examination, and seemed much pleased to hear the children questioned as to the meaning of the scripture passages they read. The children were all Catholics but one family.

“If any thing occurring in course of this near local inspection could be said to be painful, it was the manifest proof before one's eyes, of the existence of extreme poverty and wretchedness. The immediate sources of it were the failure of the crop last year, and of the herring fishing this season; but it was supposed to have a more permanent source in the excess of the population over the means of subsistence. Since the finishing of the roads there is no stated labour, and the fishing is so precarious that the people are often liable to be entirely thrown out of employment, and consequently deprived of the means of subsistence. In one district, just before the potato crop of this season was ready, and a few weeks before it was visited, hundreds of the inhabitants had no other subsistence than shell-fish, called lampreys, which they collected from the rocky shore. In another district, where the school was unusually numerously attended, very few were present; the cause was inquired into, and it was found that a fever raged in the district, by which a great many were confined, and there was little doubt this was brought on by extreme poverty and want of food. It was mentioned by several intelligent persons of the country, that they believed that the state of some districts in Skye and the neighbouring coasts, was just as wretched as Ireland was represented to be during the late scarcity, although the people bore it quietly, and made shift to exist. The effect of this poverty was manifest in the pallid looks and tattered garments of the poor children in the schools; and it was supposed to produce a degree of apathy, which

was observable in some parts in regard to education. The pressing wants of the body did not seem to allow of their taking any interest in the cultivation of the mind."

Scottish Hospital.—On Saturday, November 30, being St. Andrew's Day, was held the Annual Meeting of this Institution, for the election of Officers, &c. and in the evening the Subscribers and Friends dined together, at the Albion Tavern; Aldersgate-street, the Duke of Clarence in the chair, the Earls of Errol and Glasgow, and Lord Saltoun, being among the company, which amounted to about 300. A liberal subscription was made in support of the charity.

Seamen's Hospital.—The following is a statement of the benefits conferred by this Institution, since its opening in March, 1821.

| | |
|---|-----|
| Cured and discharged at the request of the parties | 292 |
| Ditto, having obtained Ships | 266 |
| Ditto, Ships found them by the Committee..... | 88 |
| Ditto, conveyed to their homes | 12 |
| Ditto, absented themselves..... | 27 |
| Ditto, expelled, (after being cured,) for misconduct..... | 17 |
| Died..... | 32 |
| Under cure, and convalescent..... | 92 |

| | |
|-----------------|-----|
| Total received, | 826 |
|-----------------|-----|

| | |
|---|----|
| Completely clothed, after being cured,..... | 40 |
| Supplied with Shoes and Stockings only..... | 81 |

Highland Libraries.—These important Institutions are still advancing. A large cargo of religious books, for this purpose, lately arrived from a respectable bookseller in London. This is the second donation sent from this gentleman, to the Rev. J. Brown, Whitburn, and will be put immediately into the hands of Ministers and others, who will with wisdom and diligence answer the benevolent wish of the donor. As there is much to do in the Highlands, in respect of religious knowledge, it is hoped other booksellers in different places will follow the example of the above gentleman. Messrs. Oliphant, and David Brown, Booksellers, Edinburgh, will take charge of any parcels sent.

Prison School.—A School is organized and conducted by M. Appert-Boucher among the criminals in the prison at Montaigne, in France, which has already resulted in a great increase of order and moral improvement. The object is the reformation, and restoration to society, of those who have been separated from it by their vices—and the success even now apparent gives the utmost encouragement to further exertions. "In fact, the appearance of the prison is entirely changed," by introducing moral instruction into its apartments.

ANECDOTES.

SINGULAR FATE OF AN EXTORTIONER.

MONSIEUR FOSCUE, one of the Farmers-general of the province of Languedoc, in France, about the middle of the last century, had amassed considerable wealth by grinding the faces of the poor, and

by every other means, however low, base, or cruel, which his ingenuity could devise, or his rapacity execute. By these means he had rendered himself universally hated, and every one in his province was wishing his downfall. It was probably in consequence of some hint of his wealth which had been given by one or other of the numerous enemies his avarice and cruelty had made him, that he was one day ordered by government to raise a considerable sum in a very short period; upon which, as an excuse for not complying with the demand, he pleaded extreme poverty. Fearing, however, at the same time, that some of the inhabitants of Languedoc had already given, or would give information to the contrary, and that his house would be searched, he resolved on hiding his treasure so effectually as to escape the most strict examination. With this view, he dug a cave in his wine cellar, which he made so large and deep that he used to go down to it by a ladder. At the entrance was a door with a spring lock upon it, which on shutting would fasten of itself. Not long afterwards, Monsieur Foscue was missing; diligent search was made after him in every place; the ponds were drawn, and every method that could be suggested was taken to find him, but in vain. His house was soon sold, and the purchaser beginning either to rebuild it, or to make some alterations, the workmen discovered a door in the cellar with a key in the lock, which he ordered to be opened; and on going down, they found Monsieur Foscue lying dead on the ground with a candlestick near him, but no candle in it, as he had eaten it, as well as gnawed the flesh off his arms for subsistence; and on searching farther, they found the vast wealth which he had amassed. It was supposed that when this miserable man went into his cave, the door, by some accident, shut after him, and being out of the hearing of any person, that he perished for want of food, in the midst of treasure which he had wrongfully amassed, but which, by a righteous retribution of Providence, was made the means of his punishment.—*Query.* May not this anecdote have furnished Sir Walter Scott with one of the catastrophes of *Waverley*?

JOHN WESSEL.

POPE SEXTUS IV. having a great esteem for John Wessel of Groeningen, one of the most learned men of the age, sent for him, and said to him, "Son, ask of us what you will, nothing shall be refused that becomes our character to bestow, and your condition to receive."—"Most holy Father, my generous patron," said he, "I shall not be troublesome to your Holiness. You know that I never sought after great things. The only favour I have to beg is, that you will give me out of your Vatican Library, a Greek and a Hebrew Bible."—"You shall have them," said Sextus: "but what a simple man are you! Why do you not ask a Bishopric?" "Because" replied Wessel, "I do not want one." The happier man was he, happier than they who would give all the Bibles in the Vatican, if they had them to give, for a Bishopric.

KHAN ZIGAND.

In the year 1715, Zigand, the great Khan of the Calmuck Tartars, hunting in a forest with his whole court, an awkward slave unfortunately wounded him in the eye with an arrow, so that he lost the use

of it. The attendants of the Khan, enraged at the accident, immediately fell on the wretched slave, and were going to sacrifice him on the spot, "Let him in peace depart," said the good Khan, in time to save him from their fury. "We must condemn the intention only, not the action. This man has accidentally wounded me. Would his death restore to me my lost eye?" Not content with sparing his life, the magnanimous prince granted him his liberty.

OBITUARY.

JOHN STEWART, Esq.—*Feb.* 20. In Northumberland-street, Strand, John Stewart, Esq. generally known by the designation of Walking Stewart. He was born in Bond-street, and educated at the Charter-House, and in 1763 was sent out as a writer to Madras, through the influence of the late Lord Bute. Here he was employed as a secretary to the Nabob of Arcot, and expended a large sum in giving official entertainments by order of his master; but within two years after his arrival in India, at the age of about 18, he determined on the very extraordinary measure of leaving a lucrative situation in the Company's service, in order that he might see the world. The reasons which he assigned for this singular conduct were, that he was resolved to travel, the *amor videndi* being irresistible—that he would see, if he could, the whole world—would unlearn all he had learned—and would become an Automathes, thinking and writing for himself. In pursuance of this resolution, he addressed a letter to the Court of Directors, which, as a specimen of juvenile insolence and audacity, is preserved among its records to this day; telling them, as it does, that he was born for nobler pursuits and higher attainments, than to be a copier of invoices and bills of lading to a company of grocers, haberdashers, and cheesemongers. Within a few weeks after he had written this unique epistle, he took his leave of the presidency, without beat of drum, and began his pedestrian and wandering life; but some of his friends, lamenting his abrupt and uncourteous departure, and fearing that he might be involved in pecuniary difficulties, sent after him, begging him to return, and offering him any assistance he might stand in need of. To their kind invitation he replied, however, that his resolution was taken, and though his finances were but slender, they were adequate to his wants. He accordingly proceeded on his route over Hindostan, and walked to Delhi, and thence to Persepolis, and other parts of Persia. He afterwards traversed the greater part of the Indian Peninsula, visited Abyssinia and Ethiopia, and was present in the latter country at an entertainment of natives, in which the males and females appeared in *statu naturæ*. He then entered the Carnatic, and became known to the Nabob, who evinced an esteem for him, which, in his latter days, became the means of his support, as the Nabob appointed him his private secretary. Still imbued, however, as powerfully as ever with the restless spirit of locomotion, he quitted the Carnatic with the mad resolution of walking to Seringapatam, which he effected through many difficulties. When arrived there, Tippoo Saib hearing that an European had entered his city,

ordered him to be immediately arrested, and brought before him at his Durbar. He there questioned him as to his motive for coming into his territories : to which the traveller replied, merely to see them. Tippoo then told him, that he must consider himself his subject, and a military one ; that he must be enrolled in his army, and, as he appeared to be a gentleman, he would make him, after some tactical information, a captain of Sepoys. *Nolens volens*, he accordingly became one, was several times engaged against the Malabars, and was wounded in the right arm in the service. He continued a *detenu* of Tippoo's for several years, until the late Sir James Sibbald was appointed, by the Presidency of Bombay, to settle the terms of peace with this Eastern despot, when Stewart availed himself of the Ambassador's assistance to procure his release, which was, with some difficulty effected; and he set out to *walk* to Europe. Crossing the desert of Arabia, he made his way to Marseilles, and walked through France and Spain to England. For some time after his arrival, he appeared in the Armenian dress which he had worn during his travels, for throughout he affected singularity. He brought over with him but a moderate fortune, and that he invested in the French funds, which soon after failed. This greatly distressed him ; but he was relieved by the generosity of a husband of one of his sisters, until the French began to pay their dividends, by which he found his income reduced two-thirds. On this, however, by the exertion of great frugality, he contrived to live ; but shortly afterwards met with a fresh difficulty, in a resolution of the French Government not to pay dividends upon stock in their funds, to persons resident in England. Upon this, Stewart, with a resolution and firmness which marked his character, embarked for New-York, and resided there long enough to become an American citizen, and, after sending a certificate of this fact to France, returned to Europe. While on the other side of the Atlantic, he traversed the various states of America on foot, supporting himself chiefly by lecturing in the towns through which he passed. Shortly after his return, he walked through Scotland and Ireland. On his way from the latter country, he was nearly shipwrecked, and at the moment of his extreme danger begged some of the crew to take care of the book he had written, and intended to be published, intitled, "*Opus Maximum*," a favourite work of his, in which he supported the absurdities of the atomical philosophy, of which he was an ingenious, though infatuated disciple. The Parliamentary Commissioners for investigating the debts of the Nabob of Arcot, awarded him £15,000 in liquidation of his claims upon his highness ; a great part of which he invested in a life annuity, on which he was enabled to live in a genteel style. For some time he gave weekly dinners, with a view, as he said, to draw all the intellect of the metropolis around him ; but this plan he afterwards changed, for concerts and lectures on a Sunday evening, read by himself. The last ten years of his life were passed in the neighbourhood of Charing-Cross and Cockspur-street, that he might be, to use his own singular phraseology, in the "full tide of human existence ;" and he was often to be seen sitting in St. James's-Park, drinking milk warm from the cow. He was an eccentric being ; but his mind, though warped by many strange fancies and wild-goose theories, wanted not for strength. A remark, which he made upon Hastings's trial, was characteristic of his mode of thinking and expression :—" To try Mr. Hastings by the

“rule of *Mæm* and *Thum*, is like bringing Alexander the Great to a “Quarter Sessions!” Yet, if his intellects were not deranged, his notions were most extraordinary, owing chiefly perhaps to the affectation of being the founder of a sect, a love of novelty, and a want of education; though his moral conduct is admitted to have been correct. His works, in the composition and publication of which he amused himself for many years, though no one would buy, and few would even read them, have very quaint titles, sufficiently expressive of the absurdity of their contents. Such were, “Travels to discover the Source of Moral Motion, and the Apocalypse of Nature, whereby the source of Moral Motion is discovered,” 1759; —“The Moral and Intellectual Will of John Stewart, the only man of nature that ever appeared in the world,” 1810; —“The Scripture of Reason and Nature.” His last publication had for its object a demonstration, that the liberties of all countries were in proportion to the taxes they paid, so that Britain has the heaviest taxation, and is the freest country of Europe, Holland the next, &c. With such crudities he amused himself; but his writings and conversations alike proved that his mind was excursive, conversory, and illogical.

REV. EDWARD DANIEL CLARKE, LL.D.—*March* 9. At the house of his father-in-law, Sir William Beaumaris Rush, Bart. Pall-Mall, in the 64th year of his age, the Rev. Edward Daniel Clarke, LL.D. Professor of Mineralogy in the University of Cambridge, Rector of Harlton, Cambridgeshire and of Great Yeldham, Essex. This celebrated traveller was a branch of a literary family, his maternal grandfather having been the very learned Dr. Wm. Wotton. His paternal grandfather was the friend of Markland and Bowyer, and himself the author of “the Connexion of the Roman, Saxon, and English Coins,” and of several other valuable antiquarian works; whilst his father, the Rev. Edward Clarke, was a man of genius, an excellent scholar, and an author of no inconsiderable merit, having published “Letters on the Spanish Nation,” and various other minor works. His eldest son is the Rev. James Stanier Clarke, LL.D. Chaplain and Librarian to his Majesty, well known to the public as editor of the *Memoirs of James the Second*, and author of a *Life of Lord Nelson*. The second was the subject of this brief notice, who was born in the year 1798, and at a proper age entered of Jesus College, Cambridge, in which university he proceeded, B.A. 1790, M.A. 1794. Soon after taking his degree, he accompanied the present Lord Berwick abroad, and remained with him for some time in Italy. His Lordship still has in his possession a curious model of Mount Vesuvius, formed on the spot by Dr. Clarke, with the assistance of an Italian artist, from the very materials of the volcanic mountain. Animated with a love of travelling, he left England in 1799, with his college friend Mr. J. M. Cripps, and in his company took a most extensive tour through Denmark, Norway, Sweden, Lapland, Finland, Russia, Tartary, Circassia, Asia Minor, Syria, Palestine, Egypt, Greece, and Turkey, returning from Constantinople in 1802, through Germany and France. The important information collected during this journey, has been long before the public, by whom it has been duly estimated, no travels in the language having perhaps been so popular as those of Dr. Clarke. He himself has said, that a perfect traveller must have the pencil of Norden, the pen of Volney, the learning of Pococke, the perseverance of Bruce, the enthusiasm of Savary, qualities by far the greater por-

tion of which were united in his own person: No difficulties were ever allowed to be insuperable, and upon all occasions he imparted to others a portion of his own enthusiastic energy. To the University Library, of which he was the keeper, he presented many of the invaluable fruits of his extensive researches in foreign countries; amongst which are, a very celebrated manuscript copy of the works of Plato, nearly a hundred other volumes of manuscripts, and a colossal statue of the Eleusinian Ceres, respecting which he published a very learned tract, under the title of "Testimony of Different Authors respecting the Colossal Statue of Ceres, placed in the Vestibule of the Public Library at Cambridge, with an account of its removal from Eleusis, Nov. 22, 1801." 8vo. 1803. For these and other services rendered to the University, its libraries and literary institutions, the degree of LL.D. was very properly conferred upon him, as an honorary mark of the esteem of his grateful *Alma Mater*. But, besides the curiosities given to the University, Dr. Clarke formed in his travels a large and most valuable collection of minerals and plants, some of the latter having been procured from the celebrated professor Pallas in the Crimea. Greek medals also engaged his attention whilst abroad, many which adorned his cabinet being of singular rarity. It is supposed, and not we hope without reason, that the University will embrace the opportunity of making an invaluable addition to their museum, by purchasing the whole, or at least the greater part, of this splendid collection. To the exertions of Dr. Clarke, his country is also indebted for the celebrated sarcophagus in the British Museum, which he caused to be surrendered to our army. This curious piece of antiquity, he has satisfactorily proved to have been the tomb of Alexander the Great, in a very learned treatise published by him in 1806, under the title of "The Tomb of Alexander, a Dissertation on the Sarcophagus brought from Alexandria, and now in the British Museum." Not long after his return to England, Dr. Clarke married Angelica, daughter of Sir William Beaumaris Rush, Bart., and being already in holy orders, was instituted to the rectory of Harlton, Cambridgeshire, to which that of Great Yeldham in Essex was added. In 1806, he commenced a course of lectures on mineralogy in the University, and two years after, a professorship was founded for the encouragement of that science, and he was appointed to the new academic chair, which no one could be better qualified to fill. Natural History had been his earliest and most favourite study, and that particular branch of it which concerns the mineral kingdom soon engrossed his attention. He came therefore well prepared to discharge the duties of his professorship, and in the delivery of his lectures he was without a rival. His eloquence was inferior to none, (in native eloquence, few lecturers perhaps have ever equalled him in this country,) his knowledge of his subject was profound and extensive, his method of elucidating it clear and simple, whilst in illustrating it from his various and beautiful specimens of minerals he was peculiarly happy. Many of these specimens he had himself collected, in regions of the earth the most celebrated both in sacred and profane history, and they seldom failed to give rise to the most pleasing associations by their individual locality. To him, as a professor and public lecturer, may in short with great justice be applied, the sentence inscribed on the monument of Goldsmith, "*nihil quod tetigit non ornavit.*" In further illustration of his favourite science, he published, in 1807, a very elab-

rate "Methodical Distribution of the Mineral Kingdom." To his generous ardour in pursuit of science, he fell indeed a lamented victim. He looked habitually to the fame of the University with which he was connected, rather than to himself; and in his laborious endeavours to exalt her reputation and promote her interest, he unhappily neglected his own health; thus leaving to his afflicted family and surviving friends the most painful and bitter regrets, whilst to the University itself he has bequeathed a debt of gratitude, which will, we doubt not, in due time be amply and liberally discharged. To the higher qualities of his mind—to his force and energy as a Christian preacher—to the eloquence and excellencies of his discourses—the University can bear ample and honourable testimony, as, whenever he filled the pulpit, he attracted a crowded and attentive congregation. He was a warm and zealous friend to the Bible Society, having stood forth as its public champion in a very able "Letter to Herbert Marsh, D.D. in reply to observations in his pamphlet on British and Foreign Bible Society." 8vo. 1811. The very high estimation in which he was held by foreigners, is sufficiently proved by the numerous societies of which he was an honorary member. In private life, his character was amiable, as his conduct was exemplary. An indulgent parent—an affectionate husband—a warm, zealous, and sincere friend,—he possessed the enviable power, of winning the esteem and affection of every one with whom he associated. Those who once knew him, loved him always. The kindness of his manners—his anxiety for the welfare of others—his eagerness to make them feel happy and satisfied with themselves, when united to the charms of his conversation, were not easily resisted; he had therefore as many friends and as few enemies as any man. Besides his justly celebrated travels, and the works which have been incidentally noticed, Dr. Clarke was author of "A Letter to the Gentlemen of the British Museum," 4to. 1807. "Description of the Greek Marbles, brought from the shores of the Euxine, Archipelago, and Mediterranean, and deposited in the Vestibule of the University Library, Cambridge." 8vo. 1809. For his amusement during a short stay, which he made a few years since at Brighton, he also wrote and published some periodical papers under the title of "Le Reveur," which were afterwards collected in a duodecimo volume, but by some accident few copies are now extant.

His remains were interred in the chapel of Jesus College, Cambridge, on the 18th of March, being preceded to the grave by the Master, (then Vice-Chancellor of the University,) and the Dean, and followed by his private friends, the fellows of his college, (of whom before his marriage he was the senior,) and many members of the senate. The service was performed by the Master and Dean.

PROVINCIAL AND MISCELLANEOUS INTELLIGENCE.

Deaths.—Dec. 1821. At Shiraz, in Persia, Rev. Dr. Taylor, formerly a Missionary of the London Society.—March 9. At Barville Park, near Graham Town, Algoa Bay, Major-Gen. Charles Camp-

bell, late Commander of the Forces at Newfoundland.—15. Rev. William Bell, a Wesleyan Missionary on the banks of the Gambia, 27.—*April*. At Calcutta, John M'Lachlan, Esq., formerly teacher of mathematics in Glasgow. He has bequeathed a handsome legacy, supposed to be about £20,000, the residue of his fortune, for the establishment of a Free School in Glasgow, for the education of poor Highlanders residing in and about the city, and for supplying books and stationary to those who are not able to purchase them.—22. At Trincomalee, after a short illness of a fever, caught in the discharge of his duty in the Royal Naval Hospital there, William Boyd, M.D.—*May* 19. At Douglas, Isle of Man, Rev. John Braithwaite, a Preacher in the Methodist Connection.—27. Rev. Dr. Milne, the learned and invaluable Missionary of the London Society in China. He died four days after his return from Singapore and Penang, whither he had been in hopes of benefiting his health.—*June*. At his native town of Pesaro, Count Giulio Petecari, one of the most celebrated literary characters of Italy. At the age of thirty he married the daughter of the celebrated Monti, and afterwards joined with his father-in-law in his elaborate work on the Italian language. Besides his various contributions to the *Bibliotheca Italiana*, he published "*Sopra gli Autori del Trecento*," and "*Dell Amor Patria de Dante*."—In Jamaica, Samuel Fothergill, M.D. formerly a physician in London, 44.—*July* 28. In Crawford, Elizabeth, second wife and relict of the Rev. Cæsar de Missy, formerly one of his Majesty's French Chaplains at St. James's. Surviving her lamented husband for 47 years, she occupied much of her time in filling up, with the aid of a good memory, the notes of the sermons which he had left behind him. These, with some other MS. volumes of her husband's writings, she has bequeathed to the British Museum.—*Aug*. Rev. Robert Baynes.—On his passage from Madras, Rev. C. Church, M.A. son of the late Rev. C. Church, of Whitehaven, 37.—*Sept*. M. Delambre, one of the perpetual secretaries of the French Academy of Sciences, and highly esteemed for his astronomical and other acquirements. He was a native of Amiens, one of the original members of the Institute, a member of most of the learned societies in Europe, and author of a *History of Astronomy*, held in the highest estimation.—General Oliver Delancey, Colonel of the 17th Dragoons. This officer emigrated from America when the colonies rendered themselves independent, entered the British service, and rose to the rank of General in 1812. He had at one time a seat in Parliament, and held the lucrative office of Barrack-master-general, from which he was removed, on the discovery of a great defalcation in his accounts. He was author of a pamphlet, first published in America, and several times reprinted in England, under the title of "*Considerations on the Propriety of imposing Taxes in the British Colonies*," (Lond.) 1766.—At Paris, Madame Condorcet, widow of the celebrated Condorcet, and niece to Marshal Grouchy.—4. At Valencia, General Elio, who was executed in pursuance of the sentence of a court-martial on him, which was confirmed on the 3d. inst. by the commandant of the district. It concluded in the following terms:—"The Court have condemned, and do condemn, by an unanimity of votes, the said Lieut.-Gen. Don Xavier Elio to the ordinary punishment of the garrote, as provided for by the first article of the law of April 16, 1821, he being previously degraded." At eleven in the forenoon of the following day, Elio was

brought out of the Fort, where he had been under confinement; he was escorted by two companies of grenadiers and a piquet of cavalry, along the road which passes round the new public walk, and the wall of the convent of Predicadores, to the Puerta del Real, the spacious plain on which the scaffold was erected, where he suffered with great courage and fortitude.—9. Of a surfeit, after breakfasting alone with the King of France on a German dish called *Nouvelles*, ordered by his majesty's express desire, M. the Duke d' Escaro, Intendant of the king's household.—In Hereford-street, Park-street, aged 68, Lieutenant-Gen. Sir Hildebrand Oakes, Bart. K.G.C.B. Lieut.-Gen. of the Ordnance, and Colonel of the 52d Regiment of Foot. He commanded a brigade at the taking of Minorca, served with distinction in Egypt under Sir Ralph Abercrombie, having been wounded in the action in which that gallant veteran was killed, and was on the whole engaged in 3 sieges, 7 battles, 13 inferior actions and 17 other important military services.—10. The day on which he had completed his 76th year, the celebrated natural philosopher, mathematician, and philologist, D. Giambattista Venturini, Professor Emeritus in the University of Padua, and member of many learned societies.—12. At Dieppe, (whither he had gone from Paris for the benefit of sea-bathing,) suddenly, from a violent hæmorrhage, Don Jose Tiburico Echevarria a native of Marracaybo in Columbia, and one of a mission sent from that country to Spain. He paid a short visit to England in April, and was much esteemed here for his amiable qualities.—Oct. M. Deseine, sculptor to the family of Bourbon Condé, who executed the monument of the Duc d'Enghein.—At Paris, M. Legendre, a celebrated French mathematician, 71.—Count Bertholett, one of the most eminent chemists of the age.—Whilst engaged in the discharge of his duty, of an apoplectic attack, Mr. George Pace, inspector and superintendant of the Telegraphic and Semaphoric Establishment at the Admiralty, 56.—2. At Madeira, Rev. Robert Williams, M.A. Fellow of Jesus College, Cambridge.—6. At his son's house, Sloane-street, in the 71st year of his age, Signor Carlo Rovedino. His death was owing to water in his chest, under which he suffered for several weeks. This gentleman was well known for his musical talents in this country, and on the Continent, as a bass singer.—9. In Cumberland-Place, New-Road, Wm. Dickenson, Esq., formerly of Muskam Grange, near Newark Nottingham, one of his Majesty's Justices of the Peace for the counties of Nottingham, Lincoln, Middlesex, Surrey, and Sussex. He was the author of "A History of the Antiquities of the Town and Church of Southwell, county of Nottingham," 1787, 4to., to which he added a Supplement in 1819; "The History of the Antiquities of the Town of Newark, county of Notts, (the Sidnacester of the Romans,) interspersed with Biographical Sketches," 1806, 1819; "A practical Exposition of the Law relative to the office and duties of Justices of the Peace," 2 vols. 8vo.; "The Justice Law of the last Five Years," 1818; "A Practical Guide to the Quarter Sessions," 1820.—10. At Whitehall-Place, Henry Nugent Bell, Esq. student in the Inner Temple. This gentleman had acquired some celebrity by his exertions in the recovery of the Huntingdon Peerage, of which he published a detailed account. An action to recover a sum of money advanced to him by Mr. Cooke, an engraver, for the investigation of a claim to an estate, was tried on the very day he died, and a verdict passed against him, on evidence very far from creditable to his character.

—At Marseilles, Madame Letitia Bonaparte, the mother of Napoleon Bonaparte. Her chief heir is her grandson, the young Napoleon, who, it is said, will ultimately receive an immense fortune. To her eight children, now living, Joseph Bonaparte, Lucien, Louis, Jerome, Eliza, Pauline, Caroline, and Hortensia, she bequeaths the sum of 150,000 scudi, (£37,500 sterling,) making in the whole three hundred thousand pounds. The four daughters of Lucien are to have each a marriage portion of 25,000 scudi. To her brother, Cardinal Fesch, who already rolls in wealth, she has bequeathed a superb palace, filled with the most splendid furniture, and with rarities of every sort. The evening preceding her death, she called together all her household. She was supported on white velvet pillows; her bed was crimson damask, and in the centre hung a crown decorated with flowers. The whole of the apartment was lighted in a grand style. She called her servants, one after another, to her bed-side, who knelt, and kissed her extended hand, which was skinny, and covered with a profusion of rings. To her chief director of finances, Juan Berosa, she said, "Juan, my blessing go with thee and thine!" To Maria Belgrade, her waiting maid, "Go to Jerome, he will take care of thee. When my grandson is *Emperor of France*, he will make thee a great woman." She then called Colonel Darley to her bed-side; he had attended her in all her fortunes; and, in Napoleon's will, a donation of £14,000 had been assigned to him. "You," said she, "have been a good friend to me and my family: I have left you what will make you happy. Never forget my grandson; what he and you may arrive at is beyond my discerning; but you will both be great!" She then called in all her junior servants, and with a pencil, as their names were called, marked down a sum of money to be given to each. They were then dismissed, and she declared she had done with the world, and requested water. She washed her hands, and lay down upon her pillow. Her attendants found her dead, with her hand under her head, and a prayer-book upon her breast. Thus perished the mother of one who has been a meteor on earth, and a blazing star to direct others! She had some amiable qualities; and, considering that her rise from poverty to wealth was so rapid, her way of conducting herself, and her proud manner, may be pardonable. She did much good from ostentation, and died regretted for what she could do, not lamented by any one for what she had done.—16. At her house in the Adelphi Terrace, Mrs. Garrick, widow of the celebrated David Garrick. She was in her 99th year, having survived her husband 43 years. By her death, the library of the British Museum will be enriched by her husband's valuable collection of old English plays, and the celebrated statue of Shakspeare by Roubiliac. She has left upwards of £1300 to public charities, and amongst numerous tokens of remembrance to her friends, £100 to Mrs. Hannah More.—19. In Great Coram-street, on his way from Scotland to Geneva, Dr. Alex. Marcet, 52.—In Leicester-square, Thomas Mackenzie, Esq. M. P. for Ross-shire.—25. After a lingering illness of nearly four months, James Sowerby, Esq. F.L.S. M.G.S. &c. an artist of considerable talent, well known as the engraver and publisher of the complete *Flora of Great Britain*, under the title of the "*English Botany*," and as a most intelligent and laborious cultivator of the science of natural history, 65.—Nov. In Exmouth-street, Spa-Fields, R. Earlom, Esq. a celebrated engraver in Mezzotinto.—In Boswell-Court, R. Wooddesson, Esq. a Benchet, of the

Inner Temple.—At his apartments in Robert-street, Bedford-Row, in very indigent circumstances, Mr. John Dougall, author of “Military Memoirs,” 1 vol. 8vo.; “The Modern Preceptor,” 2 vols. 8vo.; “The Cabinet of Arts,” 2 vols. 8vo., and several other school and elementary works.—12. At his house in Sloane-street, in his 82d year, the Right Hon. Wm. Lord Grantley, Baron Markingfield, Lord High Steward of Allertonshire and Guildford, Colonel of the First Royal Surrey Regiment of Militia, F.S.A. &c. &c. His Lordship was the eldest son of Sir Fletcher Norton, the celebrated lawyer, who, after serving the office of Speaker of the House of Commons for ten years, was created Lord Grantley in 1782. The two sons of the late Lord dying in infancy, he is succeeded in his titles and estates by his nephew, Fletcher Norton, Esq. eldest son of the late Hon. Fletcher Norton, many years one of the Barons of the Court of Exchequer in Scotland.—15. At his lodgings, Upper Gloucester-street, Regent’s-Park, Mr. John Debrett, formerly an eminent bookseller in Piccadilly. He was the compiler of the “New Foundling Hospital for Wit,” 6 vols. 12mo. 1784; “Asylum for Fugitive Poems, in Prose and Verse,” 4 vols. 12mo.; “Parliamentary Papers,” 3 vols. 8vo. 1797, and of the Peerage and Baronetage known by his name.—19. In Norfolk-street, Strand, Mr. G. Trallis, Professor of Astronomy in the Royal Military Academy, Berlin.—20. Mr. Rouley, a Local Preacher amongst the Wesleyan Methodists in the West-London Circuit.

Ecclesiastical Preferments.—Venn. J. H. Pott, Archdeacon of London, Prebendary of Mora, in the cathedral church of St. Paul: Rev. Henry Tattam, R. of St. Cuthbert’s, Bedford, Chaplain to the English church at the Hague: Rev. T. L. Strong, B.D. Chaplain to the Bishop of Landaff, St. Michael, Queenhithe, London, R.

Ordination.—Aug. 11. Rev. Messrs. Salier and Gibbs, over the Baptist Free-chapel, Lower Chapman-street, St. George’s in the East.

BEDFORDSHIRE.

Ecclesiastical Preferments.—Rev. Henry Tattam, St. Cuthbert, Bedford, R. Rev. H. W. Whinfield, Battlesden-cum-Potsgrave, R.

BERKSHIRE.

Death.—Nov. At Newbury, suddenly, Rev. David James, for 44 years Pastor of the old Presbyterian congregation in that town, which office he resigned in 1805.

Ecclesiastical Preferment.—Rev. William Whitelock, Sulhampstead Abbots, and Sulhampstead Banister, R.R.

New Church.—On Monday, June 17, the New Church at Windsor was consecrated by the Bishop of Salisbury, with the usual ceremony. The Sermon was preached by the venerable Archdeacon of Berks, and the Gentlemen of the Choir of St. George’s Chapel assisted at the service.

BUCKINGHAMSHIRE.

Deaths.—Sept. 15. At Eton, by his own hand in a fit of temporary insanity, Rev. E. Halhead, M.A. Fellow of New College, Oxford.—30. At Frogmore Lodge, High Wycombe, Rev. John Manning, LL.B. an Alderman of the Corporation.

Ecclesiastical Preferment.—Rev. H. W. Whinfield, R. of Battlesden-cum-Potsgrave, Beds, Tyringham-cum-Felgrave, R.

New Chapels opened.—*Aug. 27.* A Baptist Meeting-House at Westcott, in the hamlet of Waddeson. Preachers, Rev. Messrs. Tyler, Wiffin, (Independent) and Williams.—*Sept. 3.* An Independent Chapel at Marsh Gibbon. Preachers, Rev. Messrs. Aston, of Buckingham, Gunn, of Aylesbury, and Tyler (Baptist) of Haddenham.—*26.* A Baptist Meeting-House in Haddenham in the parish of Chearsley. Preachers, Rev. Messrs. Paul, of Chenner, Heafford, of Chalgrove, and Tyler.—*Oct. 10.* A Wesleyan Methodist Chapel at Haddenham. Preachers, Rev. Messrs. Burdsall, Robert Martion, and Cubit.

Ordination.—*May 29.* Rev. W. Hopcraft, over the Baptist Church at Long Crendon.

CAMBRIDGESHIRE.

University Intelligence. Elections.—Rev. H. Godfrey, D.D. President of Queen's College, Vice-Chancellor: Mr. T. Short, Under Keeper of the University Library.

CHESHIRE.

Death.—*Nov. 8.* At Macclesfield, Rev. John Beaumont, for 36 years a Preacher in the Wesleyan Methodist connection.

Ecclesiastical Preferment.—Rev. G. Pearson, a Minor Canon in Chester Cathedral.

Ordination.—*July 30 and 31.* Rev. G. Ryan, late of Bridlington, Yorkshire, over the Independent Church in Orchard-St. Stockport.

CORNWALL.

Death.—*Nov.* At Filleigh, Rev. J. B. Karslake, R. of the consolidated parishes of East Buckland and Filleigh, and R. of Creacomb, Devon.

Ecclesiastical Preferments.—Rev. J. Glanville, Jacobstow, R. and St. Germain's, P. C.—Rev. S. Archer, Lewanneck, V.—Rev. W. Martin, Gwenapp, V.—Rev. John Nolan, Torpoint, P. C.—Rev. G. Prideaux, Bayton, P. C.

New Chapel opened.—*Aug. 1.* Bethel Chapel, Torpoint, for the use of the congregation under the pastoral care of Mr. Shephard. Preachers, Rev. Messrs. Trevor, of Liskard; T. Horton, of Mornasquare Chapel; Parrott, of Dock.

CUMBERLAND.

Deaths.—*Nov.* At Egremont, Rev. A. Brown, 72.—At Allonby, W. Lomas, M.D.

DERBYSHIRE.

Deaths.—*Feb. 21.* Mr. John Ordish, of Thurvanstone, a Local Preacher in the Wesleyan connection.—*Oct.* At Derby, Rev. John Lindsey Young, M.A., V. of Cockerham, Lancashire,—*3.* At North Wingfield, of a mortification occasioned by breaking his leg, Rev. Henry Hankey, R.—*18.* At Shipley Hall, Ed. Miller Mundy, Esq. M.P. He represented the county in Parliament 39 years, 72.

New Chapel opened.—*Oct. 1.* A Wesleyan Methodist Chapel, at Ashborne. Preachers, Rev. Messrs. Joseph Taylor, Sen. and Robert Newton.

DEVONSHIRE.

Deaths.—*April 19.* At Chegford, on the borders of Dartmoor, Mr. Thomas Langford Pannell, for 20 years a local-preacher in the Wes-

leyean connection.—*July 9.* At Plymouth, Rev. Richard Sumner, Roman Catholic Priest, and on the 16th of the same month, his brother Rev. James Sumner. They were the twin sons of the late Mr. Thomas Sumner, of Leagrim, near Preston, Lancashire, prosecuted their studies together for the same sacred calling, and died within a week of each other at the age of 47.—*Oct.* At Sidmouth, Rev. John Le Marchant, P. C. St. Helen's, in the Isle of Wight.—*Nov.* At Plymouth, Admiral Boger, 83.—At Iddesleigh, Rev. J. Bannister.

Ecclesiastical Preferments.—Rev. John Cummins, Rackenford, R.—Rev. E. Southcomb, Rose-Ash, R.—Rev. Joseph P. Priest, Langtree, R.—Rev. John Moore, Otterton, V.

New Chapel opened.—*Oct. 2.* An Independent Chapel at Combmartin. Preachers, Rev. Messrs. Rooker, of Biddeford; Gardener, of Barnstaple; and Bromley, of Appledore.

Ordination.—*July 4,* Rev. R. Clapson, from Hackney Academy, over the Independent Church assembling in Glenrochy Chapel, Bmath.

DORSETSHIRE.

Deaths.—*Oct. 2.* At Lodges, Rt. Hon. Sir Evan Nepean, Bart. F.R.S. High Sheriff of the county. From a purser in the Navy, he successively became a commissioner of the Privy Seal, Secretary to the Admiralty, Secretary of State for Ireland, a Lord of the Admiralty, and Governor of Bombay, 71.—*Nov.* At Lyme Regis, Rev. Henry Porter, R. of Springfield, Essex, and of Enfield, Middlesex.

Ecclesiastical Preferments.—Rev. W. Oldfield Bartlett, Worth-Maltravers, V.—Rev. J. M. Colson, St. Peter's, Dorchester. R.

New Chapel opened.—*Aug. 21.* Hope Chapel, Weymouth, in the Independent connection. Preachers, Rev. Messrs. J. Trego; J. A. Roberts; and J. E. Good.

Ordination.—*Aug. 15.* Rev. Abraham Wray, from Stepney Academy, over the Baptist Church at Lyme Regis.

DURHAM.

Deaths.—*Aug. 5.* At Stockton, Rev. W. Hartley, Pastor of the Baptist Church in that town, 82.—*Nov.* At Durham, Rev. E. Walsh, Roman Catholic Minister, 84.—At Bishop Wearmouth, Thomas Collingwood, M.D.

Ecclesiastical Preferments.—Rev. Matthew Chester, St. Helen's, Auckland, P. C.—Rev. R. Green, Wheelton, P. C.

ESSEX.

Deaths.—*Oct.* At a very advanced age, Rev. Peter de Beauvoir, of Downham-hall, R. of Downham and of Weekford. Since his decease his executor has paid the sum of £38,000 at the stamp office, as the duty upon £720,000 payable to the residuary legatee, Richard Benson, Esq. who was no relation to the testator, but has since taken his name. About £50,000 were bequeathed in other legacies, independent of freehold estates of considerable value.—12. At the Brook, near Romford, Rev. Matthew Wilson, V. of Thurrock Grays, and author of "To your Tents; an address to the Volunteers," 1816.—*Nov. 10.* Rev. Charles Onley, of Stested-hall.

Ecclesiastical Preferment.—Rev. B. Chase, B.D. Tendring, R.

New Chapel opened.—*Sept. 3.* An Independent Chapel at Great Wakering, near Southend. Preachers, Rev. Messrs. Burls, of Malden, and J. Clayton, jun. of London.

Ordination.—Oct. 31. Rev. Peter Sibree, from Hoxton Academy, (son of the late Rev. Mr. Sibree, of Frome,) over the Independent Church at Weathersfield.

GLOUCESTERSHIRE.

Deaths.—Aug. At Henbury near Bristol, Anne Goddard, 106. She retained her faculties to the last, and could see to read without the assistance of glasses.—26. At Cheltenham, after an illness of two days Lieut. Gen. John Haynes, H. E. I. C. S.—Sept. 23. At Queningtno, Rev. John Wolvey, R. of Astley.—Oct. 3. At Clifton, Henry Charles Lichfield, Esq. Barrister at Law, a Bencher of the Hon. Society of the Inner Temple, and late one of the Solicitors to the Treasury, 66.—Nov. At Staunton, Rev. T. K. Mallet.—Rev. W. Shippen Willes, of Astrop-house, Northamptonshire, and for nearly 30 years R. of Preston Bisset, Bucks. He was son of the late Mr. Justice Willes.

Ecclesiastical Preferments.—Rt. Hon. Rev. Lord William Somerset, a Prebendary in Bristol Cathedral.—Rev. Mr. Bullock, St. Paul's Bristol, V.—Rev. R. Vavasour, Stowe St. Edmond's, R.

New Chapels opened.—Sept. 10. An Independent Chapel at Hewelsfield, on the borders of Monmouthshire. Preachers, Rev. Messrs. Bishop, of Gloucester, Burder, of Stroud, and Penihall, of Whitchurch.—Oct. 2. An Independent Chapel at Michel Dean. Preachers, Rev. Messrs. Jay, of Bath; Bishop, of Gloucester; and Thorp, of Bristol.

Ordination.—July 11. Rev. W. Wild, over the Independent Church at Chalford.

HAMPSHIRE.

Death.—Sept. 6. At Portsmouth, a well-known musician and eccentric character, called Billy Rolles. He was always supposed to be in the depths of poverty, but in his miserable looking scrutoire, were found between sixty and seventy pounds in money, and mortgages to the amount of nearly £700. As he died without a will, a labourer in the Gun-wharf, as his next of kin, is his heir.

Ecclesiastical Preferments.—Rev. R. Tredcroft, A.M. R. of Combes, Prebendary of Hampstead, in Winchester Cathedral.—Rev. H. Hubbard, Hinton Ampner, R.—Rev. R. Dickenson, R. of Headley, Milton in the New Forest, P. C.

New Chapels opened.—Sept. 26. An Independent Meeting-house at Brashfield. Preachers, Rev. Messrs Reynolds, of Romsey; and Adkins, of Southampton.—9. A Baptist Chapel in Lake Lane, Portsea. Preachers, Rev. Messrs. Miall, of Portsea; Draper, of Southampton; and Bulgin, of Poole.

HEREFORDSHIRE.

Death.—October. The Rev. R. Hodges, 34 years Rector of Knill Chapel.

Ecclesiastical Preferment.—Rev. G. H. L. Gretton, A.M. Allensmore and Clehanger, V.

HERTFORDSHIRE.

Deaths.—Sept. At Hemel Hempstead, Rev. S. Grover, A.M. Fellow of Exeter College, Oxford.—15. At Watford, Mr. G. Whitlingstall, an eminent brewer. He has died immensely rich, leaving the mass of his wealth to his sister; though it is said, that he has also left property to the amount of £100,000 to a distant relative, and £10,000 to a lad who is no way related to him.

HUNTINGDONSHIRE.

Death.—Nov. At Sawtry, Rev. James Saunders, LL.B. R. of Sawtry and V. of Great Gidding.

Ordination.—Sept. 18. Rev. J. Chappell, from Newport Pagnel Academy, over the recently formed Independent Church at Yaxley.

KENT.

Deaths.—Aug. 23. Of apoplexy, Doctor Robert Wright, Physician to Greenwich Hospital, late of Haslar, 67.—24. Shooter's Hill, Gen. Sir Thomas Bloomfield, Bart. of Attleborough, Norfolk, Colonel Commandant of the 9th Battalion of the Royal Regiment of Artillery, and Inspector of Artillery and of the Royal Foundry at Woolwich. The General served with great credit in America, and commanded the artillery in the attack upon Copenhagen in 1807, for which latter service he received his baronetcy and the thanks of both Houses of Parliament. He was not only a skilful officer, but a pious character, —25. About four o'clock in the afternoon, the village of St. Nicholas, in the Isle of Thanet, was visited with one of the most tremendous storms of thunder and lightning ever known in the memory of the oldest inhabitant; in the course of which, two labouring men, named George Beddingfield and Richard Johncock, who were at work in a field near the village, were instantaneously struck dead by the electric fluid, which was observed to descend to the earth to within two feet of Beddingfield, whose clothes were torn in pieces, and his body rendered a shocking spectacle, his head being dreadfully burnt, as also one of his legs. The body of Johncock was also much discoloured and blackened. They were both married men, and besides a wife, Johncock has left six children; and what adds to the calamity, his wife had been delivered of the youngest only a few hours. Two other persons were knocked down and injured at the same moment. The bodies were conveyed to the church to await a Coroner's inquest, and the sensation occasioned in the village by this dreadful occurrence is indescribable.—Sept. Rev. Sir John Fagg, Bart. of Mystloe, near Canterbury.—27. At Ramsgate, the Rev. John Owen, Rector of Pagglesham, Essex, and Preacher at Park-street Chapel, London, the laborious Secretary and eloquent advocate of the British and Foreign Bible Society, 57.—Oct. 4. At Deal, Rev. Benjamin Leggatt, for 36 years a Preacher in the Wesleyan connection, 63.

Ecclesiastical Preferments.—Hon. and Rev. George Pellew, a Prebendary in Canterbury Cathedral.—Rev. A. C. Payler, Headcorn, V.—Rev. Hen. Reddel Moody, M.A. Chatham, R.

New Chapels opened.—Sept. 3. A new Wesleyan Methodist Chapel at St. Nicholas, in the Isle of Thanet. Preachers, Rev. Messrs. Gilpin and Calder.—Oct. 15. A new Independent Chapel at Maidstone, for the use of the congregation under the care of the Rev. E. Jenkins. Preachers, Rev. Messrs. J. Clayton, jun. and A. Fletcher of London, and Liefchild of Kensington.

LANCASHIRE.

Deaths.—Aug. 15. At Blackburn, Roger Cunliffe, Esq. banker.—Sept. 12. Suddenly, by an apoplectic fit, Rev. Henry Knight, upwards of thirty years pastor of the Protestant Dissenting Church in Yelvertoft, 54.—16. Mr. George Burrell, principal Librarian of the Athenæum, Liverpool, 33.—Nov. At Halliwell, near Bolton, at the advan-

ced age of 108, Mrs. Anne Macdonald. In early life she went to America, and remained there 14 years; during which time she was present at the memorable siege of Quebec, when she was laundress to General Wolfe. All women, except herself, were ordered into the woods during the siege, and she was slightly wounded by a splinter from a shell. She resided for more than half a century in the immediate neighbourhood where she breathed her last, and was regularly in the habit of walking to and fro from Bolton once or twice a week, a distance of two miles each way, until within a few months of her death.—2. At Liverpool, Rev. J. Parker, Roman Catholic Priest, 75.—At Manchester, Mr. William Walmsley.

LEICESTERSHIRE.

Deaths.—Sept. 3. At the Vicarage-house, Belgrave, Peter Oliver, Esq. A.M. author of "A short Account of the Reformers and Martyrs of the Church of England," 8vo. 1798, aged 71.—Oct. At Hathern, Rev. Thomas Beer, 36 years R. of Long Whatton, 85.—Rev. Francis B. Willis, B.A. V. of Calthorpe.

New Chapel opened.—July 16. A Wesleyan Methodist Chapel at Barrow-upon-Soar. Preachers, Rev. Messrs. Newton, Isaacs, and Stead.

Ordinations.—July 13. Rev. J. Roberts, from Hoxton Academy, over the newly formed Independent Church at Melton Mowbray.—Oct. 9. Rev. Mr. Gear, from Hoxton Academy, over the Independent Church at Market Harborough.

LINCOLNSHIRE.

Deaths.—Sept. At Market Raisen, John Atkinson Robinson, B.A. of St. John's College, Cambridge, 24.—Nov. At Lincoln, Rev. G. King, R. of Ashby-de-la-Land.

MIDDLESEX.

Death.—Nov. 5. At Hackney, Benjamin Spencer, M.D. 67.

Ordination.—Oct. 3. Rev. J. B. Shenston, over the Baptist Church at Crouch-end.

NORFOLK.

Deaths.—Feb. 10. At Lynn, Rev. John Dean, a Preacher in the Wesleyan connection, 56.—Nov. At Westacre, High-house, Anthony Hammond, Esq. in his 91st year; and, after a life of extraordinary activity, riding foremost in the coursing as well as hunting field, and on the most spirited horses, even until within a few weeks of his death. He is succeeded by his uncle, Richard Hammond, Esq. in the possession of his extensive landed property.

Ecclesiastical Preferments.—Rev. Samuel Savory, Houghton juxta Harpley V.—Rev. T. Wright, Kilverston, R.—Rev. W. B. Coulcher, Bawsey, R.

New Church.—Sept. 5. A new Baptist Church was formed at Swaffham.

Ordinations.—July 24. Rev. W. Evans, from Hoxton Academy, over the Independent Church at Wymondham.—Sept. 18. Rev. John Tippetts, from Hoxton Academy, over the Independent Church at Broad-street, Lynn.—Oct. 22. Rev. H. E. Robinson, over the New Congregational Church at Wetton.

NORTHAMPTONSHIRE.

Deaths.—Oct. Rev. James Wykes, A.M. upwards of twenty years

R. of Harslebeeck.—Rev. R. Thornton, V. of Cold Abbey and Weeden Beck.

Ecclesiastical Preferments.—Rev. John Watson, D.D. Ringston-cum-Denford, V.—Rev. W. Thursby, All-Saints, Northampton, and Hardingstone, V.

Ordinations.—*Feb.* 6. Rev. S. Adams, late of Kislingburg, recognized a Pastor of the Particular Baptist Church at Walgrave, near Northampton.—*Sept.* 5. Rev. J. Coleman, co-pastor with Rev. D. Hemel, over the Independent Church, Woolaston.—*Oct.* 10. Rev. Stephen Deacon, over the Particular Baptist Church at Eart's Barton.

NORTHUMBERLAND.

Deaths.—*Nov.* At Cullercoats, W. Mills, 101.—At Low Farnham, Mrs. C. Green, 102.

Ordinations.—*July* 11. Rev. W. Colefax, from Idle Academy, over the Independent Church at Hexham.—17. Rev. David Douglas, from Bradford Academy, over the Baptist Church at Hamsterley.

NOTTINGHAMSHIRE.

Death.—*July* 12. At Watnall, where he had gone for the benefit of his health, Mr. George Watson, of Mount-East-street, Nottingham. His wife died on the 6th, and was buried on the 7th. On the Sunday following, the bans of marriage between himself and another person were published, at St. Mary's church; on the next morning he went to Watnall, and died in the evening.

New Church.—*Oct.* 2. St. Paul's Chapel, Nottingham, was consecrated by the Archbishop of York.

Miscellaneous Intelligence.—The Corporation of Nottingham have granted 144 square yards of waste land to the congregation of Jews in that town, on a lease of nine hundred and ninety-nine years, to be set apart as a place of interment for the members of that long persecuted, but ancient body of people, who hitherto have been obliged to convey their dead, at a great expense, from that part of the country to Birmingham, their nearest burial-place.

OXFORDSHIRE.

Deaths.—*Aug.* 18. At Adderbury, Rev. Holford Cotton, M.A. 28 years V.—19. At Walcot, Rev. Richard Pickering, B.D. R. and also R. of Winterborne Abbots with Winterborne Stapleton, Dorset.—*Sept.* Rev. H. Heathcote, R. of Brisebrand, near Henley-upon-Thames.—8. At the King's Arms Inn, Oxford, Rev. Alfred James Trash, P.C. of Kersay and Lindsay, Suffolk.—12. Of *cholera morbus*, at Oxford, Rev. Samuel Gauntlett, many years Warden of New College, Prebendary of St. Paul's, V. of Portsea, Hants, and R. of Colerne, Wilts, 78.—*Nov.* 4. In High-street, Oxford, Rev. Hugh Moses, M.A. R. of Whitchurch, Oxfordshire, and V. of East Farleigh, Kent, 59.

New Chapel opened.—*July* 18. At Swerford, a small neat place of worship, supplied by a Baptist, and an Independent Minister. Preachers, Rev. (Messrs. Woolley, of Doddington (Independent), and Taylor, of Shipton (Baptist)).

University Intelligence. Elections.—Rev. Chas. John Ridley, M.A. Fellow of University College, Rawlinson's Anglo-Saxon Professor.—Charles Giles Bridle Daubeney, M.D. Fellow of Magdalen College,

Aldrich, Professor of Chemistry.—Rev. P. M. Shuttleworth, M.A. Warden of New College.

SHROPSHIRE.

Deaths.—Oct. C. Evans, better known by the name of ‘Carolus the Hermit of Tong,’ where he had lived for seven years in a lonely and romantic cell on the domain of C. Durant, Esq.—Nov. 24. At his seat, Hardwicke, Sir John Kynaston Powell, Bart., for 38 years one of the representatives in Parliament for this county, Colonel of its Volunteers, High Steward and senior Alderman of Shrewsbury, &c. Dying without issue, he is succeeded in his titles and estates by his only brother, the Rev. Edward Kynaston, of Risby and Fornham, St. George, Suffolk, one of his Majesty’s chaplains.

SOMERSETSHIRE.

Deaths.—Aug. 13. At South Brent, Mrs. Grace Phipps. This lady was suddenly seized with a violent pain in her eye, which subsided after a few hours; she then fell into a profound sleep, from which she never awoke, dying the following morning.—Sept. At Bath, Rear Admiral Christie, of Baberton, county of Midlothian, N. B.—Oct. 30. Rear Admiral Paget, G. B., who had sailed round the World with Capt. Vancouver, and filled, for many years, the post of Naval Commissioner at Madras.—31. At Bath, Major Gen. Procter, 59.—Nov. At Bath, Sir H. White, K. G. B.

Ecclesiastical Preferment.—Rev. J. Allan, A.M. of Christ’s Church, Oxford, Head Master of the Free Grammar School, Ilminster.

New Chapels opened.—July 28. An Independent Chapel at Thale. Preacher, Rev. Mr. Lane, of Wells.—Aug. 20. An Independent Meeting-house at Bridgewater. Preacher, Rev. Mr. Lowell, of Bristol.

Ordination.—Aug. 20. Rev. Joseph Carp, from the Western Academy, over the Independent Church at Bridgewater.

Literary Intelligence.—A Public Library and Reading Room is about to be established at Taunton.

STAFFORDSHIRE.

Deaths.—Nov. At Longdon-Hall, Sir J. E. Heathcote.—Rev. R. Bentley, V. of Leek.—At Walsall, Rev. P. Pratt.—At Haughton, near Stafford, Rev. V. Yonge.

New Chapels opened.—Aug. 8. An Independent Chapel at Whitby Rocks, near Leek. Preachers, Rev. Messrs. Farmer of Hanley, Roby, of Manchester, and Ball, one of the Home Missionaries of the county.—Oct. 2. A new Independent Chapel at Tean. Preachers, Rev. Messrs. M’Call, of Macclesfield, and Farmer, of Hanley.

SUFFOLK.

Death.—Oct. At Bury St. Edmund’s, Rev. Henry Harrison, 38 years R. of Shimpling, Norfolk.

Ecclesiastical Preferments.—Rev. Richard Exton, Athelington, R.—Rev. Mr. Curtis, V. of Leominster, Sudbury, R.—Rev. C. Hatch, B.A. Fellow of King’s Coll. Cambridge, Kersey and Lindsay, P. C. on the presentation of the Provost and Fellows of that College.—Rev. Robert Simpson, Warslow and Elkston, P. C.

New Chapel opened.—Aug. 7. A Baptist Meeting-house at Aldborough. Preachers, Rev. Messrs. Cox of Hackney, Robinson of Cratfield (Independent), and Spurgeon of Meotished.

Ordination.—Sept. 18. Rev. W. Mayhew, from Hoxton Academy over the Independent Church at Walpole.

SURREY.

Deaths.—Aug. 31. At the vicarage Wandsworth, Rev. Rober Holt Butcher, LL.B. 44 years V. of that parish, and 32 years V. o. Chesham, Bucks.—Sept. 27. At Beddington, James Pigott, Esq. Admiral of the Red.

Ecclesiastical Preferment.—Rev. H. Ayleng, M.A. Head Master of Guilford Grammar-school.

New Chapel opened.—Aug. 27. A new Chapel at Banstead, for the use of "The Good Samaritan Humane Society." Preachers, Rev. Messrs. Stodhart of Pell-street, and Chin of Walworth.

SUSSEX.

Death.—Oct. 20. At Hastings, J. H. Smyth, Esq. M. P. for the University of Cambridge, and son-in-law to the Duke of Grafton.

Ecclesiastical Preferments.—Rev. G. Wells, R. of Weston, a Prebendary of Chichester Cathedral.—Rev. W. Wells, Harting, R.—Rev. Wm. Vaux, Chaplain to the Archbishop of Canterbury, Patching with Tarring, R.

New Chapels opened.—July 8. A Wesleyan Methodist Chapel at Worthing. Preacher, Rev. Jabez Bunting.—Sept. 16. The First Wesleyan Methodist Chapel in Hastings. Preachers, Rev. Jabez Bunting and Rev. Dr. Collyer.

WARWICKSHIRE.

Deaths.—Nov. At Birmingham, G. Milne, M.D. Physician to the Birmingham Hospital.—Rev. W. Elliot, curate of Walford.—Rev. W. Corne, R. of Texhall and Swinnerton.

New Chapel opened.—Nov. 3. A Wesleyan Methodist Chapel at Nineveh, near Birmingham. Preacher, Rev. S. Woolmer.

WILTSHIRE.

Deaths.—Aug. 13. At Laverstock, Rev. J. Haines, M.A. of Bearminster, Dorset, 91.—Sept. Rev. Mr. Price, of Colerue.

New Chapel opened.—Sept. 26. An Independent Chapel at Berwick St. John. Preachers, Rev. Messrs. Good of Salisbury, Minch of Frome, and Evans of Shaftsbury.

Ordinations.—Sept. 24. Rev. John Green over the Independent Church assembling in Ebenezer Chapel at Market Lavington.—Nov. 7. Rev. T. Best, over the Independent Church at Frome.

WORCESTERSHIRE.

Death.—Oct. At Sheldesley Rectory, Rev. J. Robinson.

YORKSHIRE.

Deaths.—Aug. 18. At Martin, near Skipton in Craven, Mr. Francis Watson, a Local Preacher among the Wesleyan Methodists.—Sept. 18. At the Vicarage, East Grinton, Rev. T. Edmonson, V. of that place, and Master of the Free Grammar School Fremington.—Oct. Rev. William Robinson, M.A. P. C. of St. Mark's, Longwood, in the parish of Huddersfield, and Master of Longwood Free School.—Nov. At the Cote in Fexby. Rev. J. West.

Ecclesiastical Preferments.—Rev. W. Cockburn, A.M. Deanery of the Metropolitan Church of York.—Rev. Mr. Benson, Ledsham, V.—Rev. J. B. Graham, Holy Trinity, Miklegate, York, V.—Rev. S. Red-

head, Colverly, V.—Rev. Wm. Flower, Jun. Chaplain to York Castle, Malton, P. C.—Rev. T. B. Atkinson, Holy Trinity Chapel, Richmond, P. C.—Rev. T. Holme, Head Master of the Free Grammar School, Kirby Ravensworth.

New Chapels opened.—June 19. A Baptist Chapel at Bedale. Preacher, Rev. Dr. Steadman.—20. A Wesleyan Methodist Chapel at East Moor, near Wakefield. Preacher, Rev. S. Woolmer.—Oct. 21. The foundation stone of a Fourth Wesleyan Methodist Chapel in Sheffield was laid by Thomas Hoby, Esq., who munificently contributed £500 towards its erection.

Ordinations.—May 7. Rev. John Rouse, from Bradford Academy, over the Baptist Church at Kilham.—July 3. Rev. J. Rheeder, from Idle Academy, over the Independent Church at Ossett.—Aug. 7. Rev. J. Walton over the Independent Church at Sutton, near Thirsk.—22. Rev. A. Blackburne, from Idle Academy, over the Independent Church at Myrtle-Grove.—Oct. 16. Rev. R. Aspinall, from the Academy at Idle, over the Independent Church at Grassington, near Skipton.—24. Rev. James Parsons over the Independent Church assembling in Lendal Chapel, York.

WALES.

Deaths.—Oct. At Hafod, county of Cardigan, Rev. David Jones, 23 years R. of Ruckinge, Kent.—Rev. W. Bowen, of Swansea.—Nov. At Kenmarth, Pembrokeshire, Mrs. Hannah Joel, 105.

Ordinations.—May 29. Rev. W. Richards, late of Abergavenny Academy, over the Baptist Church at Penyrhool, Brecon.—Sept. 26. Rev. J. Griffith, late of Carmarthen College, over the Independent Church at Beaumaris.—Rev. W. Griffiths, late of Carmarthen College, over the Independent Church at Holyhead.

SCOTLAND.

Deaths.—Aug. 11. In the 63d year of his age, William Brskine Lord Kinneder, one of the Senators of the college of Justice in Scotland. His Lordship was known to the literary world by his "Additional Stanzas to Collins's Ode on the Superstitions of the Highlands." He wrote also the preface to the "Bridal of Triermain," and until his friend Sir Walter Scott avowed that work, enjoyed the almost undivided reputation of being its author.—31. At Croy, Rev. Hugh Calder, Minister, 78.—Sept. 2. At Aberdeen, Rev. W. West, a Preacher in the Wesleyan Methodist connection, 79.—Rev. William M'Ilquham, Minister of the Church of Relief, Tollcross, in the 53d year of his age, and 24th year of his ministry. On the afternoon of the previous Saturday, his eldest daughter died in her 16th year. They were interred in the same grave.—14. At the Manse of West Killede, Rev. Arthur Oughterson, in the 87th year of his age, and 52d of his ministry.—23. At St. Andrews. Rev. Wm. Crawford, D.D. Professor of Moral Philosophy in that University.—29. Of a sudden fit of gout in the stomach, at Scone Palace, whilst on a visit to his sister the Countess of Mansfield, Very Rev. George Markham, D.D. F.S.A. Dean of York, R. of Stokesley, second son of the late Archbishop of York.—Nov. At Aberdeen, W. Livingston, M.D. Professor of Medicine in that University, and Physician to Gordon Hospital.—At Ettrike Maise, Rev. J. Bennet.—At Grey Abbey, Edinburgh, Mrs. Agnes Beck, 104.—7. In St. Mary's Isle, at the seat of his sister the Countess of Selkirk, James Wedderburn, Esq. Solicitor General for Scotland, 40.

Ordination.—*Aug. 7.* Rev. James Spence, over the Congregational Church assembling in Blackfriars-street chapel, Aberdeen.

IRELAND.

Deaths.—*July 21.* In Great Denmark-street, Dublin, the Rt. Hon. Grace Baroness Norwood in her own right. Her Ladyship married June 2, 1778, the Rt. Hon. John Toler, Lord Norbury, Lord Chief Justice of the court of Common Pleas in Ireland, by whom she had two sons and two daughters. She is succeeded in her barony by her eldest son, the Hon. Daniel Toler, now Lord Norwood, who is also heir apparent to the Barony of Norbury.—*Sept. 19.* At Nymphsfield, at a very advanced age, Charles O'Hara, Esq. M.P. for the county of Sligo, and formerly a Lord of the Treasury in Ireland.—*21.* At his villa, near Clontarf, Lodge Evans de Montmorency, Viscount Frankfort de Montmorency, one of his Majesty's most Hon. Privy Council, a Trustee of the linen board, a Vice-president of the Dublin Society, and a Commissioner for improving the port and harbour of Dublin. His Lordship is succeeded in his titles and estates by his son, Lodge Raymond, a minor.—*Oct.* At his seat, Moor Park, near Kilworth, county of Cork, in the 53d year of his age, Stephen Earl of Mountcashel. His Lordship is succeeded by his eldest son, Viscount Kilworth, besides whom he has left four sons and two daughters.—*4.* At Kilburn, Rev. Thos. Shore Woodman, 32.—*Nov.* At Dublin, Rev. J. Bahan, a Roman Catholic Priest.—At the convent in Kilkenny, Rev. W. Berry, 80.—At Beragh, county of Tyrone, Rev. W. Burke, 80.

SUMMARY OF MISSIONARY PROCEEDINGS.

The Missionary Intelligence of the present quarter is not very extensive, but it is on the whole encouraging.

We regret, however, to commence it by noticing the loss sustained by the MORAVIAN MISSION, in the destruction of their beautiful church at Groenekloof, by the late violent storms in the Cape of Good Hope, and its neighbourhood, together with the gardens of the Hottentots of the settlement: on the other hand, it is encouraging to state, that the number of stations belonging to the Brethren is 31; of persons engaged in their superintendence, 131. Their greatest success is in Greenland; in the West Indies, Antigua, and St. Kitt's; and among the Hottentots in Africa; the least among the Calmuc Tartars, who are much opposed to the preaching of the gospel. The whole of the Missions are placed under the superintendence of the oldest conference of their University, consisting of 10 Brethren.

In India, the BAPTIST MISSION continues to succeed. From Calcutta, we learn that the Harmony of the Gospel, compiled by Mr. Yates in Bengalee, is nearly completed, five out of six of its parts having been published. The circulation of tracts and preaching of the gospel in various districts of the city, have excited considerable attention among the natives, in consequence of which, some of the more opulent of them have established by subscription a periodical work in defence of Hindooism—a circumstance which, by exciting inquiry, is favourable to the advance of truth. The regular congre-

gation at the new chapel is on the increase. The education of native females seems likely soon to be effected on a much larger scale than could reasonably have been anticipated in so short a time. At a late examination of the scholars in the Native Schools at Calcutta, in the house of a wealthy heathen, the unheard-of spectacle was displayed, of between thirty and forty native girls of all castes, exhibiting the progress which they have made in reading; about 300 Hindoo females, in the whole, are under instruction in Bengal. A school for them has been commenced at Serampore, with good prospects of success. Those at Dinapore, Lyme Digah, and Moin-poor, are also increasing. The school-room at the second station being cold, a neighbouring Brahmin has permitted Mrs. Rowe to teach her girls in his veranda, which is exposed to the sun, whilst at the last the work of tuition was re-commenced, at the particular and earnest request of the Zemeendar, the females of whose family, including his wife, are taught in his zenana, (apartments for the women,) partly by two of the elder scholars in the girls' school. Sumatra presents, however, still more encouraging prospects, as education flourishes there more perhaps than in any part of the Eastern world. By permission, and under the patronage of the liberal and enlightened governor of Bencoolen, the Missionaries have lately commenced an Anglo-Malayan school, for children of the half caste, partly supported by a monthly payment from the scholars—partly by public contributions,—and in part from a sum of money given by the government. Upwards of a hundred scholars are already taught in it, and schools have been commenced in six distant villages, whose inhabitants petitioned for them, and promise to send near 200 children for instruction there; school-books are preparing and printing for their use. The press, however, is not as yet in full action, owing to want of assistance in its working departments. The Malay congregation does not increase, but the prayer-meetings are attended by many young men of the half-caste. In Java, congregations cannot be collected, but the Missionaries are compelled to go from house to house, without, as it would seem, effecting much good by their christian visits, as the people are much under the influence of their priests. The *cholera morbus* has raged dreadfully on the island, and swept thousands and hundreds of thousands to their graves, and amongst them, some of whose conversion hopes were beginning to be entertained. The translation of the New Testament into Javanese is finished, as are also some tracts and compendiums of Christianity, the latter having been distributed amongst the natives, seemingly with acceptance. From other parts, scarcely any intelligence has been received. Mr. Tinson has reached Jamaica in safety, and been received with every demonstration of affection and respect by the poor negroes, at whose importunate solicitations he was sent; and with the utmost cordiality by the rector of the parish, in which he purposes commencing his labours as soon as some unexpected difficulties shall be removed, delaying for a while his license to preach in that part of the island. More serious obstacles have prevented the settlement of Mr. Bourne at Belize, in Honduras; instructions have therefore been sent out, on the receipt of which, he will proceed at once to the Mosquito shore, where the Indians are very desirous to receive English teachers.

The LONDON MISSIONARY SOCIETY is still making progress in the East, and though its advances in that quarter may be slow, we trust

that they are sure. The first-fruits of the Mission at Bellary have at length appeared, in the conversion and public baptism of an old Hindoo of near 70 years of age, and of his daughter, who formerly led a very profligate life, now happily changed for a walk and conversation becoming the gospel which she professes. From Dessai, a chieftain has written several interesting letters to the Bellary Missionaries, in consequence of his having read the holy Scriptures, distributed during the festival at Humpee last year. In them he laments the want of proper instructors, approves of the method of salvation revealed in the sacred volume, and earnestly requests the Missionaries to pay him a visit. The subscription for their new chapel has been liberal, and its erection is commenced—the English congregation is increasing,—the native schools are well attended and flourishing—the preaching in Canarese and Tamul is attended by stationary, rather than augmented numbers. At Belgaum, a most interesting proof has been exhibited, of the importance of religious instruction in the native schools, one of the boys, in consequence of learning the doctrines of Christianity there, having been so convinced of the folly of idolatry, as to refuse to venerate the household gods of his parents, and to remonstrate with them on the worship which they paid them. For this conduct he was turned out of the house, and, taking refuge in the school, remained there some time without food; on the intercession of his teacher, he was, however, at length permitted to return home, his parents promising not to oppose his change of views, provided he would not speak disrespectfully of theirs. The Travancore seminary is found abundantly to answer the purposes of its institution. Its pupils already accompany the Missionaries in their visits to the congregations, and those who have entered on their work as readers, discharge the duties of their important calling with great diligence and effect; some knowledge of the gospel having, by their instrumentality, penetrated many dark and unenlightened places. The press established at this station excites general interest, and has already furnished the schools with books of learning, and the congregations with religious instruction suited to their particular wants. The schools, too, flourish here, as they do likewise at Quilon, where the resident liberally supports two at his sole expense. At Surat, the Gujaratee Bible is printed to the end of Leviticus; and of the Testament in that language, about 1000 of its eight parts have been distributed in the city and its adjacent villages. About 10,000 tracts, in that tongue, have also been given away since the press was established. In this work, some of the natives assist, one of them having lately requested a supply of the Scriptures and of Tracts for distribution, on a visit which he was about to pay to some villages at a considerable distance from the city. The native schools go on well, and may not improperly be called Christian, as every thing of a heathen and superstitious nature has been gradually excluded. One of them consists of 50 Dhera children, a class of Hindoos, who from their eating carrion are abhorred by the other castes, and compelled to live in districts by themselves. The other castes mingle in the schools, but if these are to be taught, they must be taught separately. Preaching is carried on in Gujaratee, but hitherto without any remarkable success. The Missionaries at Chinsurah have lately added four native schools and 200 scholars to those already under their care, the whole of which prosper beyond their most sanguine expectations. On a Sabbath morning, the children assemble in

the large Bengalee chapel, where they are catechized, and have the scriptures expounded to them. That this is not done without the desired effect, was some time since abundantly evinced, when on Mr. Townly taking a catechism into the street, and reading it aloud in order to attract a congregation, as he speedily did, his first question of "Who created you?" was unexpectedly answered by a little boy in the midst of the crowd, with, "God created me." This native Missionary then went on with his questions, and the child with his answers throughout the book, to the great astonishment of a people, amongst whom five years ago, the name of Christ scarcely dared to be mentioned, nor a printed book to be put into his hands. Two of the Missionaries at this important station, accompanied by a native preacher, have made a tour of 100 miles into the interior, spending a month in preaching and distributing tracts. Since their return, while the cold weather continued, all the villages within fifty miles round the station have been visited, preaching being frequently carried on during the greater part of the day. By the instrumentality of the native teacher just mentioned, a young Brahmin who was also a Guoo, or religious teacher, has been converted to the truth, his disciples, of whom he had many, forsaking him on his change. His piety appears to be real, whilst his talents, particularly for preaching, are above the ordinary level. He is going through a regular course of instruction, the better to qualify him for this important work, under Mr. Townly, who is translating, for his use, Dr. Bogue's Lectures into Bengalee. We wish that we had nothing to record but what harmonized with this encouraging account; but we are compelled again to revert to the shameful conduct of our Indian government, in permitting the self-immolation of widows; a horrid practice, which even the Dutch proverbial for their cupidity, have prohibited in the districts subject to their jurisdiction. In the small district of Hooghly alone, no less than 196 poor unhappy females have, with the disgraceful connivance of Englishmen, been sacrificed in this manner in the space of the last year. The Chinsurah Missionaries lately attended one of these Suttees, in the charitable but vain hope of preventing, by arguments, the fiendish exhibition. They addressed, however, the hapless victim almost senseless with intoxicating drugs—her daughter, about to evince her filial piety by setting fire to the pile which was to consume the mother—and the surrounding Brahmins—without effect. The Government of Fort William has indeed lately issued an order for the regulation of Suttees, prohibiting the burning of a pregnant woman, of a girl under the age of sixteen, or of a widow to whom drugs or spirituous liquors have been administered, so as to deprive her of ability freely to consent to her immolation, and this because such proceedings are contrary to the Hindoo Shasters; but the same proclamation expressly permits the horrid suicide, where "it is authorized by the tenets of the religion of the inhabitants of their dominions," not even requiring "any express leave or permission previously to the performance of the act of Suttee," which, we blush for our country whilst we record it, is thus legalized by Christian Legislators. The Societies' Missionaries have again visited Humpee during the great Hindoo festival, at which little less than a million of deluded idolaters were present. The lodging of these heralds of the Cross were repeatedly filled with the devotees, a crowd of whom would also at times surround the house, and listen with attention to their attempts to proclaim the unsearchable riches

of grace. Several of them were afterwards seen in their tents; perusing the Scriptures, which had been put into their hands, and on inquiring into the effects produced by their visits at former feasts, the Missionaries were gratified to learn, that in a large town at a considerable distance, several respectable merchants were in the daily habit of devoutly perusing the Scriptures, with which they had first become acquainted at this feast of devils. The directors of the society have resolved to attempt, as soon as they shall find it practicable, a translation of the Scriptures, in the languages of Siam, Cochin China, and Japan, a design, the execution of which we fear that the lamented death of Dr. Milner will contribute to retard. Mr. Jeffreys, and the artisans who accompanied him to Madagascar, have arrived safe at Tamatave, and were about to proceed to the capital. The schools under the care of the Missionaries at Tananarive are succeeding well, the children, about 50 in number, making great progress in the English language. Several girls are under tuition. The King gives daily proofs of attachment to the English; and our government at the Mauritius has acted towards the Missionaries with great kindness and liberality, supplying them abundantly with tools, &c. free of expense. The Mission to Russia has been blessed to the conversion of a deist so very learned, that he is said to understand no less than 12 languages. He has been publicly baptized, and is actively engaged in translating Dr. Bogue's Essay into Russ. Turning from north to south, we notice with pleasure, that the Rev. Mr. Faure, minister of the Dutch church at Graaf Rennet, but formerly a student at Gosport, has, in company with his Landdrost, lately paid a visit to Lattakoo and Griqua Town, and has since been in the country of the Bushmen, establishing a new Mission amongst them, to be supplied by native teachers. He is about to publish a religious Magazine, which will, we hope, be productive of great benefit to the colony. The Directors have, at his request, sent out paper for the work. Mr. Moffat is making great progress at Lattakoo, in the Bootshuanna language: some thoughts are entertained of removing the town to a far better situation, a few miles distant, where the supply of water is more abundant and certain, the people having suffered grievously from extreme drought, whilst the failure of three successive crops has destroyed many, from hunger. In their way from Bethelsdorp to their station, Mr. and Mrs. Monro and their family were attacked by some Caffrees, or other wandering robbers, who fired six times into their waggon, and set fire to it at both ends. Being without arms, Mr. Monro jumped out of the waggon, extinguished the fire, dragged out his wife and children, and fled barefoot and nearly naked, walking, or rather running, six or seven miles, until they reached a farm-house; and on returning to the spot, he found their waggon and its contents reduced to ashes. The driver had been shot in his flight on the first attack of the waggon; but though a shower of small shot passed through the upper part of his hat, he providentially sustained no other injury than the grazing of the top of his head. Some slight wounds inflicted upon two of the female Hottentots in the waggon, was therefore all the personal injury sustained by the Mission party, who seem indeed to have been wonderfully, and almost miraculously preserved, by the God in whose service they were journeying through these pathless wilds and haunts of savage men. The Missionary seems indeed to have been a particular object of this savage attack, for when one of the females in the waggon cried out to the marauders, as they

approached the waggon, "There is a Missionary with us," he ferociously exclaimed, "I will be his death." But he was delivered, by the God in whom he trusted, from the hands of violent men, although suffering severely with his family from the loss of their entire equipment, stores, and money. From the South Seas, no recent intelligence has been received, but private letters from the deputation to their friends, confirm the favorable account given in our last summary. Thirteen islands have thrown away their dumb idols, and become worshippers of the living God, and others would follow their example, could their earnest prayers for Missionaries be promptly answered. In the West Indies, the Mission at Demerara is increasingly useful, the number under regular religious instruction being about two thousand. It is much, however, to be regretted, that a narrow policy in the government and planters prevents the Missionaries from teaching the slaves to read, as they willingly would do, were they allowed. At Berbice, Mr. Ray, by desire of the governor, lately improved the execution of a man condemned to death, for a murder by Obiahism, his excellency, with the Fiscal, &c. attending the service. They afterwards gave him permission to preach upon their estates on the west coast; and thus three other doors are opened for proclaiming the gospel on the island. A new school-room has been opened under the patronage of Governor Beard, to whom the society is under the greatest obligations.

The intelligence received by the CHURCH MISSIONARY SOCIETY since our last summary, is more gratifying than extensive. The corresponding Committee at Madras have published a report of a visit paid to its mission in Travancore, by the Rev. James Hough, Chaplain to the East India Company, singularly interesting to those who feel concerned for the revival of the Syrian Churches in Malabar. That at Cotym was found to be sunk in a superstition, scarcely less opposed to the pure light of the Gospel than that of the Roman Catholic Church, though some most encouraging prospects of amendment were exhibited, in the perfect understanding which subsists between the Metropolitan and the able and prudent Missionaries of the Society. In the conversation held with the former, he expressed to Mr. Hough his perfect satisfaction with the proceedings of the Missionaries, and the regulations of their College—his readiness to admit the English mode of worship into the Syrian Church—to have the part of the prayers in which the people join, translated into Malaylim, their vernacular tongue, instead of Syriac, which they do not understand, but in which the parts of the service peculiar to the Cantanars, or priests, must be performed—and to direct the priests to preach every Sunday, when they shall be capable of doing so, instead of but occasionally, as they now do. He admitted also, that the Cantanars were improved both in understanding and moral conduct from the instruction of the Missionaries: some of them indeed have made considerable progress in their studies. The celibacy which they practised, in consequence of their temporary connection with the Church of Rome, they have for the most part abandoned, chiefly by the persuasions of Colonel Monro and of the Missionaries. The Metropolitan, "a man," say the Missionaries, "of remarkable wisdom, dignity, judgment, and humility," himself encouraging a practice, not contrary to the canons of his Church, by occasionally performing the marriage ceremony himself. Since that period, a letter full of expressions of gratitude and good-will

has been addressed by this excellent prelate to the Society, as the generous patrons and protectors of the Syrian Churches in India. At Cotym, Mr. Hough witnessed the gratifying spectacle of service in Malaylim being performed by one of the Missionaries in a Syrian Church, to about ten Cantanars and 160 lay Syrian; all of whom appeared to be very attentive, particularly to the sermon. "It was singular," he truly observes, "to see the person, who in the morning officiated as priest at the Syrian altar, now performing the office of clerk to Mr. Bailey; this was the head Malpan of the College, who expresses his admiration of most of our prayers, and will permit no one else to read the responses." Rapid progress is making in a very correct translation of the Scriptures in Malaylim. Five churches in the interior were afterwards visited, when most of the priests were found to be wretchedly ignorant; though one, who had passed a year with the Missionaries, appeared to be an intelligent and pious man, able to give a reason for the faith that is in him. Mr. Hough went also to Cochin, which the Missionaries visit once a week, though a wide field is opened there for the labours of a stated minister amongst the natives, country-born Portuguese, Dutch, and Jews. They have established an English school in Jew-Town, and a Malabar one in the Fort. Two schools are also formed at Alleppie, in one of which English and Malaylim are taught; in the other, Tamul. Since this gratifying visit, the schools at all the stations are increasing, and the college is in a more flourishing condition. The number of the former are now thirty-six, and their scholars are 800, whilst a grammar-school has been established as a proper preparative for the latter, in which forty boys are taught. Some of the pupils of the Missionaries evince considerable mathematical talents, and others an extraordinary aptitude for the acquisition of languages, of which the Hebrew, Arabic, Syriac, and Sanscrit, might soon be grammatically taught. With the first, the Malpans, or chief priests, express a very ardent desire to become acquainted. The field is indeed wide, and promises an abundant harvest, but the labourers are few; whilst the opinion or prejudices of the Syrian Christians, with respect to episcopal ordination, seem naturally to point out this Society as the fittest cultivators of so fruitful, but long neglected a soil. Their objections to religious teachers, upon whom the hands of a bishop have not been laid, are indeed so insuperable, that they deny the validity of baptism administered by such an one.—At Calcutta, the Society has made considerable advances in the important work of female education. In consequence of some of the native directors of the school-society there hesitating on the propriety of educating females, at least of the lower order, Miss Cooke's services have been relinquished to this Society; and under its protection, she has applied herself zealously to her work. As she finds opportunity she purposes affording instruction at home, to the female children of the higher classes of natives; whilst, at the judicious suggestion of a gentleman of their number, a separate school will be attempted for poor children of high caste, with a view to their becoming hereafter teachers in the families of their wealthy countrywomen. She has already made sufficient progress in Bengalee to enable her to superintend the establishment of schools, three of which are now in operation, containing about sixty girls; and the natives evince a disposition towards them, affording reason to expect that a wish for

female schools will, on their parts, soon become general. It is intended, therefore, to erect, without delay, a school-room, with a dwelling-house attached, in the Native town, in which an extensive system of female education may be attempted; and an appeal to the ladies and inhabitants of Calcutta in its support was so successful, that 3000 rupees were subscribed in a few weeks, the Governor-General and his lady each contributing 200. The mothers of several of the children have been introduced to Miss Cooke, and expressed themselves in the warmest terms of gratitude for the pains she is taking for their children's sake. We regret to close our account of the proceedings of this active and valuable Society, with the intelligence of their agents having been compelled, for the present at least, to leave New Zealand, where all missionary exertions are suspended, being rendered fruitless by the state of confusion and warfare into which the whole country is by this time plunged. Shunghee talks of nothing less than the subjugation of the whole island, and its chiefs, to his authority. To that one object all his views are directed; and in execution of them, he issued his mandate to some of the Missionaries, prohibiting their removal from their places of residence, on pain of his displeasure and his vengeance, being determined to rank among his foes whosoever presumes in any way to thwart his plans.

This sudden change is the more to be regretted, as, from the reports of the agents of the WESLEYAN METHODIST MISSION, the natives were very friendly to them, flocking around them whenever they visited their villages, and appearing to be much gratified by an intercourse with them. Some progress had been made in teaching the children and others to read English, and both parents and children seemed to be so delighted with their new employment, that they frequently were seen teaching each other early and late in the open air.—In South Africa, a station has been established in Great Namacqua-land, under the auspices of one of the chiefs; and though the Missionary and his family undergo great privations, they are supported and encouraged by very promising prospects of success. A peace has been negotiated between the Namacquas and Bosjemans, through the mediation of the Missionary, and the contending parties assembled around him to hear the word of life. A Namacqua chieftain, from the coast, so ignorant of the arts of civilized life, as to fear that a waggon would hurt him if he went near it, has visited the station, and declared his intention of coming with his people to settle in its neighbourhood. The foundation of a new chapel has been laid at Graham's Town, (now the permanent headquarters of the Hottentot corps,) in Albany, and a second Missionary has reached that new and important settlement, which is not free from the plundering expeditions of the Caffrees, and has been visited by a severe blight, well nigh destroying the harvests. A chapel is also erecting at Salem, and, both there and at Graham's Town, the congregations are increasing in number and attention. A society has also been established for the distribution of Dutch and English tracts. A church has been formed amongst the Hottentots, but the schools for their instruction are rather in a languishing condition, for want of sufficient superintendence.—In Western Africa, the present prospects of this Society are not so cheering; the death of one Missionary, and the severe illness of the other, having interrupted the commencement of the mission at Mandarie, though at St. Mary's

some good has been done.—From the West Indies, good news continues to be received. In Antigua, upwards of £530 has been raised in support of the missions in this Society. The chapels are crowded, and frequently as many are assembled withoutside, as within. The religious society exhibits a corresponding increase. In Dominica, a steady progress is making amongst the negroes, whilst the minds of some of their Catholic masters and overlookers seem opening to the truths of the gospel, which many are reading for themselves, though the threats of the priests prevent a numerous attendance of Creoles on the French preaching. The new Governor, the Earl of Huntingdon, has promised his best services to forward the views of the Missionaries. In the Bahamas, additions have been made both to the congregations and society; and, on the whole, the prospects of the mission are encouraging. This is the case also, we are happy to find, with that newly established at Montserrat, where access has been obtained to the slaves upon several of the estates, amongst whom much good seems to be doing. Some coloured persons of respectability are also amongst the encouragers of missionary labours here. In Tortola, and the Virgin Isles, the efforts of the Society are also crowned with increasing success, labouring, as its agents do, in cordial co-operation with the minister of the Established Church, who is settled there. An invitation has been given to them to visit the isle of Anagada, which they hope soon to accept. Want of assistance prevents a like course being adopted by the Missionaries at St. Vincent's, who have been earnestly entreated to extend their circuit to the island of Bequia, at this time without a minister, or place of worship of any kind. The chapels which they now supply are well filled, and often overflowing, principally with negro hearers. In St. Christopher's, two hundred persons were, after the most careful examination, added to the societies within three months; an adult school has also been instituted, in which 150 grown persons are taught to read, and catechized, whilst 400 slave children, who are unable to attend the regular Sunday schools, are catechized every Sabbath-day after the forenoon service. The prejudices, long entertained against missionary exertions amongst the slaves of our West India islands, are rapidly dying away, and giving place to more correct and christian views. At a late Quarter Sessions at Spanish Town, Jamaica, the magistrates bore honourable testimony to the Wesleyan mission having done much good; whilst a similar certificate from some of the magistracy and gentry of Kingston, procured one of its members a licence to preach at Port Royal, where a favourable opening has presented itself, the permission being granted in the handsomest manner, even dispensing with the taking of the oaths. The foundation-stone has been laid at Kingston of a new chapel, towards which the members of the corporation, and many gentlemen of the city, including Jews and Roman Catholics, have cheerfully and liberally subscribed. At the other stations on this important island, the Missionaries meet with similar encouragement, and every where their congregations are on the increase. Encouraging prospects are also exhibiting at Barbadoes, an island which has hitherto disappointed every hope, and in which the mission of the Society has been several times suspended. The chapel is well attended, and often crowded to excess, but the slaves on the only estate which the Missionaries are permitted to visit, evince little or no desire for instruction.—At Liverpool, in Nova

Scotia, the congregation increases in number and attention, as does also the Sunday-school.—Turning to the East, we are gratified to find that some progress is making in Ceylon, though it is but slow. During a late alarming contagious sickness, the inhabitants of one of the villages in the neighbourhood of Colombo, sent to the Missionaries to come and pray with them for the removal of the disease, as of course they readily did. The scholars of the schools were lately examined at the Mission-house by Sir Richard Ottley, who distributed rewards for their progress, with which he was well satisfied. At Kornagallee, in the Candian part of the island, the Mission-house and chapel have been opened; the English commissioner, and several of the more respectable of our countrymen, attended the sermon, as did also some of the Candian chiefs, who delayed a journey to meet the Adigar, that they might be present. To three of them, Cinghalese Testaments were presented from the pulpit, and they received them with every token of respect. *Te Deum* was sung by the children of the native schools, which flourish and increase, now that the chieftains have unequivocally expressed their approbation of them. At Negombo, the influence of the Roman Catholic priesthood still prevents any accession to the congregations of the society, and seems even to have diminished the number of attendants on their schools. A chapel has been opened at Timpale, and another at Chilam, the latter entirely paid for by subscriptions on the spot.

During their recent tour through Tartary and Persia, Drs. Henderson and Paterson have kindly visited the stations of THE EDINBURGH MISSIONARY SOCIETY, and have sent home to the Committee a very favourable report on their condition. The Missionaries at Astrachan have acquired the Tartar, Turkish, Russian, and Persic, and considerable progress is making in the translation of the Scriptures into the first of these important languages. At Karass, some advances have been made in preaching to the people in that tongue. The labourers stationed in the Crimea are making rapid progress in the pure Turkish, in order to qualify themselves for the due execution of the important duty to which they are appointed. At Nazran, as at the stations already named, the agents of the society are highly esteemed by the people, and respected by the constituted authorities.

In aid of the EVANGELICAL MISSIONARY SOCIETY AT BASLE, we rejoice to find that an auxiliary has recently been formed at Geneva, whence a subscription of about £110 has been already remitted to the parent institution.

The AMERICAN BOARD OF FOREIGN MISSIONS have received fuller details of the proceedings of their late lamented Missionary, Mr. Parsons, and his active colleague Mr. Fisk, than we have hitherto been able to present to our readers. During his stay in the holy city, the former was introduced to the Armenian Patriarch, who told him that he had examined the Old Testament in the Armenian tongue, printed by the British and Foreign Bible Society, and approved it as an edition without errors. Repeated and earnest applications were made for Armenian Testaments, which could not be supplied, and on his informing the Pilgrims that perhaps some of his friends would pass through Armenia with Bibles and Tracts for sale, they replied, "We shall rejoice, and all will rejoice when they arrive." During his journey from Smyrna to Jerusalem, this indefatigable agent of the Society, "working," indeed, "whilst it was

day," ere the "night" suddenly "came, in which *he cannot work*," three thousand tracts were distributed by his hands; one thousand of them, together with 97 Arabic Psalters, and 70 Testaments in different languages, within the walls of Jerusalem itself, the very fact of their being procured by the Pilgrims, to whom they were for the most part given, or sold, imparting to them, in the estimation of those by whom they will probably be read, at a distance of some thousand miles, a degree of sanctity that will give them a higher claim upon the attention of a multitude of Christians. "All," he writes, "are willing to read, and to all," he truly adds, "God can impart his blessing." At Jerusalem, a Missionary might advantageously be stationed, one of whose chief duties it should be, to read the Scriptures to the crowds of auditors, whom such an employ would readily congregate around him. The five Greek bishops resident there, give their cordial sanction to such a plan; and as Mr. Parsons left them, they said, "We wish to see you soon again in this city." Providence has however seen fit in its wisdom to disappoint that wish; but other labourers, we doubt not, will be sent forth into a vineyard possessing such peculiar claims upon the labours of the Christian world. In his return, he distributed tracts amongst the scholars in a school at the island of Stamphalia. During his absence, his colleague frequently visited the Greek priests at Sidicui, where he resided for a month, and read the Scriptures to them. The barbarian war raging between the Turks and Greeks has impeded his operations, but not damped the ardour of his hopes: out of evil, the Lord can bring forth good; and we doubt not that in this case he will do so.—In the Sandwich Islands, the mission of the Society prospers, King Tamorce of Attoi, having become more powerful than ever, and, with his influence, increasing the support of the Missionaries, who are also in high favour with the people. The schools are progressively improving.

THE AMERICAN SOCIETY FOR COLONIZING THE FREE PEOPLE OF COLOUR, has purchased an extensive and valuable tract of country at Mesurado Bay, on the coast of Africa, situated between five and six degrees of north latitude, consisting of an island in the mouth of the river, which extends a considerable distance, and occupies the whole cape. The Mesurado empties into the Atlantic, and is stated to be about three hundred miles long; its head waters being near those of the Niger and the Gambia, and take their rise on the north-east side of a chain of mountains, called the Long Mountains. This situation is represented as being high and healthy, and it is supposed will be an important station to America—that it will afford relief and refreshment to her vessels of war cruising on the African coast, and to her merchantmen engaged in the East India trade.

It is not often that we have occasion to notice the exertions of ROMAN CATHOLIC MISSIONARIES; but the *Diario Romano* has lately announced an event, which will, we hope, pave the way for the introduction of a purer gospel into regions where the name of Jesus is scarcely known. We allude to a request preferred by the Queen of Thibet to the College of the *Propaganda Fide* at Rome, for eighty Missionaries, for the conversion of her subjects to the Christian faith, which she was induced to adopt by an Italian from Bresica, whom she has made her first minister.

POLITICAL RETROSPECT.

SINCE our last, nothing very material has occurred at home. His Majesty has been highly gratified by his visit to Scotland, where he has been received with enthusiastic loyalty by the great mass of the people, and by none more so than the Highland Clans, most devoted in their honourable, but ill-fated attachment to the house of Stuart.—The appointment of Mr. Canning to succeed the Marquis of Londonderry in the Foreign department is highly honourable to himself, and will, we hope, prove advantageous to the country. It is decidedly the triumph of splendid talent over aristocratical pride, as the right honourable gentleman would never have been admitted into the cabinet, could his present colleagues there have done without him. But without him, the Tory administration would have had no efficient leader in the House of Commons, but Brougham and Macintosh would have been left in undisputed superiority as speakers there. Mr. Peel was, it seems, the only person of whom they thought, in the event of certain antipathies in the mind of the Sovereign not being overcome; but the figure he cut when opposed to Mr. Plunkett, was not precisely of a description to indicate his capacity for leading the ministerialists in the House of Commons, highly respectable as his talents unquestionably are, perhaps even more solid than those of Mr. Canning, but less showy and imposing.

The liberality of our countrymen to the miserably distressed inhabitants of the sister kingdom has, we rejoice to find, not only been equal to the pressure of their immediate necessities, but exceeded it by many thousand pounds. These have been devoted to various objects calculated to promote the permanent benefit of the country, especially of its distressed districts; such as the encouragement of the fishery, of the linen manufactory, and the general improvement of the condition of the poor. We cannot, however, but wish that more evident symptoms had been exhibited of the good effects of this bounty; but scenes of murder and incendiary conflagration are still of too frequent occurrence in many counties, and will, we fear, continue to be so until a change of system is introduced. The Guild of Merchants at Dublin have resolved upon petitioning for the repeal of the Union; and if we thought that measure could benefit Ireland, most heartily would we support it: but that alone would do more harm than good; and her salvation might easily be effected without it. We hail with pleasure the slightest appearance of vigour, combined with moderation, in the Irish government; and this has certainly been exhibited in the commencement of a cleansing of the Augean stable of her magistracy, and the firm and resolute prevention of the Orange triumph in the annual coronation of the statue of King William at Dublin. To these however we look but as the promise of better things to come. The conduct of Great Britain at the Congress is supposed to have been such as became her; protesting against the interference of the Holy Alliance in the internal concerns of Spain, or of any other country, and firmly announcing her own determination to become no party in such a warfare.

In FRANCE, four of the Rochelle conspirators, the eldest but

27 years of age, have been condemned to death; seven were sentenced to imprisonment of one, two, and five years; one has been placed under the *surveillance* of the police for fifteen years; and 13 were acquitted. Some idea of the miserable state of subjection in which the Press is kept in this country, may be formed from the fact, of four of the editors of the Paris papers having been fined and imprisoned without trial, because the *Procureur du Roi* at Poitiers asserted, that they had given an incorrect report of the trials there. They demanded permission to prove the correctness of their statement, but this was denied them. Berton, and five of his associates, have also been sentenced to death for the conspiracy at Saumur, whilst eight others of the party have been condemned to heavy fines and imprisonment. The farce of granting advocates to the accused, in obedience to the strict letter of the law, was kept up, but in truth they had none, as those they wished for were denied; a young and inexperienced one was thrust upon them, who refused to act, and to whom they refused their confidence. He therefore declined an office whose duties he could not fulfil, and, for a conduct highly honourable to him, was struck off the list of advocates. A precious specimen this of French constitutional liberty! Some of our brother journalists, whose general opinions we highly respect, have compared this conduct to the policy of our own laws, in denying to parties, accused of crimes short of treason, the assistance of counsel. But here they only shew their own want of information, as in all cases counsel are allowed to examine and cross-examine witnesses, and to take all manner of legal objections, being only prevented in cases of felony from making a speech to the jury, which, from the advocate not being in any measure answerable for the truth of its statements, could only tend to distort facts, and mislead the honest judgment of the jurors. But in such crimes as those of which Berton was accused, a prisoner has but to name his counsel, and that counsel must be assigned him, and with a fee, or without it, he must act. Berton, and one only of his fellow-conspirators, have been executed, but their execution has not put a stop to the progress of disaffection, nor can it do so until a thorough change takes place in the views of the French government, which is any thing but popular, though the late elections have terminated in their favour. We fear that they are inclined to go to war with Spain; but the want of means will, we apprehend, control their will, especially as the determination of England to preserve a neutrality must, we doubt not, in a great measure control the warlike spirit of the other members of the alliance. It is said that the representatives of France at the Congress of Verona were instructed to propose some measures, which we cannot believe that even the ultra Royalist ministry of France could ever hope to carry. Amongst these, is the establishment, in every country of the union, of a standing army, to be employed at the request of any sovereign who is a member of it, in the suppression of any movements in his states intended to alter the existing order of things—the superseding, by a general law, all local and national regulations of the press, so as to prevent the publication of any opinions that the high contracting parties may deem prejudicial to their arrangements of European politics; and to carry into effect this precious system of censorship, the establishment of a tribunal for the punishment of offenders against the present order of things, extending its jurisdiction over all representative governments, whose

senators are to be amenable for using language, or inculcating doctrines in their national assemblies, subversive of the present system of legitimacy. Finally, measures are to be taken for compelling Spain to enter into the views of the Alliance by the establishment of a Chamber of Peers. This, we repeat, is too absurd to be credited; but if the French ministry should prove to be so wicked and so foolish as to suggest such a thing to a Congress to which a British minister was a party, we are perfectly satisfied that it never could be adopted there. Even the Cabal administration dared not to have supported, nor the most absolute of the Stuarts to have sanctioned it. The *cordon sanitaire* has at length taken the more appropriate title of an Army of Observation.

In SPAIN, things are rapidly approaching to a crisis, and it seems that a civil war is not easily to be avoided. The Marquis of Mata Florida has taken upon himself to establish what he ridiculously calls a Supreme Government at Urgel, near the Eastern Pyrenees, whence he has issued two treasonable proclamations, abolishing the Cortes, and re-establishing the order of things existing before the King swore to the constitution, i. e. the old absolute monarchy of Spain, to which it is evident that numbers are still attached. General Mina and his staff quitted the capital some time since, to take the command of the army of Catalonia, estimated at 26,000 men, and forming the right wing of another body of 20,000 men covering Navarre and Arragon, and forming the counter cordon of the Pyrenees. By the treaty now negotiating between Portugal and Spain, it is said that a corps of 12,000 Portuguese is to cover the left bank of the Ebro, from Haro to Tortosa, whilst another of 8000 is to protect the frontiers of Portugal on the sides of Galicia, Castella, and Estremadura. Quesada, one of the insurrectionary generals, has already been defeated, and his army is dispersed; nor is it likely that the other leaders of the revolutionists will be able to stand against the forces marching against them from all quarters. General Elio has at length been executed for his alleged misconduct at Valencia, falling a victim to a mistaken devotion to a King little worthy of such a sacrifice, and to a form of government which he should rather have endeavoured to amend than uphold. The Extraordinary Cortes have been convened, and to their deliberations we look with sanguine expectations of the restoration of peace and order to this distracted country, in which both parties seem to have been guilty of very great and very blameable excesses. The revenue has avowedly failed, and a large loan must be negotiated, where or how is a question more easily proposed than answered. In the meanwhile, the late favourites of the weak and irresolute Ferdinand have been banished. Mina has obtained some recent advantages over the Army of the Faith, in consequence of which the ultra-royalist regency of Urgel has retired upon the French frontiers, whilst the Cortes are making vigorous efforts to raise troops and money to put them down. We regret, however, to find, that this civil war has already been attended with the loss of many lives, as at the storming of Castlefollet 1200 men were put to the sword by the victorious Constitutionals. Quesada having fled, after his defeat, to the general of the French Army of Observation, O'Donnel has obeyed the call to take upon himself the command of the Spanish Ultra troops, and seems to be acting with some spirit, and to be buoyed up with flattering expectations of success.

IN RUSSIA, the government evinces increasing jealousy of the prevalence of liberal opinions, and, in its fears, has magnified the ridiculous mysteries of Freemasonry into political conspiracies to overthrow the existing order of things throughout Europe, every person in office being required, by a ministerial rescript, to appear before his superior, to declare that he withdraws for ever from the order, on pain of losing his place. It is also said that every Freemason is to engage, in writing, that so long as he remains in Russia he will have no intercourse with any secret society either in or out of the empire.

We rejoice most sincerely to find that the GREEKS have been still further successful. On the 7th of July, Chourschid Pacha, who had under his own command 70,000 Macedonians, repulsed the Greeks with considerable loss, but on the following day suffered a total defeat, in which it is said that four Pachas were made prisoners. Having been previously joined by the Pachas of Negropont, Larissa, and Jenina, his forces were estimated at 100,000 men, but a great part of them consisted of undisciplined hordes and of brigands. The Turkish general, after sending a despatch in the pompous and florid style of the Ottoman courts, announcing the extermination of the infidels, was attacked by the Greeks, whom he had routed, in the defiles of Neopatria on the one side, and on the other in the celebrated pass of Thermopylæ, a second time consecrated to the cause of freedom and the valour of the Greeks, who on this occasion had formed an ambuscade, into which their Turkish oppressors fell. Chourschid Pacha saved himself with 4000 men, on the side of Larissa, having, according to statements, which are most probably much exaggerated, sustained a loss of 50,000 men, that of the Greeks being computed at 18,000. They were commanded by the gallant Odysseus, (who died in his country's cause, in regions long since immortalized by the bravery of the Greeks,) and by generals Ypsilanti, Bararres, and Norman. The last appears particularly to have distinguished himself, as after the battle the army saluted him by the honourable title of the heroic prince, and carried him through the camp upon their bucklers; a triumph which reminds us of the olden days of Sparta, and seems to afford a glimmering of their return, in their best features only. This victory seems likely to lead to important results, as it has inspired the Greeks with great confidence. They are now in possession of some of the most classical regions of their country, of every thing that can inspire them with courage and devotion to the cause of freedom. After the capture of Athens, the Parthenon was purified by one of their archbishops, at the head of four and twenty priests, and consecrated to the Virgin Mary, whose statue replaced that of Minerva—a change of idolatry to which we should be indifferent, but that we look upon the Christianity even of the Greek church, as infinitely preferable to Mahomedanism, superstitious as both religions are. It will prepare the way also, we doubt not, for the introduction of a purer faith, the great end which, in our view of them, these commotions are intended to answer. Already are the Greeks adopting measures, which will, we doubt not, be instrumental in preparing the way for this great change, the ruins of the Athenian academy, but recently under the direction of the Turks, having been converted into a Christian college, and to supply it with able professors, the Senate of Corinth have directed all young Greeks at present in the German Universities, to continue their studies, as their country

will hereafter need well informed men, and has at present as many combatants as she requires. On the side of Persia, the Ottoman troops are said to have sustained several reverses. Owing to the remonstrance of Russia, the Greeks are less molested at Constantinople than they formerly were, and on the death of the late Patriarch, were permitted quietly to elect a successor. By a Fabian system of warfare, they seem to be wasting the strength of their opponents, who are about to resort to the unoriental system of paper currency. Corinth has, on the other hand, been captured by the Turks, and the possession of the key of the Isthmus, by their enemies, cannot fail to be a severe blow to the Greeks, who are not however dispirited by it. Chourschid Pacha is said to be in the most forlorn condition, whilst the Albanians have deserted the Ottoman standard, and even the Turkish people are murmuring loudly against the conscriptive demands of their rulers for men and money, for a war popular only whilst it was carried on at the enemy's cost. Cyprus has presented a second sacking and massacre of Scio, and it is added, that the Turks have determined to make extermination the principle of their warfare. Horrid, however, as is the idea, we cannot but remark, that self-defence will call for extermination in return, and if their purpose is correctly stated, the sooner such a set of wretches are exterminated from the earth the better.

THE INVESTIGATOR.

APRIL, 1823.

Necrological Retrospect of the Year 1821.

We should long ere this have followed up the plan we commenced in our sixth number,—a brief retrospect of the ravages of death amongst the great, the wise, the excellent, of the earth, during the second year of our labours, but that we were anxious to render it the more complete by the insertion of the names of several illustrious foreigners, and even some natives of our own country, resident abroad, the intelligence of whose decease is some considerable time before it reaches England.

We now resume this department of our labours, under very different circumstances to those in which we commenced it last. Our retrospect opened with the death of our venerable Sovereign, the father of his people, and of one of his illustrious sons, whose removal we had personally the greatest reason to deplore; our present re-introduces death, it is true, into our palaces, but to remove thence a Queen, placed in such unfortunate circumstances, that neither to herself, nor to her country, was a continuance of her life desirable. On her character and conduct we wish, at this distance of time, to preserve the silence of the grave, in which it is our earnest hope that her ashes are but deposited for a joyful resurrection to an eternal life, and a happy entrance into those mansions of ever-during felicity, “where the wicked cease from troubling,—where the weary are at rest.” Besides her Majesty, a queen but in name, our own royal family sustained, during this year, the loss but of an infant princess, daughter of the Duke of Clarence, who breathed but a few hours in a kingdom to whose throne she was the heiress of the next generation. But before we pass to the legitimate princes of other states, we must briefly recur to the death of a man, who seemed to be raised up as a rod in the hand of Providence, to shake the thrones and dominions of the earth to their foundations, and trample their crowns and sceptres under his feet, as he mounted an elevation, whence he looked down upon them with scorn, but to be precipitated himself, when his hour was come, far

lower than he had thrust the lowest of them down. Buonaparte, the Emperor of France, the conqueror again and again of the vast continent of Europe, the chieftain whose eagles spread their triumphant wings from the Seine to the Wolga, who dictated the terms of peace to kings and emperors in their capitals, and scattered mighty armies as the wind scatters the sand upon the sea-shore;—Buonaparte, lingering out year after year, a captive in one of the most barren and isolated regions of the earth, and dying there of chagrin and ennui;—surely this is one of the most impressive lessons ever read, on the instability of human grandeur, the vanity of all terrestrial things. We admired not the man; yet when we recollect what he was, and what he did, we cannot but feel that we do honour to the legitimacy of princes, by placing on the same page with him, the Elector of Hesse Cassel, a ruler distinguished by nothing but his riches, which, for the sovereign of so small a state, were immense, and if properly used, instead of being hoarded, might have benefited rather than injured his people, as it is to be feared that their acquisition must have done. He was soon followed to the grave by another branch of the numerous house of Hesse, Prince Charles of Hesse Rothenburg, a man who, forgetting his rank and birth, was led by the meteor glare of the French revolution, to become a *sans-culotte* citizen of the new Republic, in promoting whose views, he filled for a long time the unprincely station of one of the editors of “The Journal des Hommes Libres,” in which his articles are distinguished by the signature of “FIAT LUX.” To these, we have to add another German Prince, in Augustus Frederick, youngest son of the reigning Grand Duke of Mecklenburg, and nephew to our late Queen Charlotte; whilst we complete our royal obituary by merely naming the Duchess Dowager of Orleans; Caroline, Dowagers Landgravine of Hesse Homberg, and the Princess Charlotte of Bavaria.

The College of Cardinals lost, during the period embraced by our memoir, four of its members, namely, Pamphili; de la Luzerne; de Putro, sub-dean of the sacred college; and last, though not least, Alexander Augustus Talleyrand de Perigord, the venerable and exemplary archbishop of the metropolitan see of Paris. To these ecclesiastics, filling the highest rank in the Romish hierarchy, (the papacy alone excepted,) we add the name of the Prince de Broglie, bishop of Ghent, a prelate, who as richly deserved the elevation which he did not attain, as any member of the college, which his zeal for the interest of his diocese, his

patience under persecution, his moderation in prosperity, his firmness in adversity, would have enabled him to adorn. Of Gregory, the lamented patriarch of the Greek church, we have elsewhere given too copious an obituary, to require any further notice of him here, than a passing tribute to the readiness with which he promoted the circulation of the scriptures in the church of which he was the head, and a renewed expression of our regret, that such a man should have fallen a victim to the brutal vengeance of a race, whose tyranny, bigotry, ignorance, and ferocity, cannot but induce a wish that they were swept from the earth, whose fair face their cruelties deform.

Of the nobility of our own country, who died during the year, two only demand any other mention than their titles, namely, the Marquess of Londonderry, of whose amiable and philanthropic character we have already given some very pleasing details; and Lord Sheffield, a writer of considerable merit on various branches of political economy, and the friend and biographer of Gibbon. To these, we add the Marquess of Drogheda; the Earls of Dysart, Carhampton, Stair; Viscount Chetwynd; Barons Dunsay, Cawdor, Tyrawley, Suffield, Clifford, Clanmorris, Tara, and the Baroness Abercrombie, created a peeress in her own right, on the death of her gallant husband, the hero of Aboukir.

Of men who took an active, some even a prominent, part in the political transactions of their day, several were removed in the short revolution of the twelvemonth. These were, Sir James Macpherson, for some time governor-general of India; Francis Drake, Esq., formerly the British envoy to the court of Saxony; Camille Jordan, an active member of the French chamber of deputies; the Duke de Coigny, a peer and marshal of France under the old regime; Quirette, one of the deputies of the national convention sent to the head-quarters of Dumourier to arrest him, but delivered up by that general to the Austrians; Baron Edielcrantz, a Fin by birth, and for many years president of the Swedish Board of Trade at Stockholm, a situation in which he evinced great skill in that important branch of the science of political economy, which was more immediately placed under his superintendence; and M. Alopæus, well known in the diplomatic circles as the Prussian ambassador to several of the European courts. With these, we connect James Perry, the able conductor of the Morning Chronicle through a stormy period of European politics; a man, whose

paper was long the organ of Whig sentiments, whether that party, to which he was consistently attached through life, was in power or in opposition.

We have again to record the death of a Chief Justice of the Common Pleas, whom the infirmities of old age, as was the case in the former instance, from a very ill state of health, had forced to retire from the duties of his high station. Sir James Mansfield was one of the soundest lawyers of his day; but political considerations, whose untoward operation is at once the bane of the bar, and the worst feature in the administration of justice in our country, prevented his elevation to the bench, until he had attained the full age of man. Hence, at "threescore years and ten" he brought to the seat of justice but the ruins of a noble mind, and disappointed the high expectations which had been formed of him, by occasional proofs of the petulance and imbecility of age whilst seated there,—and by continuing to hold his seat sometimes asleep, and often but half awake, amidst daily increasing infirmities, some years at least too long. Baron George, of the Irish Court of Exchequer, from which he had retired for some time, is the only other judge whose death we have here to record, if we except Sir William David Evans, the Recorder of Bombay, a man of profound learning and very deep research, as was abundantly evinced by his arranged edition of the Statutes, and extended one of Salkeld's Reports—his examination of the judicial decisions of Lord Mansfield—translation of Pothier on Obligations,—and other legal works, productive to him, we have reason to believe, of more fame than profit. With all his learning, however, like many profoundly learned men, he wanted common sense. Absent beyond any thing we ever met with in the whole circle of our acquaintance; passionate, hot-headed, and impetuous, though ready at all times to do an act of kindness to his friends,—in the common and daily occurrences of life, he often committed the most egregious blunders, and was even little more to be depended on in those of greater importance, for when he arrived at Bombay, he found that he had left his patent behind him in his chambers at Gray's-Inn. This was strikingly characteristic of the man. No one, however, could hear him argue, or read his works, without being filled with admiration for his talents; nor could he be known in the circles of private life without being esteemed and loved. From him we pass to three of his contemporaries at the bar, who, though differing widely in their characters and attainments,

are entitled to honourable mention in our retrospect. Of these, Mr. Serjeant Runnington was a man of more celebrity as a lawyer than as an advocate, one of the fathers of special pleading, now reduced to the principles of a regular science, though, when he commenced its practice, but in its infancy, the learned and accurate editor of some of the best law treatises of Hale and of Gilbert—of the Statutes at Large, in itself an Herculean task—and author of a treatise on the law of ejectment, which, after standing the test of six-and-thirty years, is still held in considerable repute. Mr. Topping, on the other hand, was chiefly distinguished as a powerful advocate. He had risen by merit, from the attorney's desk to the leading business on the northern circuit; and after his celebrated philippic against the overbearing demeanor of the late Sir Vicary Gibbs, to a very fair share of the London practice. He was kind-hearted, but rough in his manners, and hypochondriacal in temperament, an admirable examiner of witnesses, and an eloquent speaker where he had the feelings to operate upon, whilst in a just cause he spoke from heart to heart. In this he had no superior, and few equals; but in making the best of a bad cause, or the worse appear the better reason, he was not at home, and was often beaten by inferior men. A junior upon the circuit, when "honest Jack Lee" was its leader, he was, perhaps, (if we except Mr. Serjeant Hullock, but just elevated to the bench, which he will adorn,) the last of that sturdy old school of barristers, who could go composedly into court after dinner, to address juries half-drunk, and judges not always sober; making up for their own want of leisure to push the bottle round, by drinking half the night. Francis Hargrave, Esq., another of the King's counsel, was a man of very different talents and disposition. In profound and elaborate research into the history of our laws and legal institutions, he was the worthy successor of the Cokes, the Plowdens, the Littletons, the Seldens, and the Hales, of more plodding and learned generations of lawyers than England in all probability will ever see again. Without practising much in our courts, his opinions and researches did more than those of most other men of his day, to exalt the character of the profession to which he was an ornament, and which the valuable collection of law-books and manuscripts he had formed may benefit in ages yet unborn; as, after the incurable nature of the insanity with which this learned man for many years was afflicted, was clearly ascertained, it was purchased by the nation at

the sum of £8000, and is now deposited in the British Museum. To these three eminent men, we add with regret, the name of John William Buck, Esq., the reporter of cases in bankruptcy, a man removed in the prime of life from a profession, to which, in its chancery department, he promised to be an ornament.

The military and naval service of Great Britain lost, during the year 1821, several gallant officers, though few, if any of those who had attained a foremost rank amongst the heroes of their country; yet neither has their country, nor their profession, any reason to be ashamed of the names of Lieut.-General Charles Crawford, formerly the British Commissioner to the Austrian army under the command of the Archduke Charles, and author of some useful works on the military art; Lieutenant-General Popham, brother of the gallant admiral of that name, an able officer, who saw much service in the East Indies; Admirals Sir John Colpoys; Sir George Campbell, considered by the immortal Nelson one of the best officers in the navy, though unhappily terminating his honourable career with his own hand; Sir Richard Rodney Bligh, who, in 1794, in maintaining a most unequal conflict with five French ships of seventy-four guns, exhibited, perhaps, as striking an instance of gallantry as was ever displayed in the British navy; Sir William Young, Vice-Admiral of Great Britain, an officer of great merit, which he displayed particularly in the command of the blockading fleet off Flushing during the rigorous enforcement of the Milan decrees. Our navy lost also four other able officers of somewhat lower rank; these were, Vice-Admiral John Hunter, who, in the command of the *Sirius*, formed, with governor Philip, the first settlement of New South Wales, of which he was afterwards governor himself; Rear-Admiral Burney, one of the companions of Cook, and perhaps the best and most scientific geographer that his country has produced, as was evinced by his laborious, accurate, and voluminous *History of Voyages of Discovery*, *Account of the Eastern Navigation of the Russians*, and other works, doing honour to the pen of a son of the learned and elegant historian of Music, and a brother to the celebrated Dr. Charles Burney, one of the best classics of his day, and to Madame D'Arblay, who holds as high a rank amongst the novelists; Rear-Admiral the Hon. Francis Farington Gardner, the gallant and promising son of one of the many celebrated heroes of the last glorious reign; and Capt. William Robert Broughton, the companion of Van-

couver in his voyage of circumnavigation, and a competitor with La Perouse for some of the discoveries to which he lays claim, an officer who also gave many proofs of his bravery and nautical skill under Sir Sidney Smith and Lord Gambier, and in the command of the naval armament employed in the capture of Java.

Other services have also sustained the loss of some general or flag-officers of reputation. That of France, Marshal Count Peter Riel de Bournonville, the conventional minister of war, whose failure to arrest Dumourier at the head of his army we have already incidentally referred to, and who, in the early period of the Revolution, distinguished himself in the command of the French troops in several actions; and General Rapp, one of the aids-du-camp of Buonaparte, for whom he very gallantly defended Dantzic for some months, after the disastrous retreat of the French army from Russia.—Portugal, Field-Marshal John Shadwell Connell, a native of Great Britain, who attained to the highest rank and distinction in the Portuguese service.—Sweden; Lieut.-General Baron Charles Von Cordell, one of the best engineers of Europe, who distinguished himself greatly in the defence of Stralsund, and in directing the Swedish artillery in the battle of Leipsic, and several other engagements. From the Russian military service, the venerable Field-Marshal Count Gudoowitch, and from her navy, Admiral Sir George Tate, (a native of England, as has been the case with her best naval officers,) were also removed by death in a good old age.

During the same short period the ranks of science have been considerably thinned, though we are not inclined to think that the aggregate of the loss exceeds that of the preceding year. From the antiquaries, has been taken one of the most learned and laborious of their body, the Rev. Thomas Dunham Whitaker, LL.D., the historian of Wharfedale and Craven, and, as far as the sudden termination of his life and labours would permit, of the extensive and important county of York. But of him we are preparing a more extended notice. Turn we now therefore to Claudius Rich, the learned and indefatigable explorer of the ruins of Babylon, who, at an early age, fell a victim to the ardour of his pursuit of science in the distant and unhealthy regions of the East. To these justly distinguished names, we have to add the humbler, though still highly respectable ones of William Stevenson, Esq., of Norwich, the very accurate editor and continuator of Bentham's History of Ely Cathe-

dral; the younger Stothard, whose accidental death, whilst engaged, in the vigour of his youth and the prime of life, in his favourite pursuit, we have elsewhere recorded, and whose place, as an antiquarian draughtsman, it will be difficult to supply. To this class also belonged the Rev. Dr. Daniel Augustus Beaufort, compiler of the "Civil and Ecclesiastical Map of Ireland," and of a most erudite memoir accompanying it, and also worthy of notice for the zeal and fidelity with which he discharged the duties of a parochial priest. Here also the name of Richard Fenton, Esq., will find its most appropriate place, on account of his "Historical Tour through Pembrokeshire;" although his *Memoirs of an Old Wig*, and other writings of a lighter nature, would well entitle him to honourable mention in another place. We add also that of Perceval Lewis, Esq., author of a very curious historical work on Forests and Forest Laws.

The mathematician has to deplore the loss of Professor Vince, of Cambridge, a man as deeply learned in the various branches of the sciences of calculation and demonstration, as most of those who have directed their attention to them, in a country which gave a Newton birth. He will long live in his works, as will also Professor Bonnycastle, of the Royal Military Academy of Woolwich, whose elementary treatises on most branches of the mathematics have deservedly become text-books in most of our seminaries of education. Antonio Colatto, Professor of Mathematics in the University of Padua, and Dr. Holden, of Horton, long known in the north of England as an accurate calculator of tide-tables, complete the list.

But it is in the science of medicine, and the kindred pursuits connected with it, on which the most numerous losses of the year have fallen. At the head of these, his professional rank, as president for many years of the Royal College of Physicians, entitles Sir Francis Milman to be placed. He long filled, also with great credit, the post of Physician to their late Majesties, and to the royal household; and was author of a tract or two on professional subjects, very creditable to his skill as a practitioner. The death of Dr. Bateman we have already noticed in a very long obituary, in which the interesting details of his conversion from the scepticism but too prevalent in his profession, to the truth as it is in Jesus, may perhaps have thrown somewhat into the back ground the talents which rendered him an ornament to his profession. But that profession sustained a much severer blow, as severe a one indeed as well

could be sustained, in the removal of Dr. James Gregory, Professor of Medicine in the University of Edinburgh, and perhaps at once the most scientific and popular lecturer ever placed in that important chair, though he himself succeeded Cullen in it. To his name, we have to add those of Drs. Robert Darling Willis, whose attention is well known to have been successfully directed to the treatment of mental derangement; James Carmichael Smith, celebrated for his discovery of the effects of nitrous acid in preventing contagion, for which he received a parliamentary remuneration; Edward Nathaniel Bancroft, an army physician of considerable practice in the West Indies, where he obtained the useful information communicated to the public, in his valuable "Essay on the Yellow Fever," his chief professional work, though, as a miscellaneous writer, he will be advantageously remembered as the author of "The History of Charles Wentworth," a novel; a "Natural History of Guiana;" and some "Researches concerning Permanent Colours." But long as this list already is, it would be incomplete without mentioning Richard Budd, formerly of Bridge-street; Edward Rigby, of Norwich, whose reputation as a medical practitioner and writer, deservedly high as it will long remain, was nearly equalled by his skill as a practical and experimental agriculturist, on which most useful science he published several highly esteemed works; and Helenus Scott, formerly first member of the medical board at Bombay, and well known in his profession by the introduction of some new and very efficient modes of treating diseases of warm climates. In the Baron de Cuvier's France has also lost one of her ablest physicians and most celebrated medical writers, his works having deservedly been translated into most of the languages of Europe. To him we add Dr. Dufour, a man in very large practice in the French metropolis. Nor, considering the comparative number of eminent men which it produces, did the surgical department of the healing art sustain a loss much less severe than the medical. Mr. Taunton was a man in extensive practice, of considerable skill, and long and advantageously known as an anatomical and surgical lecturer in the metropolis. Thomas Keates, for many years surgeon to the King, and surgeon-general to the army, rendered essential service to the latter by a small but valuable Treatise on Gun-shot Wounds, which, together with the introduction of a new mode of treating Hydrocele, was highly creditable to his professional skill; but his controversy with the com-

missioners of military inquiry, was perhaps of a more personal and doubtful character. James Wilson, Professor of Anatomy to the Royal College of Surgeons, and for many years a very popular lecturer in that science, and on surgery, in the Hunterian school in Windmill-street, will long be remembered with respect; as will also John Ring, one of the most active supporters of vaccination, in defence of which, he engaged in a very warm, though not always a most courteous warfare, with Dr. Moseley, Mr. Goldson, and others of its opponents; he was also a poet of some talents, though better known by his version of Virgil, partly original, and partly altered from Pitt and Dryden, than from the invective productions of his own genius. We close our list with Thomas Whately, distinguished for his new and successful treatment of the diseases of the urethra, for the removal of some extraordinary polypi from the nose, and by the works which he published upon those subjects, and upon other branches of the art of healing.

The only botanist whom we have to mention in our list, is the Rev. Hugh Davies, rector of Beaumaris and Aber, in North Wales, and author of "the Welch Botany."

The place of Mr. Adam Walker, the popular though self-taught lecturer on philosophy, will, we doubt not, be ably filled by his son. At ninety years of age, indeed, he could not himself be capable of much active exertion, though his works may long communicate much instruction in the sciences to which he more particularly devoted himself, now that he is no more.

As a philologist and classical scholar, we cannot but mention with high respect the Rev. Dr. Neilson, Professor of Greek in the institution at Belfast, and author of a Greek grammar, and other elementary works in the language which he cultivated with equal devotion, assiduity, and success, and which will, we doubt not, long be held in their present high, but well-merited repute. As able orientalists, we must notice also the death of Colonel Edward Mackenzie, surveyor-general of India, in whose languages and antiquities he was profoundly versed; and of Andrew Jukes, M.D., taken on account of his intimate acquaintance with the Persian tongue, and with the manners and customs of the country where it is vernacular, from the pursuit of a very different profession, to conduct a delicate and important negociation with the court of the Shah, though his sudden removal prevented him from bringing it to that successful

conclusion, towards which he had made very considerable advances.

In poetry, the loss of the year has been trifling, more so even than the last. The first in order, though not perhaps merit, (for she wrote but little, though she wrote that little well,) was Mrs. John Hunter, widow of the celebrated surgeon and anatomist of a former generation, whose name she bore for forty years, and sister to Sir Everard Home, one no less celebrated in our own. "Queen Mary's Lament," with the beautiful songs composed by her for the canzonets of Haydn, during the year which that admirable composer passed in England, (amongst which, "The Mermaid's Song," and "My Mother bids me braid my Hair," deserve to be particularized,) do great credit to her lyrical powers, and to her native sensibility. That of Keats, it is difficult to estimate. He was certainly a young man of considerable talent, though we cannot but think that his poetical productions have been extravagantly over-rated. At twenty-five, however, he was abundantly young enough, had his life been longer spared, to have seen and to have corrected the affectations which form the chief drawbacks from his merit. Mrs. Piozzi, as a poetess at least, is also of very doubtful reputation. Her "Three Warnings" and one or two other little things, deserve to live, and will do so, whilst the assured immortality of the *Bæviad* and *Mæviad* will not permit her Della-Cruscan nonsense utterly to perish, as it would be well for herself and her foolish colleagues, that it should. Her tittle-tattle biography of Johnson, and her connection with that literary Goliath, will keep alive a name, not of itself perhaps entitled to any very enduring celebrity. Another minor poet, not much known beyond the immediate circle of his friends, was also removed, in the Rev. William Gibson, prebendary of Lincoln, who twice gained the Seatonian prize at Cambridge, and in 1775 published a poetical essay, under the title of "Religion." Mr. Wm. Meyler, proprietor of the Bath Herald, and author of a volume of "Poetical Amusements," brings up the rear of this list, as a writer of mere *jeux d'esprits* and occasional pieces, giving him a title to be considered a versifier rather than a poet, very properly may do.

The losses sustained by the other branches of the Fine Arts, have, however, been far severer, especially in Music. The reputation of Dr. Calcott, as a composer, is deservedly so great, that it is only necessary to name him, as relieved from a world of trial and of suffering, of which he had for some time scarcely been a conscious, and certainly not a rational

inhabitant, to join, we trust, a more harmonious choir than any which has sung, or shall hereafter sing, his strains on earth. To him we have to add the less celebrated names of Dr. Hague, for upwards of twenty years professor of music in the University of Cambridge; Mr. Abraham Mendes (often called Charles) Furtarda, a celebrated player on the piano forte; Joseph Dale, a very eminent teacher of the same instrument; and Mr. A. Herschell, of Hanover, brother to the celebrated astronomer, and himself a musician of considerable celebrity.

Edridge, of deserved celebrity as a miniature painter, from which branch of the art a still greater ornament was removed in the aged academician Cosway; Pocock, as a marine painter, not often excelled, if he was equalled in the present times; Cranch, to whose pencil we are indebted for a very spirited delineation of the death of Chatterton—George Frost, of Ipswich, a self-taught imitator of Gainsborough; Crome, of Norwich, one of the original institutors of the Society of Artists—these constitute, we believe, all the painters removed by death, during the year 1821, at least in our own country; for France lost from her artists in the course of that year, Dufan, native of St. Domingo, who, as an historical painter, reflected no discredit on the instructions of the celebrated David. But though no artist himself, the fine arts were deprived of a sincere and powerful friend in Michael Bryan, Esq., the well-known author of the “Biographical Dictionary of Painters and Engravers,” whose opinions upon painting had long a most influential operation upon the taste of the British public, to whom he was most judiciously selected to introduce the celebrated Orleans collection.

In Engraving, two artists of merit were removed, in the younger Bartolozzi, who, though he attained not to his father's fame, was possessed of considerable talents, and trod closely in his footsteps, and William Angus, an historical engraver of some reputation, the pupil of Walker, and teacher of Cooke, who, like many pupils, has far surpassed his master. We add here, as its most appropriate place, the name of John Wakers, Esq., a reputable architect in London.

The list of miscellaneous authors, dying in the year, is numerous, and contains, of course, names of various merits and degrees of worth. Sir C. W. Reuse Boughton, Bart., formerly in the East India Company's service, and afterwards a leading speaker in the House of Commons, on questions connected with its interests, is chiefly entitled to be mentioned here, on account of a very judicious treatise

which he published on the landed property of Bengal, and for some elegant versions from Oriental writers, in which he at once displayed the extent of his learning and the correctness of his taste. Next to him we name Oliver Cromwell, Esq., the prolix and inelegant, yet interesting biographer, of his illustrious ancestor and namesake, the Protector, of whose house he appears to have been the last male descendant; and John Scott, the industrious but unfortunate author of the two visits to Paris, and original editor of the London Magazine; a man to whose talents we have elsewhere done justice, though reprobating, as it deserved, the unchristian act which prematurely deprived his family and society at large of the full benefit of their exertion. To his name succeeds, and not inappropriately, that of Samuel Rousseau, a learned printer, and self-taught orientalist, in which character he is advantageously shewn as the compiler of "Flowers of Persian Literature," and several other works, and also a very able teacher of the Persian language. But depending latterly, as did Scott, for his support, entirely upon the booksellers, as one of the humblest and most laborious of their hacks, he was the real Clarendon, Hyde, Bacon, Cooke, and half a score of other celebrated names, making their appearance in divers folio, quarto, and octavo histories, collections of voyages, dictionaries, &c. &c. &c., doled out to the middling and lower classes of society, in sixpenny numbers once a week. Another man was removed from the same compiling class, though occupying a much higher grade in it, in Alexander Stephens, the anonymous editor of the "Public Characters," "Biographical Indexes to the Houses of Lords and Commons," "Annual Necrology," and many other publications, chiefly biographical, upon whose correctness and impartiality, every thing but the firmest reliance is to be placed. They were written, indeed, for the day; and beyond the day, few, if any of them deserve to live. But literature sustained a much severer loss in Dr. James Watt, of Glasgow, the projector and editor of that useful but most Herculean work, the "Bibliotheca Britannica," in which, we are happy to find, that he had made so considerable a progress, as to secure its completion within a reasonable period by his son, whose life will, we hope, be spared; long after he has finished so arduous an undertaking. To admirers of novels, and of the drama, Mrs. Inchbald will be a loss, as she certainly possessed considerable talents in those dangerous walks of literature, and had the further merit, of not prostituting them to the purposes to which some other of their female cultivators have consecrated even

superior powers; though, in our view of the subject, the ranks of female writers were deprived at once of more solid reputation and usefulness, in the removal of Mrs. Elizabeth King, the intimate friend of Hannah More, and a successful imitator, not only of her admirable style of writing, but of her judicious and ever active philanthropy. In the Rev. Dr. Vicesimus Knox, high mental powers were directed to the promotion of the best interests of the human race, especially of the young, of whom, as head master of Tunbridge school, he was for many years an able and laborious instructor. His essays and elegant extracts (besides which, he wrote or edited many other valuable and popular works) will long render his name respectable and respected in the belles lettres department of English literature; whilst the cause of benevolence was much indebted to his exertions, not only for some very eloquent sermons preached in aid of the funds of various public charities, but for having, from the press and the pulpit, borne a decided testimony against the unlawfulness of offensive wars. To these we add Robert Harding Evans, editor of the Parliamentary Reports; Richard Twiss, the traveller; Donald Mc Niel, of Inverary, well known by his remarks upon Dr. Johnson's extraordinary tour to the Hebrides; Mr. John Ballantyne, the celebrated printer of Edinburgh, and himself the editor of a new collection of our novelists, and of some other works; James Watson, of Manchester, a writer for the papers and magazines, whose roving disposition and dissipated habits have caused his name to be added to the long, melancholy list of those who seem to have been gifted with talents but to abuse them, and who, after having lived most wretched lives, have, by their own suicidal hand, precipitated themselves into the presence of their Maker and their Judge; Major James, the compiler of the Military Dictionary, and author of many a minor poem, pamphlet, opera, and farce, of too ephemeral a reputation to require to be mentioned here; Dr. Polidori, the domestic physician of Lord Byron when abroad, and the real author of the Tale of the Vampire, published as his Lordship's, and of some other trifling works; Dr. Joseph Harper, for some time professor of civil law in the University of Oxford, but better known to the literary world by a very profound work on "the Principles of Philosophical Criticism, as applied to Poetry;" the Rev. Dr. Barrett, vice-provost of Trinity College, a most eccentric and miserly being, but whose "Enquiry into the Origin of the Constellations that compose the Zodiac," evinces him to have been a man of considerable learning

and research ; Mrs. Catharine Cappe, the conjugal biographer of the late Rev. Newton Cappe, and authoress of several esteemed publications; and the Rev. John Malham, author of several sermons, tracts, and useful school-books.

Of foreign literati, we have, in this department, to notice the removal of M. de Fontaines, the translator of Pope's *Essay on Man*, and joint-editor with La Harpe, Roland, and others, of *Le Memorial*, (a paper suppressed by the National Convention, by whom its editors were sentenced to be transported, and to have their property confiscated,) and *Le Mercure de France*, and an intimate friend of Chateaubriand's, with whom he was a fellow emigrant in England; the Abbé Canon, known by his works on education; Angelo Anelli de Desensano, author of several Italian dramas, and lighter works of literature; Dr. Erich Bollman, an enterprising Hanoverian, less celebrated for his various writings on subjects of political economy, which yet possess considerable merit, than for the courage and dexterity with which he managed the escape of Narbonne from Paris, after the horrid proscriptions of August 1792; and for the still more adventurous deliverance of La Fayette from the fortress of Olmutz; M. Foder, Privy Counsellor of Justice at Hanover, a political and miscellaneous writer of some reputation in Germany; and finally, Achard, the Prussian naturalist and political economist, who discovered the process of making sugar from beet-root.

Nor can we omit making honourable mention here of that interesting youth, William Friend Durant, who, though but posthumously known to the public as an author, was so decidedly one of the most gifted of the sons of genius, that his premature removal from this world, which he seemed so well qualified to adorn, was far from being one of the lightest losses which literature and science sustained during the year, towards whose termination he was suddenly summoned to his rest. We hope soon to be enabled to lay before our readers, at least one of the unpublished productions of his highly cultivated and early vigorous mind. As strongly characterized for piety as for learning, the only son too of a faithful and laborious minister of the gospel, his name forms no very unnatural link between men of literature, and those whose chief reputation is derived from their zeal and fidelity as ministers of the gospel.—But on this part of the subject, the complete exhaustion of our reserved limits compels us to defer entering, until our next.

A few Reasons for Baptizing Children in general, in a Letter addressed to a Friend.

[Communicated by the Author.]

My Dear Friend,

You observe in your last, that you understand that all who practise infant baptism, are not agreed, whether it is our duty to baptize children in general, or only the children of believers. It is true there are some very worthy ministers, who consider the children of believers *only* as the proper subjects of baptism, and there are others who believe they have a warrant to baptize children in general, irrespective of the faith or belief of their parents. The following considerations satisfy my own mind, that when parents, whether believers or unbelievers, bring an infant to me at a proper time and place, and desire me to baptize it, if I were to refuse, I should be guilty of sinning against God.

1. It appears to me, that in a Christian land, the children of unbelievers are the subjects of the kingdom of Christ in the same sense as the children of believers. They have the same right to hear the *gospel of the kingdom*, to read the *word of the kingdom*, and to be instructed in the *laws of the kingdom*.

The children of unbelievers, as well as the children of believers, are kindly invited to the great supper—the door of the church is as open to the one as the other—the law of God requires obedience from the one as well as the other—the reward of obedience, and the punishment for disobedience, await the one as well as the other. There is no difference whatever between them in these respects. Therefore, if they are like other subjects of the visible kingdom of Christ, and have an equal claim to all these privileges—have we a right to deprive them of baptism?

2. The ungodliness of parents cannot free their children from the *duties* incumbent on them, as the subjects of Christ's kingdom. If so, is it not unreasonable to think that their ungodliness can deprive them of their *privileges* as such? Is it not quite inconsistent to suppose that the right of children to the *privileges* of the kingdom of Christ should be founded on the outward profession of their parents, and that their obligation to *obey the precepts* of the kingdom should be founded on something else?

3. It is granted by all, that baptism is an *outward sign of spiritual blessings*. It likewise must be apparent to all, that

the faith of parents cannot be the foundation of their children's claim to the blessings signified by baptism. Therefore if the right of children to the blessings is not founded upon the external profession of their parents, it is inconsistent to suppose, that their outward profession can be the foundation of their children's right *to the outward sign of such privileges.*

4. The visible profession of parents is, in itself, too precarious, indeterminate, and unsuitable, to found thereon the right of children to the precious privileges of the kingdom of Christ. Parents, when dedicating their children to God by baptism, may be visible professors of the gospel, but within a few months they may have publicly revolted; consequently in that case the right of the child (i. e. the outward profession of its parents) would be overturned, and the baptism of the child, by the apostasy of its parents, would become null. On the other hand, the parents may not be professors at the time most suitable and convenient for them to have their child baptized, but afterwards come to own the Son of God. By this time, however, the poor child is perhaps laid in the silent grave, having been deprived of the privilege of baptism, for want of its parents coming to profess Christ sooner! We know, alas! that the profession of many parents is hypocritical and deceitful; consequently, if God has founded the right of children to the ordinance of baptism on the outward profession of parents, the right of many children must be founded on hypocrisy, fraud, and deceit! Is this worthy of God? Is this consistent with his nature, or in unison with his manner of dispensing the precious blessings of the gospel dispensation! Is our God accustomed to found the right of those who possess immortal souls to blessings so precious and important, upon a foundation so precarious and deceitful? I humbly think, my friend, that to indulge the thought that God has founded the right of children to an ordinance so important, on a foundation so weak and uncertain as the outward profession of parents, tends very much to cloud his character as a God of wisdom, love, and faithfulness.

5. We all know, that at the last day, God will not deal with the children of a gospel land, according to their relation to *their parents*; but according to their relation to *his kingdom*. Should we not, therefore, act towards them *now* according to their relation to *his kingdom*, rather than according to their relation to their parents?

6. The privileges of the Jewish dispensation pertained

to all who were under it, and undoubtedly all such had a just right to circumcision, as the visible sign of those blessings. In the same manner, the privileges of the gospel dispensation belong to all who are under it; consequently, all such must have a just right to baptism, *which is the appointed visible sign of gospel privileges.*

7. The wickedness of parents, among the Jews, did not dispossess their offspring of their right to circumcision, and the blessings pertaining to that dispensation. Was Asa deprived of these privileges by the wickedness of his father Abia? Did Hezekiah lose his right to circumcision by the atrocious wickedness of his father Ahaz? Or was Josiah's right to these blessings abolished by the base and villanous conduct of his father Ammon, and his grandfather Manasseh? If not, is it at all likely that the ungodliness of parents in a Christian country can dispossess their children of their right to baptism, and the blessings connected with the gospel dispensation?

8. Very pernicious effects seem to flow from the doctrine that confines baptism to the infants of believers, to the exclusion of all others from this precious ordinance. The doctrine appears full of cruelty: what can be more cruel than to deprive an infant of so great a blessing on account of the ungodliness of its parents? If there are some parents impious and cruel enough to live without praying for their children—without giving them good advice—without setting before them good examples—without evincing any concern for the salvation of their immortal souls, &c. shall the church of Christ, too, withdraw her helping hand? God forbid. Rather let her run with greater speed to succour these—let her guard them with greater constancy, and instruct them with greater diligence, than the happy children who are under the inspection of pious parents. By baptizing children, they are brought under the observation and care of the church of Christ; but by leaving them unbaptized, they lose this privilege. By being baptized, they understand, when they come to age, that they are related to the church of Christ, and that they had been recognized in their infancy as the subjects of his kingdom, by a solemn ordinance—that they have a claim to the privileges of the gospel dispensation, and are under the most solemn obligation to fulfil all its requirements. There seems also to be a tendency in this doctrine, or manner of procedure, to cause those who are deprived of this privilege in their infancy to entertain unfriendly thoughts of the church of God,

when they come to age. I would appeal to yourself, my friend—should some church have rejected you in your infancy, and that on account of the impiety of your parents, could the consideration of this do otherwise, than influence your mind to indulge unkind thoughts of that church, and prevent your uniting therewith, with promptness and cordiality? Besides, I think there is a tendency in the doctrine not only to make the children who are rejected entertain unkind thoughts of the church of God, but to harden the hearts of the parents, and to drive them further and further from that church. I conscientiously believe, that the practice tends to harden the parents, to paganize the child, and to increase the wickedness of the land. Were all the ministers of Christ to act according to this doctrine, thousands of infants; yes,—children of the kingdom, children of a Christian country, would be buried unbaptized. Would this have been the conduct of him who said, “Suffer little children to come unto me,” had he lived in our day? No; I am persuaded, my friend, that such would not have been the conduct of our tender and compassionate Jesus.

9. The above observations appear to me to be in perfect unison with the whole strain of the word of God, especially the following passages, Luke xviii. 15, 16. “And they brought unto him also infants, that he would touch them; but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.” Matt. xxviii. 19, 20. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen.” Acts ii. 38, 39. “Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” These passages, with many others, prove that baptism belongs unto all who are *the subjects of the kingdom of God*—to all who are to be *instructed in the glorious mysteries of the kingdom*—and to all *interested in the promises*: and it is impossible to debar any of these from the ordinance of baptism, without *disannulling their relation to the kingdom of Christ, subverting their right to Christian instruction, and tearing from them the blessings*

contained in the promises, and thus leaving them to the uncovenanted mercies of God!!

You have observed, my friend, that those of our pædobaptist brethren, who refuse to baptize the children of unbelievers, when infants, admit them afterwards, when they come to age, into church communion, without once inquiring whether their parents were believers or unbelievers, when they were baptized. Such conduct clearly proves, either that they consider the baptism they received (from others) as valid, or else that baptism is not necessary. It is not in their power to avoid one or other of these consequences. I cannot think they would assert that baptism is quite unnecessary; consequently, they must consider the baptism they had received as valid. Must not then every one see, that their practice in receiving members into church communion, without making any inquiry whether their parents were believers or unbelievers at the time they were baptized, completely overturns their sentiments on baptism? If I err in this, I wish to have more light on the subject, and greatly desire that they would shew the world the consistency of their conduct, when so receiving members into church communion, with their sentiments on baptism.

Thus, my friend, I have, according to your request, given you a very brief statement of my reasons for *not refusing to baptize any infant, if required by its parents or guardians, at a proper time and place*; and it appears to me, that the most proper time and place to dedicate an infant to the Lord, and recognize it as a subject of his kingdom, is *in the church, before the whole congregation*,

It has been observed by some, that we profane the ordinance by baptizing the children of immoral characters. I grant this would be the case, if we were to go into the houses of such, and baptize their children *privately*. But when such parents bring their children voluntarily to the house of God, I cannot see how we profane the ordinance by baptizing them, not so much, as they stand related to *their parents*, but rather as they stand related to the *kingdom of Christ*; and on these occasions, have we not the most favourable opportunity of doing good to such persons, by endeavouring to impress their minds with the awful responsibility of the character they sustain, and how deeply it concerns *them* to forsake their sinful ways, and give *themselves*, as well as their offspring, unto the Lord?

If the above remarks should in any measure prove serviceable to you in fulfilling the ministry which you have

lately received in the Lord, it would afford great pleasure
to, my dear brother, Your sincere friend in the gospel,
Llanbrynmair. JOHN ROBERTS.

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*Some Remarks on the Moral Influence of Regulations connected
with the Collection of the Customs, and on the Inexpediency
of multiplying Official Oaths. By a Merchant.*

It is with sincere satisfaction that I have lately observed, that the evils which exist in that department of the Treasury which is connected with the collection of the Customs, have at length attracted the attention of his Majesty's ministers. It has long, indeed, been a matter of general notoriety, that the respectability of those who occupy the higher situations in that department, is inadequate to prevent the contagious influence of corruption, in all the inferior branches of the system; that the existing regulations are in many respects inefficient, that subordination is undermined by the influence of irregular solicitation; and that the interests of the revenue, and the convenience of the merchant, demand an immediate and radical reform. Under these circumstances, the appointment of Commissioners to investigate the nature of the evil, has been hailed as an auspicious event, whilst the abilities of the gentlemen appointed to conduct the inquiry have excited sanguine expectations of the result. These expectations will not, I trust, be altogether disappointed, as the facts which will pass under review, in the course of the investigation, will suggest the absolute necessity of some material change. The difficulty will consist in devising a remedy that shall be efficient; and the problem would appear to be, to combine the greatest possible security of the revenue on the one hand, with the greatest possible convenience of the merchant on the other. To this point, the attention of the Commissioners will in all probability be confined, and the solution of this difficult problem will entitle them to the gratitude of the community. But as the guardians of the public morals, as well as of the public purse, our Legislators should withhold their sanction from any measure of political utility, till its *moral influence* is examined and approved. If, therefore, it should appear that the regulations of the custom-house operate powerfully on the morals of a large proportion of their fellow-subjects, they should require, that in any alterations that may be adopted, regard should be had to the effects of this operation;

as well as to the protection of the revenue and the convenience of trade. Now a very superficial view of the nature of the system will justify the presumption that its moral consequences are not indifferent. From the multiplicity of its details, and the wide range of its operation, it is necessary almost indefinitely to subdivide the official authority which is essential to its success; and the responsibility, which would have been respectable, if not attenuated by its diffusion,—and efficient as a moral check, if less indiscriminately conferred,—becomes insignificant in proportion to the number by whom it is shared. The poor and the ill-educated, those whose distresses expose them *most* to the allurements of illicit gain, and whose moral advantages protect them *least* against the influence of solicitation, are the parties necessarily employed to carry the system into effect; whilst the difficulty of detection, and the impracticability of control, render it in the highest degree probable that the virtue of these inferior agents will not be proof against the attack. Unhappily this probability is advanced to historic certainty, by the lamentable “evidence of facts.” The Board of Trade are well aware, that corruption has extended widely through the subordinate ranks of the custom-house officers; that perquisites are exacted in violation of their oaths, for the discharge of the ordinary duties of their situation; and that, sheltered under official pretences, they contrive grievously to embarrass those who refuse to incur the guilt of subornation of perjury, and to offer bribes which they themselves have sworn not to accept. Now, when we reflect how rapidly the character is degraded, when the moral sanction is once impaired; when once there is a *deliberate* surrender to temptation, a *voluntary acquiescence* in the *habitual* violation of duty; and when we consider how large a number are employed in the inferior branches of the customs,—we may form some idea of the extensive injury which results from the vicious influence I have described. Its demoralizing effects, however, have a still wider range, and the *mercantile* classes have not been proof against their contagion. Although attempts to evade the duties, in the ordinary course of commerce, are, I sincerely believe, as rare as they are disgraceful, yet the difficulty of obtaining the despatch essential to mercantile success, and often attainable only by indirect solicitation, exposes the merchant to a frequent struggle between his interest and his duty. Now when temptation is so powerful and pertinacious on the one hand, and the modes of bribery

so numerous and so specious on the other, it would require no ordinary measure of the charity which "believeth all things," to believe that interest and sophistry level all their shafts in vain. The Board of Trade, indeed, are conscious that such a proposition cannot be maintained.

It would, I am well aware, be in many cases most unjust to impute to Government the moral delinquency of the subject; yet since the morals of a people are connected intimately with their laws, an enlightened Legislator will find it difficult entirely to absolve himself from a participation in those crimes to which his enactments have presented any unnecessary temptation. Such an one will be far too deeply interested in the moral welfare of his country to give his sanction to any system which he believes to be justly chargeable with *gratuitous encouragement* to vice. Yet that the present system of custom-house regulations is open to this imputation, will not be denied by any one, who is practically conversant with its details. It forces an oath on the inferior officers, that they will receive no illicit remuneration, under circumstances which render its violation morally certain; it places their interest and their duty in direct and constant opposition; it offers a premium to their indolence, by rendering their salary independent of their exertions; and presents encouragement to oppose obstructions to the regular despatch of business, in the irregular emolument they expect to receive for their removal. For proofs of what I have advanced, I refer to the Treasury and the Board of Trade; and I am persuaded that it is only necessary to convince our conscientious Legislators of the operation of the system, to secure their influence in effecting a salutary change. When it was represented to Mr. Percival, on the introduction of the present system, that it presented temptations to perjury, of which he seemed to be little aware, he replied, that the penal consequences of the neglect of duty afforded a security against such fears. It soon appeared, however, that the apprehension was too well founded; that oaths might be violated, and official duties neglected, under evasions and pretences, through which the law could never penetrate; and that, even in cases where legal criminality could be substantiated by proof, few merchants were found willing to sustain the odious office of an informer, or gratuitously to add to the difficulties of their situation.

Since, then, the securities which were relied upon, for the efficiency of the present regulations, have been proved

to be utterly unavailing, it is absolutely necessary that others should be substituted, or that an entirely new system should be introduced. Which of these different measures would best attain the end proposed, it would probably be very difficult to determine, and the experience of the gentlemen to whom this task is assigned would render any private suggestions on the subject presumptuous or premature. Deeply interested as I feel in the success of every effort to remove obstructions to mercantile despatch, it is not my intention, in these observations, to propose any specific plan, by which that object may be accomplished. The Treasury are in possession of the sentiments and suggestions of those who are most conversant with the subject; and my present design is simply to point out the extreme importance of eradicating, as far as possible, from the system of Custom-house Regulations, every *motive* to irregularity and corruption. A reference to this object will suggest many considerations which might have been disregarded without impropriety, if the only ends in view had been the protection of the revenue, and the convenience of trade; I will advert only to two, which appear to me of primary importance;—the necessity of making the *interest* of the officers coincide generally with their *duty*; and of securing to the *lowest class* a salary adequate to their support.

Before I conclude these remarks, for the length of which I ought perhaps to apologize, may I be allowed to suggest, whether the inquiry might not be extended to the best method of dispensing with the multiplicity of oaths, by which our revenue code is so lamentably disgraced. How such an abuse can have so long been tolerated in a Christian country, it is almost impossible to conceive. Its existence, indeed, can be accounted for on no other principle than the difficulty of exterminating an evil once incorporated in the system, and implicated with all its official forms. To call upon the High and Lofty One, who inhabiteth Eternity, to witness the truth of the commonest assertions in the details of commercial life; in the hurry of distracting engagements, perpetually to invoke that sacred Name which the Jews, in their solemnities, were scarcely permitted to pronounce, is in the highest degree irreverent, if not absolutely profane. If a merchant, in the discharge of his vessel, finds that in consequence of some error in the documents received from abroad, he has paid the duty on a greater quantity of commodities than were actually in the ship, he is compelled to *take an oath* before he can recover the excess,

although the custom-house officer, who attended the discharge, has certified that his statement is correct. If he is going to receive the drawback on goods shipped to foreign parts, he is compelled, after producing an *official certificate that they have been landed at the destined port*, to *SWEAR* that they have not been landed, nor intended to be relanded in any part of Great Britain, &c., and that they were, at the time of entry, the property of A. B. This oath is required, although the merchant may, at the same moment, inform the collector, that the goods *have* been relanded in Great Britain, in consequence of the vessel being stranded on her passage, but that they were subsequently reshipped, and arrived at the destined port. When the merchant is preparing to ship particular descriptions of goods, which he has received promiscuously from the interior of the country, he is compelled to *swear* that he believes the duties of excise to have been fully paid; although it is known that he has no precise information on the subject. If the commodities happen to be printed calicoes, he is compelled further to *swear* that they have been printed since the 10th of May, 1787; if plate-glass, that it has been made since the 5th of July, 1812. Before he can recover the duty on particular goods, which he is going to re-export, he is compelled, in the first place, to obtain *an oath* from the parties by whom they were originally imported, and then *an oath* from *all the intermediate persons through whose hands they may have passed*. If an accident prevent him from shipping his goods by the vessel he intended, he must *take an oath* before he can enter them for another ship.

But I will not proceed further in this long catalogue of oaths; the preceding statement is sufficient to prove that they are multiplied to a most lamentable excess. Now, it cannot but be displeasing to the Governor of the universe, to behold the sacred record of his divine communication thus prostituted to the commonest purposes of life, degraded from the dignity of its high and awful errand, to rank among the instruments of official forms. Who that has learned to appreciate justly this depository of our brightest hopes, to discern in it a solution of the phenomena of humanlife, an antidote to the evils which press so heavily on our frail condition, and the only rational support in the fearful hour of our mysterious change, but must mourn to see it divested of all its sublime associations, and consigned to insignificance and contempt?

I cannot conceive that any considerations of political

utility, can be admitted in justification of this abuse. The Divine prohibition, "Swear not at all," which must be allowed, even in its most restricted sense, to forbid the irreverent use of oaths, is a prohibition of universal obligation. It is not abrogated by the interests of extending commerce, nor the most urgent requisitions of political or civil life. Amidst the changing forms of society, its authority is unimpaired; and while human laws may adapt themselves to the varying exigencies of the times, this precept will remain inflexible, to the latest period of the Christian world, an awful and impressive witness to the solemn nature of an oath. But the efficiency of this sacred test, as an instrument of political utility, may very fairly be called in question. The superior efficacy of an oath, to that of a simple declaration, is derived from its superior impression on the mind; from its tendency to recall to memory those sublime religious sanctions, by which moral obligation is most effectually enforced. But it is in the nature of habit, indefinitely to weaken this effect, and experience has proved, that by the prostitution of this sacred test to every trivial purpose, its moral influence is injured or destroyed. To what other cause are we to attribute the proverbial inefficiency of a custom-house oath;—the distinction which generally prevails, between an oath taken in attestation of an indifferent fact before the collector of customs, and a fact equally indifferent before the judge in a court of justice? I will not say, that it is to this cause, too, that we are *exclusively* to attribute the facility with which agents are found, in periods of interrupted commerce, to execute illicit projects by systematic perjury and fraud; I will not venture to affirm, that it is to this cause *alone* that we are to impute the conception of such projects in respectable classes of society, and their tacit encouragement by the governments of enlightened countries: but I have no hesitation in asserting, that it is impossible daily to witness its practical operation, without a conviction that it contributes most essentially to these results.

Impressed with a sincere respect for the distinguished character of a British merchant, I cannot be indifferent to the relaxation of those principles, from which its superiority is derived. It is with the deepest regret, therefore, that I see them exposed to the injurious influence of a vestige of barbarism so inconsistent with the spirit of the times. It is inconsistent, too, with true philosophy, for it proceeds in opposition to the established laws of the human mind; it is

inconsistent with a due regard to the moral welfare of society, for its tendency is to vitiate and ensnare; it is inconsistent with the manners and institutions of our country, and the principles of the religion we profess. Is it not also most inconsistent with those illustrious efforts for the circulation of the Scriptures, which have been vindicated in our senate with so much ability and zeal? It is some consolation, indeed, to discern in this very inconsistency, the germ of a principle which will exterminate the abuse. But shall we refuse to expel a malady injurious to the system, because it is probable that it may one day be outgrown? Is it nothing that, in the mean time, it is impairing the vigour of the constitution, and sowing the seeds of subsequent disease?

To those who recognize a connection between national chastisement and national crime, every addition to our guilt forbodes a calamity in reserve.—But it is unnecessary to advert to considerations of this nature, to secure their hostility to whatever is unfriendly to public morals. The principles which have urged so many of them to advocate the circulation of the Scriptures, imply a solicitude for the best interests of the human race;— a sympathy with human frailty, that will place no fatal stumblingblock in a weaker brother's way, nor add to the dangers of a conflict, of doubtful and momentous issue, one difficulty by which its hazard may be increased.

Address to Christian Females in Favour of Missionary Societies.

THE day in which we live is distinguished for Missionary exertions, proceeding upon a scriptural principle, and presenting a character no longer problematical. Already the effects produced exceed the most sanguine expectations of the earliest friends of the Missions, and afford a pledge of increasing and illimitable success. Children are spreading their garments in the way of the Messiah, and proclaiming his triumphs: from the mouth of babes and sucklings, strength is ordained; the young are crying “Hosanna to the Son of David!” and infancy and age hasten to lay their offerings at the feet of the Prince of peace. Under circumstances so auspicious, females will not wonder that the friends of missions should look to them for a zeal as fervent as their passions; for a love as tender as their affections;

for assistance as prompt as their benevolence; and for a charity as graceful as their character. In making an appeal to their understandings and their hearts, Missionary Societies are aware that they have claims written in their constitutional temperament; their acknowledged habits from time immemorial—their peculiar obligations to Christianity—and their active services, tendered with a promptitude and earnestness which appear designed and calculated to repair the ruins of the soul.

It is from woman that we expect the charities of life—from the cradle to the tomb. She was made “an helpmeet for man;” and when can she exert the gracious power so honourably, so scripturally, so successfully, as when she “provokes him to love and to good works.” She has only to look around her upon the miseries of the unconverted world, in order to excite her zeal, and call forth all her benevolence. To what do Missionary Societies direct their attention? and what objects are they called to secure? Is she a mother? The cries of ten thousand infants fill her ears, who are devoted by superstition or policy to a violent death. Is she a wife? The co-equality of rights, and the participation of endowments resulting from them, so essential to the security and the harmony of society, must be an object infinitely important—and these are unknown among the poor heathen to whom our Missionary Societies are teaching “a more excellent way.”

“When a Missionary, in South America, was reproving a married woman of good character, for following the custom of destroying female infants, she answered with tears, ‘I wish to God, father, I wish to God, that my mother had, by my death, prevented the distresses I endure, and have yet to endure as long as I live. Consider, father, our deplorable condition. Our husbands go to hunting, and trouble themselves no further. We are dragged along, with one infant at the breast, and another in a basket. They return in the evening without any burden; we return with the burden of our children; and thus tired with a long march, are not permitted to sleep, but must labour the whole night in grinding maize to make chicha for them. They get drunk, and in their drunkenness beat us, draw us by the hair of the head, and tread us under foot. And what have we to comfort us for slavery that has no end? A young wife is brought in upon us, who is permitted to abuse us and our children, because we are no longer regarded. Can human nature

‘endure such tyranny? What kindness can we shew to our female children equal to that of relieving them from such oppression, more bitter a thousand times than death? I say again, Would to God that my mother had put me under ground the moment I was born!’ Observe, this was not a peculiar case, but a national custom.* But these are uncivilized and savage nations; and what can be expected from barbarians but barbarity? Turn your eyes, then, upon the East—upon India, whence Europe has derived her primitive elements of science, through the medium of Egypt and Phœnicia; the one the reservoir of the accumulated knowledge of oriental nations—the other, under the character of the navigators of the globe, the transporters of those treasures to the isles of Greece, the empire of Rome, the remote shores of Britain, and every place which they touched in their adventurous voyages. The writer of these pages would disdain to touch your hearts, unless he had possession of your understandings also; he therefore supplies you with facts, and leaves the inferences to your judgment and your feelings. Look then at India, where the devotee is crushed under the car of Juggernaut—where the clue to his temple is furnished by human bones, bleached by the meridian sun, and scattered on the road, at the distance of fifty miles from the altar of this oriental Moloch;—where the wife expires upon the funeral pile of her husband—is sometimes forced there by her own child—the son of her womb, of her vows, of her fondest solicitude—whom she has nourished at her breast, and reared upon her knees, but who has no pity for the parent who gave him life. Instances have occurred, too, where the first-born has himself bound his mother, and cast her upon the flames. British women, awake! the voice of millions cries in your ears for succour; consult the hand-writing of heaven upon your hearts, and refuse your benevolent interposition if you can! But in the day that you deny your assistance to the perishing heathen, renounce the constitutional temperament which distinguishes your sex, and gives you to act, while men deliberate.

Your acknowledged habits justify this appeal to your characteristic feelings. To whom has the traveller looked for relief? When Park fainted under the shadow of the tree, in the evening which closed many days of hunger and

* Cecil's Sermon before the Society for Missions to Africa and the East.

toil, it was an African woman who brought him rice and milk, and bathed the feet swollen by travel, while she sung to soothe the exhausted powers, a song which came home to his heart, because it arose out of his circumstances: it was the spontaneous eloquence of female sense and sensibility. And can it ever be forgotten, that the traveller who had wandered from the frozen circles of the poles, to the vertical sun of the torrid zone, recorded, as the result of his long and often painful experience, that he had found mankind as variable as the climes which he had visited, but woman ever tender and compassionate. To whom do we look for the gentle offices of life? To our mothers, our wives, our sisters, and our daughters. And shall the charities so liberally and constantly dispensed, be denied to Societies which labour to diminish the calamities over which female sympathy weeps? Such institutions have the strongest claim upon your active co-operation, because they present the only sphere of action commensurate with your benevolence.

But what expectations must not be formed, when, in connection with this native susceptibility, the obligations of females to Christianity are remembered? This is the only system which has given to woman her rights, and placed her in her due rank in the pale of the creation. It is not the American savage alone who treats his wife as a slave. The worshipper of Mohammed does it. The philosopher of the East offends against God and nature, in reducing his wife to a state of painful subserviency. The polished empires of Greece and Rome degraded themselves by similar barbarity. It was the Bible which taught that woman is "the co-partner of man," and that it was "not good for him to be alone;" it was Christianity which claimed their equal liberty with their husbands, and which abolished alike the system of Eastern despotism and of Western slavery. British females—ye owe your rights and liberties to Christianity; and not to exert all your energies to extend this inestimable grant, is in effect to despise the blessing.

But we confidently appeal to those active services which your sex has already rendered to this great cause; to glorious examples, which have shewn that if the woman was first in the transgression, she has also been the first to counteract the ills into which she was betrayed, by her attachment to the Lord of life, and her early promulgation of the gospel of the grace of God. Women received into their habitations Him who had not where to lay his head: and ministered to

his pressing, but uncomplaining wants. A woman's tears bathed his weary feet, and she washed them with the hairs of her head. The constancy of women followed him to Calvary when his disciples all forsook him and fled: and their sighs were incense poured round his cross, amidst the execrations of an infuriated multitude, when he "made his soul an offering for sin." Lingered there until the body could be removed, their love was not extinguished with life; they prepared the corpse for sepulture; and were found early in the morning hastening to his tomb, while the guilty world was slumbering, and the terrified disciples were hiding themselves in an upper chamber. They first proclaimed his resurrection; and to them were the celestial messengers sent with the glad tidings of this infinitely important event. Afterwards, how constantly do we find them associated with the labours and triumphs of the gospel—inspired by apostolic zeal—impelled by more than mortal energy, and combining with Christian ardour the graces of female gentleness. The extensive charity of a Dorcas, and the mild spirituality of a Lydia—the enlightened conceptions of a Priscilla, the "unfeigned faith which dwelt" in a Lois and an Eunice;—the boundless hospitality of that "elect lady" celebrated by the beloved disciple, whose works of mercy are in everlasting remembrance, while her name has perished—and are associated, in Christian bosoms in all ages, with the tender affection towards our Lord, of *her* who anointed him to his burial, and whose generous act was to be told wherever the gospel was preached—these are but some of the stars shining in a constellation of female excellence in the hemisphere of religion. Such characters are produced by the Holy Spirit on the imperishable pages of truth, not for admiration alone, but for imitation also. Surely our countrywomen will strive to emulate them. You may be stars also. "Arise, shine, for your light is come, and the glory of the Lord has risen upon you." We receive these primitive evidences of female attachment to Christ, and in diffusing the knowledge of the truth, as a pledge of what will be done by women in this generation for the furtherance of missionary labours.

Will it be asked what females are expected to do? We leave the decision of their conduct to the impulses of their hearts and the dictates of their judgment. Let but their affections be consecrated to the cause, and their understanding will be sufficiently faithful in expedients to promote it. Their husbands will be gently prevailed upon to lay apart

some of their substance to serve religion. Their children will be nurtured in a missionary spirit, and learn to associate with all their pleasures, the records of missionary privations and triumphs. They will solicit the repetition of the often-told tale, and glow with a martyr's zeal for the salvation of the souls of men. Listen to the eloquent appeal of a masterly preacher on this subject. "Christian matrons! from whose endeared and endearing lips we first heard of the wondrous Babe of Bethlehem, and were taught to bend our knees to Jesus—ye, who first taught these eagles how to soar, will ye now check their flight in the midst of heaven? 'I am weary,' said the ambitious Cornelia, 'of being called Scipio's daughter; do something, my sons, to style me the mother of the Gracchi.' And what more laudable ambition can inspire you, than a desire to be the mothers of the Missionaries, confessors, and martyrs of Jesus? Generations unborn shall call you blessed. The churches of Asia and Africa, when they make grateful mention of their founders, will say—'Blessed be the wombs which bare them, and the breasts which they have sucked!' Ye wives also of the clergy, let it not be said, that, while ye love the milder virtues of the man, ye are incapable of alliance with the grandeur of the minister. The wives of Christian soldiers should learn to rejoice at the sound of the battle. Rouse then the slumbering courage of your soldiers to the field, and think no place so safe, so honoured, as the camp of Jesus. Tell the Missionary story to your little ones, until their young hearts burn, and in the spirit of those innocents who shouted Hosanna to their lowly King, they cry, 'Shall not we also be the Missionaries of Jesus Christ?'"* Such an appeal to Christian females cannot be made in vain. They are not the triflers, who balance a feather against a soul. They will learn to retrench superfluities, in order to exercise the grace of Christian charity. They will emulate those Jewish women, who "worked with their hands" for the hangings of tabernacle, and brought "bracelets and ear-rings, and jewels of gold," for the service of the sanctuary. They will consecrate their ornaments to the perishing heathen; and render personal and domestic economy, a fountain of spiritual blessings to unenlightened nations and to distant ages. They will resign the gems of the East to save a soul from death: and bind round their brow a coronet of stars which shall shine for ever and ever!

* Horne's Sermon before the Church Missionary Society.

Some Account of the Connection or Sympathy between Electricity and Magnetism; and Electro-Magnetic Discoveries.

THESE are few general maxims in common use, and few principles even among empirics, which have not immediately or remotely a bearing upon truth. Even the subject of *animal magnetism*, which a few years ago made so considerable a figure upon the continent, and was carried to such a ridiculous length, is shewn by recent discoveries to have really more actual connection with received principles than has been generally imagined. We do not mean to intimate any belief in the extraordinary powers attributed to magnetism in a medical view; but we only wish to preserve the idea from complete ridicule, by shewing, that if electricity be sometimes serviceable in the cure of diseases, and magnetism have electrical properties, there is nothing *absurd* in supposing that magnetism may be also useful.

The first creditable experiments on any connection between magnetism and electricity that we meet with, were made by Professor Ritter, of Jena, and communicated by him to the Royal Academy of Sciences at Munich. He first observed, that a magnetic wire, and another not magnetic, excited galvanic palpitation in frogs. He afterwards published the following results:

1. That every magnet is equivalent to a pair of heterogeneous metals united together; its different poles representing different metals.

2. Like these, it gives electricity; one pole positive, and the other negative.

3. A certain number of magnets produced electricity in such a degree, that the electricities afforded by the poles of different magnets, were successfully indicated by the electrometer.

4. Such a battery produces voltaic effects in dead and living bodies.

5. The *south* pole of magnets gives positive electricity; the contrary pole negative.

6. In this view of electro-magnetism, the earth, considered as an immense magnet, may be supposed to account for the many electrical phenomena of the earth and atmosphere; such as aurora borealis, &c.*

These results have been objected to, and we believe on very good grounds; at any rate, they are at present so doubtful, that they cannot be yet received among the magnetic laws. But though the particulars now named may

* Nicholson's Journal, xv. p. 78.

not have been established, yet a most intimate connection between electricity and magnetism has been recently discovered, and satisfactorily proved, by M. Oersted, Secretary of the Royal Society of Copenhagen. The new light in which he has taken up the subject, and the extraordinary and satisfactory results that have been obtained from it, entitle him in every respect to the honour of the discovery of electro-magnetism.

Several philosophers, it appears, in making experiments some years ago with the magnetic needle, when placed in the open galvanic circuit, were not successful in finding either sympathy or influence; but Oersted, placing the needle near a wire connected with the opposite extremities of a galvanic apparatus, and rendering the circle complete, found that the magnetic needle was greatly disturbed. The effect, however, was found to be various, accordingly as the relative position of the needle and the connecting wire was changed. Thus, when the connecting wire was placed in the magnetic meridian, and directly above the compass-needle, consequently parallel to it, the effect was very considerable,—*the pole nearest to the negative end of the battery being moved to the westward*; but when the uniting wire was placed below the compass, *the pole that was nearest the negative end of the battery moved to the eastward*.*

Oersted found that the phenomena were not influenced by the nature of the uniting wire; wires of platina, gold, silver, brass, iron, plates of lead and tin, and even mercury, being employed in the experiments with the same success. Neither did the uniting wire lose its effect when interrupted by water, unless the interruption amounted to several inches in length. He also found that the action of the uniting wire might be transmitted without any diminution of its effect, through glass, metals, wood, water, rosin, earthenware, and stones. And that even when these various substances were interposed at the same time, they scarcely seemed to diminish the effect.

M. Oersted likewise observed, “that the electro-magnetic effects do not depend upon the intensity of the electricity, but solely on its quantity. A plate of zinc of six inches square, introduced into a vessel of copper, containing the dilute acid,† produces a considerable electro-magnetic

* Edin. Phil. Journal, vol. iv. p. 168.

† The conducting fluid he usually employed, consisted of pure water, containing 1-60th of its weight of sulphuric acid, and a similar quantity of nitric acid.

effect; but when the plate has a hundred square inches of surface, it acts upon the needle with such force, that the effect upon it is sensible at the distance of three feet. He conceived the effect was diminished, rather than increased, when forty troughs, similar to this single one, are united in the battery."

Oersted's first law of electro-magnetic effects is this: "When opposite electrical powers meet under circumstances which offer resistance, they are subjected to a new form of action, and in this state they act upon the magnetic needle in such a manner that positive electricity repels the south, and attracts the north pole of the compass; and negative electricity repels the north, and attracts the south pole; but the direction followed by the electrical powers in this state is not a right line, but a spiral one, turning from the left hand to the right."

The general phenomena of the galvanic conductor have been very well represented by M. Prechtel, of Vienna, who forming iron-wire into a spiral, touched it from end to end in the direction of the axis; the effect of this treatment was to produce a row of north poles on one side, and of south poles on the other. A touched needle presented to such a spiral exhibits appearances in many respects similar to those of the galvanic conductor.

This curious and interesting subject has been pursued with success and originality by M. Ampere, Biot, Buch, Von Buch, and various other philosophers on the continent, and in our own country by Sir H. Davy, Mr. Faraday, &c.

Some of the most interesting results only we shall notice: for in the space that we propose to devote to this subject, it is impossible to enter into the detail of investigations, which have occupied talents of the very highest order that could be supplied by almost any kingdom in Europe.

When the conducting wire is formed into a helix, its electro-magnetic properties are greatly augmented, and the phenomena varied accordingly as the helix turns to the right hand or towards the left; and accordingly as the position of either the galvanic apparatus, or the conducting wire, is changed. Thus a compass needle introduced within a helix, which is connected with a pair of plates placed in an east and west position, the copper west, experiences a contrary deviation from what occurs, if the position of the plates be inverted so as to bring the copper towards the east. And the phenomena of a right helix, as to the direc-

tion of the deviation, are in general the reverse of those with a left helix.

It was observed by Dr. Traill and Capt. Scoresby, that a magnetic needle introduced into a helix, forming the conducting wire between a pair of plates of zinc and copper of ten inches square, always conformed itself to the axis of the helix, whatever was the position of the helix as to the points of the compass, or the direction of the helix when inclined to the horizon, or placed in a vertical position. With a *right* helix, they found that the *north* end of the needle always pointed from the zinc towards the copper: that is, if introduced at the zinc extremity of the spiral, the north pole was attracted into the spiral towards the copper; and steadily maintained the same position when passed quite through the spiral. With a *left* helix, the *south* end of the needle pointed from the zinc towards the copper, which was the reverse of the effect observed with a right helix.

Since the magnet is not affected by any bodies but such as are magnetic, it was reasonably inferred that the conducting wire which attracted or repelled magnetic needles, must be itself magnetic.

This inference seems to have been made, and investigations founded upon it taken up, about the same time, both by M. Arago and Sir Humphry Davy.* Both these philosophers discovered that the conducting wire had not only the power of acting on bodies already magnetized, "but that it was itself capable of developing magnetism in iron that had not previously been magnetized."

With the use of an apparatus of 100 pairs of plates of four inches, Sir H. Davy found the conducting wire (which was seven or eight feet long, and about the twentieth of an inch in diameter,) so highly magnetic as to attract iron filings, in a quantity forming a mass round it, ten or twelve times the thickness of the wire. The effect was similar in every part of the connecting wire. The discovery of this fact naturally led him to attempt to magnetize steel by the galvanic influence. He accordingly "fastened several steel needles, in different directions, by fine silver wire, to a wire of the same metal, of about the thirtieth of an inch in thickness and 11 inches long, some parallel, others transverse, above and below, in different directions;" placing them in "an electrical circuit of a battery of thirty pairs of plates, of nine inches by five, and trying their magnetism by means

* About Sept. and Oct. 1820.

of iron filings, they were all found to be magnetic." "Those which were parallel to the wire attracted filings in the same way as the wire itself. But the needles in transverse directions exhibited each two poles," "those under the wire (the positive end of the battery being east) had their north poles on the south side of the wire, and their south poles on the north side; and those placed over had their south poles turned to the south, and their north poles turned to the north, and this was the case whatever was the inclination of the needles to the horizon." "On breaking the connection, all the steel needles that were on the wire in a transverse direction retained their magnetism, which was as powerful as ever, while those which were parallel to the silver wire appeared to lose it at the same time as the wire itself."

In different positions of the battery, as to the poles of the earth, the effect was uniformly the same. Sir H. Davy found that absolute contact of the steel needles to the wire was not necessary—as needles were rendered highly magnetic by mere juxta-position in a transverse direction, "and that through very thick plates of glass:" "and a needle that had been placed in a transverse direction to the wire merely for an instant, was found as powerful a magnet as one that had been long in communication with it." The magnetic action extended to considerable distances, and the effect was considered as proportional to the quantity of electricity passing through a given space, without any relation to the metal transmitting it: thus the finer the wires, the stronger their magnetism. In a wire of platinum, ignited almost to fusion, the strongest magnetic effects were exhibited, the wire attracting large "quantities of iron filings, and even small steel needles, from a considerable distance." These effects were produced by "twelve batteries of ten plates each of zinc, with double copper arranged as three."

Sir Humphry Davy was equally successful in developing magnetic properties by electricity. He fastened bars of steel two inches long transversely to a wire of silver of 1-20th of an inch, and passed through it the discharge of an electrical battery of 17 square feet, highly charged, by which the steel bars were rendered "so magnetic as to enable them to attract small pieces of steel wire or needles; and the effect was communicated to a distance of five inches above or below, or laterally from the wire, through water or thick plates of glass, or metal electrically insulated."

Striking as these phenomena are, they are found to be

greatly augmented by the employment of a spiral conductor. M. Ampere and Arago having wrapped needles in paper (or in glass tubes,) and placed them within a helix, found them strongly magnetized in a few minutes.

Whenever a right helix was used, they found that the end of the needle towards the negative end of the battery pointed to the north, and with the left helix towards the south.*

The experiments of Arago, on the magnetizing of steel by both galvanism and electricity, like those of Sir H. Davy, by which they were closely followed, were very important, as completely identifying voltaic and common electricity.

Von Buch applying the augmenting power of the spiral, as a conductor to an electrical machine of two disks of 18 inches diameter, found, that in merely taking sparks from the extremity of the spiral, one turn of the machine was sufficient to render a needle within the spiral evidently magnetic.

The next discovery in electro-magnetism which we shall mention, is that of a kind of polarity and direction in electro-magnetic apparatus. M. Ampere, conceiving magnetism to be simply dependent upon currents of electricity, was wishful to ascertain the action of the earth upon the currents excited by the voltaic battery. For this purpose he employed a small wire, bent so as to form almost a complete circle of about 16 inches in diameter: "the two extremities were made to approach, and were placed one just beneath the other; and being attached to steel points, were connected by them with two little cups of platina containing mercury, fixed so as to receive them; only one of the points touched the bottom of the cup it was placed in; so that the friction was scarcely any, and the mercury secured a good contact. The cups were connected with other wires, that passed off to the voltaic battery; so that it was easy to make this moveable circle connect either one way or the other between the poles; and being enclosed in a glass case, any movement it might receive was readily observable, without danger of its resulting from any other cause than the electric action." "When the extremities of this apparatus were connected with the poles of a battery, the circle immediately moved, and after some oscillations placed itself in a plane perpendicular to the magnetic meridian of the earth; and on every repetition of the experiment, the same effect took place."† M. Oersted constructed an apparatus of a similar kind, and obtained the same result.

By a modification of his apparatus, M. Ampere shewed

* Annals Phil. Oct. 1821, p. 277. † Annals Phil., Oct. 1821: p. 272.

that electro-magnetism had also a reference to the magnetic dip as well as direction—and by changing his mode of suspension, his apparatus directed itself towards the position of the dipping needle. Electro-magnetic bodies being thus shewn to adjust themselves to the magnetic position, they might reasonably be expected to partake of the nature of real magnets, and be attracted, repelled, and disturbed by the action of magnets presented to them. M. Ampere was again successful in his attempts to imitate a magnet by an electro-galvanic apparatus. Considering magnets “to be assemblages of currents perpendicular to their axes, he wished, in his imitation of them, to do away with the effect due to the extension of the wire in the direction of the axis of the helix, and succeeded in this by making the wire at one end return through the helix, so as not to touch it in any part: for in this position, its magnetic effects being contrary to those belonging to the length of the helix, and also near to them, they neutralized or hid each other.”

In a small apparatus constructed on this principle, the wires at the extremities of the helix were returned inside about half the length until they nearly met, then one being bent perpendicularly upward and the other downward, they formed an axis of vertical suspension. “The extremity of a battery being connected with these two ends of the wire, the helix became magnetized, and was attracted and repelled by a magnet precisely as a real magnet would have been.”

M. de la Rive describes two apparatuses; one intended to shew the attraction of an electrical current by a magnet, and the other his artificial electro-magnet, which are more simple than those of Ampere, and equally efficacious. The first is made of two slips, one of zinc, the other of copper, passing through a cork float, and connected above by a copper wire curved. When this apparatus is placed on the surface of dilute acid with the lower parts of the slips immersed, it is attracted or repelled by a magnet presented to the copper wire above.* “The other is a zinc and copper plate, floated on a cork as before, but connected above by a helix,” of the form used by Ampere, but both ends of the wire descending through the middle, and one connected with the zinc, and the other with the copper slip. On “the instrument being placed on acidulated water, the ends of the helix will be attracted and repelled, like the poles of a magnet.”†

* Fig. 12. *Annals, Phil.* Oct. 1821, p. 288. † Fig. 13. *Ib.*

Sir H. Davy arrived at the attractable property of electro-magnetic bodies in a different way, and by means of a different apparatus. "As bodies magnetized by electricity," says he, "put a needle in motion, it was natural to infer that a magnet would put bodies magnetized by electricity in motion; and this I found was the case. Some pieces of wire of platinum, silver, and copper, were placed separately upon two knife edges of platinum connected with two ends of a powerful voltaic battery, and a magnet presented to them; they were all made to roll along the knife edges, being attracted when the north pole of the magnet was presented, the positive side of the battery being on the right hand, and repelled when it was on the left hand, and *vice versâ*, changing the pole of the magnet. Some folds of gold leaf were placed across the same apparatus, and the north pole of a powerful magnet held opposite to them; the folds approached the magnet, but did not adhere to it. On the south pole being presented, they receded from it."†

Another discovery in electro-magnetism, very nearly connected with that just described, and the last of a general nature we have to mention, is that of the attraction and repulsion of conducting wires—or, (assuming the fact of electro-magnetic currents,) the attraction and repulsion of these currents.

We are indebted to M. Ampere for the discovery of the fact, that the phenomena of attraction and repulsion, shown by the magnetic needle when near the conducting wire, can also be illustrated by the mutual attractions and repulsions of other conducting wires. Instead of going into the detail of his investigations, we shall merely state his general results, which he himself gives as follows:

1. "That two electrical currents attract when they move parallel to each other, and in the same direction; and repel when they move parallel to each other in contrary directions." That is, two parallel conducting wires connected with the same poles of a galvanic apparatus, and in the same direction, attract each other, if they are parallel; but connected with different poles, they repel.

2. That when the metallic wires traversed by these currents can only turn in parallel planes, each of the currents tends to direct the other into a situation in which it shall be parallel, and in the same direction.

* Annals, Phil. Aug. 1821, p. 67.

3. That these attractions and repulsions are entirely different from the ordinary electrical attractions and repulsions.*

These laws, Ampere derived by regular induction, from the effects exhibited on a great variety of apparatus, ingeniously contrived and beautifully executed. A particular account of his apparatus and researches is given in different numbers of the *Edinburgh Philosophical Journal* for 1821.

Sir Humphry Davy, in continuing his experiments on the subject of electro-magnetism, has recently obtained several results on the effect of temperature on the conducting wires in diminishing or increasing the magnetic effects—which results are of considerable consequence to the practical magnetician. One experiment may be mentioned, namely, the discovery of the attraction and repulsion of electrical flame by the magnet; a fact which is not merely a matter of curiosity, but illustrates, in a new way, the mutual influences of the electrical and magnetical currents. Having charged “the great battery of the London Institution, consisting of 2000 double plates of zinc and copper, with a mixture of 1168 parts of water, 108 parts of nitrous acid, and 25 parts of sulphuric acid, the poles were connected by charcoal, so as to make an arc or column of electrical light,” one to four inches in length: to this arc or column of light a powerful magnet was presented, by which it “was attracted or repelled with a rotatory motion, or made to revolve according to the different position of the poles.”†

Such is the general view of the present state of electro-magnetism. Excepting the researches of Sir H. Davy, and a few insulated experiments by Faraday and others, little else has been done in Britain towards the elucidation of this important subject: the greater mass of information, yet communicated to the world, being the result of foreign investigation. Sir Humphry Davy, in some of his experiments, has been anticipated by foreign philosophers; but as regards propriety of arrangement, acuteness in conducting the experiments, a decision of the results, and the peculiar clearness and precision of the details which he has given to the public, he has not been exceeded, if equalled, by any of the philosophers who have embarked in this new and interesting field of research.

* *Annal, Phil.* Oct. 1821: p. 276.

† *Annals, Phil.* Jan. 1822, p. 2.—Currents, in like manner, are produced in mercury, by the juxta-position of magnets, when the mercury forms a part of the galvanic circuit.

A Sermon preached by Mr. Matthew Henry, as a Farewell to his Fellow-Students at Gray's-Inn, in 1687.

TO THE EDITORS OF THE INVESTIGATOR.

DEAR SIRS,

HAVING favoured the public with the address of the eloquent Dr. Mason on retiring from the pastoral office, I have no doubt the introduction of another discourse, also valedictory, by Mr. Matthew Henry, the justly celebrated commentator, will be esteemed an interesting successor to it.

It may not be in the recollection of all your readers, that when that excellent man was in his 23d year, the study of the law was approved of by his venerable father, Philip Henry, as a course well adapted for his improvement, but without the most distant intention of inducing him to abandon his "thoughts of the ministry." "The times were then very dark; he was young, had time enough before him to mix that with his other studies; the knowledge of the law would not only be convenient for one that was heir to a handsome estate, but might be of use for the better understanding the nature of the Divine law and government, and the forensic terms so much used in the holy Scriptures, and in other divinity books, both ancient and modern."*

Accordingly, in April 1685, he went to London, and obtained a chamber in Holborn-Court, Gray's-Inn. He devoted his mind, however, so intently† to the acquisition of legal learning, as to excite a fear in the breasts of some of "his friends and very near relations," lest the result should be unfavourable to the ministerial office. "But," observes his biographer, "he was true to his first and early resolu-

* Mr. Tong's Life of Matthew Henry, pp. 39, 40. Edit. 1716.

† My caution, not to over-study yourself, was occasioned by what you wrote—that you had read Littleton so oft over, and had begun Coke upon him, which I thought could not well be, especially during the first month, which affords most diversions, without overtaking yourself; my meaning was, that you should apportion your time wisely according to present circumstances, part to reading—the morning especially—and part to acquaint yourself with persons and places, and affairs &c., which you have hitherto much wanted opportunity to acquaint yourself with—having some ground of hope that you will improve by it, letting go the chaff and refuse, and retaining that which may do you good hereafter. For, this present time you are to look upon as your gathering time, and to be as busy as the ant in summer, the factor in the fair or market, the industrious merchant when in the Indies.—Letter from Mr. Philip Henry to his Son Matthew Henry, May 30, 1685. Orig. MS.

tion, and, therefore, while he was at Gray's-Inn, he not only promoted social prayer and religious conference with his particular friends, but would sometimes expound the Scripture to them; and when he left them, he bid them farewell in an excellent lively discourse from 2 Thess. 2. i."†

It is that discourse which accompanies this letter, and being transcribed from the original manuscript, now before me, it will, I hope, find a place in the Investigator. I ought to add, that it has never been printed.

I am, Dear Sirs, very truly, yours,

J. B. W.

2 Thess. ii. 1. latter part—*And by our gathering together unto him.*

THESE words may be considered either,

1. In connection and coherence with the context; and so they are part of a most pathetical and affectionate obtestation, whereby the blessed apostle doth beseech, or rather conjure, the pious Thessalonians to whom he wrote, not to be soon shaken in mind, or to be troubled by false erroneous notions concerning Christ's second coming, as if it were to be very sudden, even in that generation, which conceit was not only ill grounded, but drew after it a pernicious train of ill consequences. To caution them against this, he beseeches them—by Christ's coming—and by their gathering together unto him,—not to be soon shaken.

Now, obtestations are usually made by such things as are,

1. Weighty, and of consequence in themselves, else it cannot be expected they should influence the person besought by them. Now surely such is Christ's second coming; 'tis the principal spoke in our wheel, and the main hinge on which all our faith and hopes turn, 1 Cor. xv. 2. Dear and of precious account to us, which are apt to carry the request with greater force and energy home to the affections. Thus Job besought his wife by the dearest pledges of conjugal love, *Job* xix. 17. So *Cant.* ii. 7. Now, Christ's coming is a Christian's longings: 'tis the character of a saint, that he loves Christ's appearing, 2 *Tim.* iv. 8. So then the meaning of the words is this, My dear Thessalonians, let me entreat you by the sweetest endearments imaginable, by every thing that can command your greatest respect and strongest love, especially by the long-expected coming of your dear Lord and Master, and all the hopes you have in that coming, as ever you hope to meet him

† *Life*, p. 41.

with comfort and see him with joy, and to be for ever with him, be not soon shaken in mind or troubled.

Hence, I might observe to you by the way,

1. How much Paul was concerned for the good of the Thessalonians; this affectionate request is not that they would be kind to him, but to themselves.

2. Of what consequence it is to the people of God, not to be troubled or shaken in mind. Paul would not have been so earnest about a trifle. Christ's heart is much upon it, that his people should be a comforted people.

3. That the second coming of Jesus Christ is a truth well known, firmly believed, and earnestly desired and longed for, by all true Christians.

4. As they stand by themselves, and so they are a short, but very pithy, description of the future happiness of glorified saints at the second appearance of Jesus Christ.

Doct. At the second coming of Jesus Christ, all the saints shall be gathered together unto him.

Here are two distinct things that go to make up this happiness, which must be considered severally and apart:

1. That the saints shall then be gathered together.

2. That they shall be gathered together to Jesus Christ.

Of the first only at present. That all the saints shall shortly be gathered together. And this the Apostle speaks of here as a thing well known, and firmly believed among the Christians to whom he wrote, and therefore it comes in as a thing taken for granted; he having before spoken of it, and proved it to them, not by strength of reason, for reason never dreamt of such a thing, but *by the word of the Lord*, 1 *Thess.* iv. 15. i. e. by authority from Christ; for it is a matter purely of revelation, and is therefore called a *Mystery*, 1 *Cor.* xv. 51. and without controversy, great is this mystery of Godliness.

There are two gatherings of the elect together antecedent to this great gathering, at the end of time.

1. In conversion—when poor souls, that have been long wandering out of the way of God, and duty, are gathered to Jesus Christ, as to their great Shepherd, and blessed by the power of god's spirit and grace. Christ dy'd thus to gather the elect, *John* xi. 52; hee came from heaven to seek and to save lost souls, to gather them out of the world, here one and there another, and form them into a body, a peculiar people for himself—a preacher is, *Cohemoth*, a gatherer, *Ecc.* i. 1.

2. By death—when God sends that King of Terrors, but

to the saints a King of Comforts to pick up his Jewels one by one, and secure them in his own Cabinet, Death gathers us to our people, 'tis the scripture phrase of dying, to be gathered to our Fathers; for death brings us to those that are the people of our choice and love, whether good or bad, Saints and Sinners. Death gathered Lazarus into the bosom of Abraham.

But the general gathering will be at the resurrection, they will not be all gathered together till then. Death gathers souls together, but at the resurrection souls and bodies shall be reunited and so gathered together---then when the mystical body is completed, when as many as belong to the election of grace are called in, then shall be the great meeting, for then and not till then, will the bride, the lamb's wife, have made herself ready, *Rev. xix 7.*; as long as any remain uncalled shee's unready.

In the unfolding of this Mystery we shall endeavour to shew,

1. The circumstances of this meeting, or gathering together.

2. The ends and purposes of it.

3. Some properties of it.

4. What happiness there will be in it.

5. The application.

For the 1st---The circumstances of this meeting or gathering together; the word is, *ἐκταφύω*.

1. The persons that shall be gathered together; and those are all the saints, even as many as belong to the Election of grace; all the saints that ever were in the world from the beginning of time; all that are now in the world, and that ever shall be to the end of time, shall be all gathered together. It will be a general rendezvous of all that ever approved themselves good Soldiers of Jesus Christ; all that were given to Christ by the Father from Eternity in the purpose of his love, all that were called with an effectual call in the fulness of time, and were enabled by the sanctifying grace of Jesus Christ, to overcome the world, and die in faith. All the Old Testament Saints who got acquainted with Christ by the dark shadows of the law. All the new Testament Saints, to whom life and immortality were brought to light by the Gospel. All the great and famous Saints, men of renown in their generation, of the first three, and all the obscure Saints that stole to heaven without making any noise in the world, they shall all be gathered together, from the East and from the West, *Mat. viii.*

11. *i.e.* from all parts of the world. Christians of the Eastern Churches, whom we never saw nor heard of, and Christians of the Western Churches, among whom our portion is cast, (the Donatists did not think of this when they confined the Church to the South, grounding it on *Cant. i. 7.*) from the four winds, *Matt. xxiv. 31.* a general assembly, *Heb. xii. 22.*

2. The Instruments that shall be employed in gathering them together are the angels, who are from first to last ministering spirits to the Saints, *Heb. i. 10.* He shall then send forth his angels, *Matt. xiii. 41. Mal. xxiv. 31. Mar. xiii. 27.* And they shall do this,

1. As Christ's servants, ready to go when he bids them go, come when he bids them come, and do what he bids them do, for though Christ, in his humiliation, were made a little lower than the angels, yet Christ in his exaltation, is Lord of the angels: perhaps the archangel, *1 Thess. iv. 16.*

2. As the Saints' friends, and as such they will not only do this, but be glad to do it. If they rejoiced at the laying of the first stone of our redemption in Christ's incarnation, *Luke ii. 14.* much more at the compleating of it. If there be joy among them at the conversion of one, *Luk. xv. 10.* much more at the compleat salvation of all the elect. How swiftly will they fly (those winged messengers) to call together the dispersed members of the mystical body, to change the living and to raise the dead, and to gather them all to Christ their head:—hereby an end will be put to their attendance upon the saints; then they will need no longer to wait upon them in a troublesome world of sin and sorrow, when they shall have landed them all safe in the haven of everlasting bliss and happiness.

3. The time when this shall be—at the second appearance of Jesus Christ to judge the world at the last day—at the coming of Christ:—in the text—the times and seasons of which it is not for us to know, the Father having put them in his own power, *Acts i. 7.* only in general, that he shall come, though he tarry. Then, and not till then, shall this great gathering together be.

4. The place should seem to be in the air, *1 Thess. iv. 17.* *to meet the Lord in the air*, in the middle space between heaven where Christ dwells, and earth where their poor bodies lie, as if the blessed Jesus were so desirous of their Company, that when the time, the set time of their meeting is come, he would not stay till they were brought up to him,

but would come so far to meet them in the air, where (it is supposed) the Judgment will be managed—Christ the Judge riding upon the wings of the wind, and making the clouds his pavilion. Some have made bold to fix his throne over the valley of Jehoshaphat, grounding it on *Joel* iii. 12. Meeting the Lord in the air, necessarily implies, a strange change in the body, *Phil.* iii. 21.; for our bodies now are even chained by nature to this earth, to which they tend, but then they shall be made light and agil, spiritual bodies, fit to mount up from this lump of filthy clay into the purer regions of the air.

5. The manner and method of this meeting seems to be thus:

1. There shall be a gathering together of all nations and all persons, *Matt.* xxv. 23. *2 Cor.* v. 10. Our first father Adam will then and there meet with all his posterity, and at one view see all that ever came out of his loins—persons of all countries, nations, and languages; of all ranks, qualities, and conditions; of all places, callings, and employments; of all ages and generations, from the beginning to the end of time, they must all appear—all that ever were endued with rational souls, or were acted by immortal beings, must appear, *Rev.* xx. 12. What an astonishing thought is this.

2. When all are thus together, the good and bad shall be separated, *Matt.* xxv. 32, 33. *xiii.* 44. *Exek.* xxxiv. 17. As for all other divisions and subdivisions of men into high and low, rich and poor, bond and free, they shall then be done away, and all the sons of Adam shall in those respects stand upon the same level; but that fundamental distinction of men into good and bad shall then remain, and according to it shall they be instated in their everlasting condition—tares and wheat separated. Then shall we discern, *Mal.* iii. 18.

3. The Godly being thus divided from the wicked, shall be gathered together, and not one shall be missing.

Qu. Whether the Saints thus gathered together shall know one another?

A. Divines generally agree that they shall—this they ground,

1. Upon Scripture—the three Apostles knew Moses and Elias in Christ's transfiguration—the rich man knew Abraham, notwithstanding the gulf fixed—much more—Adam in Paradise, though he had never seen Eve before, yet presently said—This is now bone of my bone. This argument Luther urged the night before he dy'd.

2. Upon Reason. (1.) Heaven is a perfect place, and no knowledge shall there cease which now we have, but only that which implies our imperfection, (1 Cor. xiii. 12.) and what imperfection doth this imply. (2.) Heaven is a happy place, and if it will any ways conduce to the happiness of the Saints there to know one another, (as surely methinks it should,) I do not doubt but they shall. Love, which then remains, implies knowledge, 1 Cor. xiii. 13. Not that we shall then know one another after the flesh as we do now, 2 Cor. v. 16, by stature or complexion, by titles of honour and dignity, or by terms of affinity and consanguinity, which shall then be no more, but by the image of Christ, in whom all shall be swallowed up, and our spiritual relation through him to one another, and this extends not only to our old acquaintance, but to all the Saints.

For the second.—The ends and purposes of this gathering together of all the Saints, such a solemnity will not be for nothing, but,

1. That they may be attendants upon Christ in his glorious coming, they must be gathered together to wait upon their dear master when he comes in the clouds, and every eye must see him—he will come with ten thousands of his saints, *Jude* xiv. ἐν μυριάσιν ἁγίοις, with his holy Myriads, *Zech.* xiv. 5. they must come to grace the solemnity, and to be visible monuments of his honour. He comes to be glorified and admired in them, 2 *Thess.* i. 10. that heaven and earth may adore and admire him as the wonderful redeemer, when he thus leads his redeemed ones in eternal glory—the multitude of the people is the honour of the prince, the holy Jesus will then be glorious indeed when he appears thus nobly attended with his holy myriads; the messengers of the Churches were never so much the glory of Christ as they will then be, 2 Cor. viii. 23. Now they must come together to attend upon him accordingly, and 'tis fit they should wait upon him who hath so often waited upon them, to be gracious; waited by his spirit knocking at the door of their souls. When Christ rode in triumph (for so it was more like than to the battle) the armies of heaven followed him, *Rev.* xix. 14.

2. That they may be Assessors with Christ in his righteous Judgment; for *know ye not*, (observe how he speaks of it as a known truth among the Christians,) *that the saints shall judge the world*, 1 Cor. vi. 2. not by pronouncing of the Judgment, that is Christ's work, *Mat.* xxv. 34, 41. but by consenting to Christ's Judgment, by saying, Righteous art

thou, O Lord, by applauding Christ's judgment: when Christ shall say to Drunkards and swearers, depart ye cursed, though it were their own Father and brother, or child, or friend, they shall even clap their hands and sing Hallelujah, *Rev. xix. 1, 2*. Let them go accurs'd as they are, for they have no wrong done them. Also they shall judge the world by their lives and conversations. Noah's faith condemned the unbelief of the old world, *Heb. xi. 7*. So hereafter the saints shall be ready to answer all the frivolous pleas and pretences of sinners—when those of the same age, calling, condition, education, relations, opportunities, repented and believed, what excuse can they have for their unbelief and impenitency? *Jude, 15*: he comes with ten thousands of his Saints, that out of their mouths he may convince all. Ministers must be gathered together to witness against the people to whom they preach; Lord, we called, invited, intreated them to return and be reconcil'd. We warned them to flee from the wrath to come; told what would be the issue of their sinful courses, but they stopped their ears, and hardened their necks: would not return. Many a time did we speak to them in the bitterness of our souls, and were sent from them with a sad heart, bleeding over their poor perishing souls, &c.

3. That they may all be presented together by Christ to the Father—God gave a remnant to the Son to bring by grace to glory, and he took one after another to bring them all safe to heaven; and when he has got them all ready, then will he present them by head and poll to him who gave them him. See *Joh. xvii. 6, 12*. This is the will of the Father, (*Joh. vi. 39*.) that he should give an account of his trust, and he will do it accordingly. We have the form of Presentation, *Heb. ii. 13*.

4. That they may all together be put in possession of the heavenly Kingdom—the whole flock must then be gathered together to follow the great shepherd of the sheep into the everlasting fold, *Joh. xiv. 3*. That those whose precious souls were brought to heaven one by one, may after the reuniting of souls and body be all brought together in triumph to the purchased possession, every one with his crown on his head, and his palm in his hand, being made meet to be partakers of the inheritance of the saints in light.

FOR THE 3^d—Some properties in this meeting.

1. It will be a great meeting—though the people of God

in one place, one age, and generation, are but a few, a very little flock, *Luk. xii. 32. allu. 1 Kin. xx. 27.* like the grape gleanings of the vintage; yet when they come all together at the end of time, there will be a very great number, a great multitude which no man could number, *Rev. vii. 9.*; how few soever we see now brought to grace, we shall then see the Captain of our salvation bringing many sons to glory, *Heb. ii. 10.* And surely that will be a great meeting. Now we have our little meetings and are glad of them, and think twenty or thirty pretty fair for a meeting; nay, we comfort ourselves many a time, that if we are but two or three we are within reach of the promise; and such meetings how sweet are they. But our meeting at Christ's coming will be a great meeting, when all God's spiritual Israel, from Dan to Beersheba, is gathered together before the Lord, that will be no Conventicle; whole nations, *Rev. xxi. 24.*

2. It will be a public meeting—they shall meet the Lord in the air, *1 Thes. iv. 17.* Now you know what is done above in the air, every body sees; all the world shall be witness to this great meeting, every eye shall see him, *Rev. i. 7.*; and those that see him will be sure to see them with him. The Christians have many a time been confined to private meetings, the disciples together, but the doors shut for fear of the Jews. But then all the Saints shall be gathered together in the face of all the informers and persecutors in the world, and shall have a public meeting in despite of them and all their malice; there the gates shall not be shut at all, *Rev. xxi. 25.* for there's no fear of enemies to disturb them. Here many times the people of God, when they do meet, dare not sing Psalms, lest their spiteful neighbors should hear them; but there's no danger in heaven, where the Saints shall for ever sing Hallelujahs to him that sits upon the throne, not caring if all the persecutors in hell and on Earth hear them—men may hinder our gathering together now, but if God will gather together, who can hinder him? *Job xi. 10.*

3. It will be a merry meeting. The profane world have those now which they call their merry meetings; but that mirth is madness, and the end of it will be bitterness; the true merry meeting will be when all the saints meet in heaven. They have now their sorrowful meetings, mourning over their own sins and the sins of the times, making the Tabernacle of meeting a Bochim, a place of weepers, *Jud. ii. 5.* Our meetings here are often in the valley of

Bacah; but there the scene shall be altered, there shall not then be a drooping look, a sorrowful heart, or a weeping eye, among all those holy myriads. See *Isa. xxxv. 10*. This gathering together will be to *sit down* (*Mat. viii. 11*.) as at a feast—now a feast was made for laughter, and so will this be for spiritual laughter—then will the saints perfectly fulfil that sweet precept, *1 Thes. v. Rejoyce evermore*, and this their joy no man taketh from them, *Joh. xvi. 22*; for a stranger intermeddleth not with it, *Pr. xiv. 10*: those fountains from which all our tears flow, Sin and trouble will then be dry'd up for ever. It must needs be a joyful day with the Saints when they shall even enter into that joy of their Lord which doth but enter into them here.

4. It will be a holy meeting. Our merry meetings on Earth are seldom holy meetings; but that will. The place, a holy place, typified by Jerusalem the Holy City; the Company a holy company, none but the holy Myriads; especially, the work holy work, to love, and praise and worship, to sing Hallelujahs to Him that sits on the throne, and to the Lamb for evermore. Holiness becomes God's house for ever, *Ps. xciii. 1*. and the holiness of this meeting will be the greatest glory of it—a holy convocation.

5. It will be an unmixed meeting. Even our holy meetings in the world have their mixtures of corruption.

(1.) Corrupt persons, tares among the corn, chaff among the wheat, good and bad fish together. Ham in the Ark. Saul among the prophets, Judas among the Apostles. God permitting it to be so, for wise and holy ends. But in this great meeting it shall not be so; wheat and chaff shall be for ever parted, never a guest at that feast without a wedding garment, *Zech. xiv. 1*. *Rev. xxi. 2*. *Isa. xxxv. 8*. *Joel iii. 17*.

(2.) Corrupt natures; we carry those along with us wherever we go, do what we can they will follow us even to the solemn assembly; but when we put off the body we shall part with them for ever, and not replace them with the body. When the sons of God come then together, there shall be no Satan among them, from the body of death we shall then be for ever delivered, and rid of that burthen which clogs us now in our mountings heavenwards.

6. It will be an everlasting meeting. Our meetings here, though they are sweet they are short, and the shortness embitters them, but here we shall meet never to part more. See how loth the good people were to part from the passover,

and therefore doubled the time, 2 Chr. xxx. 23.; yet the fourteen days had an end; but in heaven we shall keep a Sabbath that shall have no night at the end of it, nor no working day to come after it. There was a way out of Paradise, but no way into it again; a way into heaven, (a milky way to us, a bloody way to Christ,) but no way out again. Ever with the Lord, 1 Thes. iv. 17.

FOR THE 4TH.—To prove this a happiness. That it is a part of heaven's happiness I stick not to say: but on the other hand, we must be careful not to look for too much from the Saints, no not in glory, nor to expect that from the enjoyment of them, which is to be had only in the vision and fruition of God. Saints must be dear to us, but they must not be our Christs; yet doubtless he who so often mentions our consociation and conjunction in his praise, doth thereby intimate to us, that this will be some advantage to our joys, some Ingredient to our happiness; which I prove,

1. From the common rules among mankind. (1.) That like rejoiceth in its like, and the nearer the likeness the greater the joy. We see this even among the brute creatures, that birds of a feather will flock together, and love to do it; much more among men. We see daily how much pleasure those take in the society of each other that are alike in age, condition, calling, and employment; especially those that are alike in their desires, and designs. What delight do sinners take in the sinful wicked company of such as are altogether like themselves, Ps. lvi. 6. How glad are the Drunkards of Ephraim to meet in the Alehouse, and will allow no fellowship to be good fellowship but theirs. So as to other associations. Scholars are the company which the Scholar delights in, &c., and the ground of this delight is likeness.—Now among the Saints.

1. There is something of a likeness here in this world; as far as they are sanctified they are all made conformable to the same image of Christ, and *qui conveniunt in aliquo tertio inter se conveniunt*; the likeness in nature, affections, aims, principles, desires, employment, is the ground of that true pleasure that there is in the present communion of Saints. But forasmuch as the best are sanctified but in part, the likeness is accordingly but partial, and the delight, therefore, imperfect—But,

2. At the resurrection this likeness shall be perfected, the new man grown up to his full stature, all made completely like Christ, and like one another—all their hearts kindled with the same divine fire, all employed about the

same blessed work—and how sweet must the harmony needs be when there is never a jarring string.

(2.) That love of the person doth necessarily beget a delight in the company of the person loved. As likeness, so love is the ground of this delight, (though truly not often parted). How earnestly doth the passionate lover desire the company of the person he has fix't his love upon. How slowly do those hours pass wherein he wants it, how sweetly do those minutes slide away wherein he enjoys it, and how contemptible is any other company compared with it, all which is owing to his love. Now all the Saints are taught of God (who alone can do it effectually) to love one another. All that are through grace passed from death to life, have in them a rooted principle of love to all the brethren, which is it that makes the communion of Saints so sweet in this world, much more in the other where love (that everlasting grace, 1 Cor. xiii. 8. 13.) shall be made perfect—the more love of the person, the more delight in the company.

2. From the common experience of all the Saints who will witness what delight they have had in the society of God's people, how sweet and refreshing it has been to their souls. See Ps. xlii. 4. Besides the many instances of this in the Scripture, I need only appeal to the experience of those that fear God, what comfort and quickening they have received by the Society of fellow Christians, with what cheerfulness they have travelled on in the ways of God when they have met with good company, how their spirits have been cheered, their hearts comforted, and their hands strengthened by such fellowship; how they have been sharpened by it, Prov. xxvii. 17. But how much greater will the delight be hereafter, if we consider these three things.

1. That then we shall be with all the Saints—a general assembly—here the salt of the Earth is scatter'd, but there all the Eagles shall be gathered together about the carcass—all that ever were, are, or ever shall be companion of all, Ps. cxix. 63.

2. With none but saints, all wheat, no tares; all corn, no chaff; all saints, no hypocrite; no false brethren creeping in to spy out our liberty; no pricking brier nor scratching thorn; no spots in that feast of charity; no Doeg. If we would have it so now, we must needs go out of the world, 1 Cor. v. 10.

3. With Saints made perfect. Here the best have their imperfections, their ignorance and follies, roughness and

unevenness, (more or less of it,) which doth much embitter their society, and render it the less pleasing. Every one must have some grains of allowance for humor and temper, but no need of it there—all these infirmities shall be done away, and every thing shall tend to make their society most amiable.

For Application. 1. Let us give all diligence to make it sure to ourselves that we are of this number, that we may not be missing at that great gathering together.

1. It is a thing of consequence to us to make this sure, 'tis no trifle, but a serious matter—if we be not among them then, we shall not be among them for ever—and if we be not among them, I tremble to say among whom we shall be, but the word of God saith it, that we shall be with the Devil and his Angels, *Mat.* xxv. 41. Those that are not gathered with the wheat into the barn, must be bound in bundles with the tares for the fire. See *Mat.* xiii. 30. If our souls be not gathered with saints, they must be gathered with sinners, which David prays so earnestly against, *Psa.* xxvi. 9.; and see the portion of such, *Mat.* xxiv. 1. *1 Sam.* xxv. 29.

2. It is a thing that may be made sure; we are bid to make our calling and election sure, *2 Pet.* i. 10. and in so doing we make our salvation sure—the call is general, the Gospel excludes none that do not exclude themselves. To help you then in the trial, will you give me leave to ask you,

1. Have you made a covenant with God by sacrifice, *i. e.* by Jesus Christ the great propitiation; those and those only that have done this, are the Saints that shall then be gathered together, *Psal.* l. 5. I know you have done it by profession, 'twas done for you in your baptism, but have you done it in power? have you made it your own act and deed? have you deliberately and sincerely taken God in Christ to be your God, and given up yourself to him to be his? If not, do it, and do it quickly; as you tender the eternal salvation of your precious and immortal souls, do it. God is ready to covenant with you; why will not you be as ready to covenant with him? are not the terms sweet, and easy, and gracious, and highly reasonable, that if you will be for him, he will be for you? Could they be better?

2. Have you chosen the people of God to be your people? 'tis certain none shall be gathered to them in glory hereafter, that are not gathered to them by grace here. Death gathers us to our people—'tis a common Old Testament phrase. Now the question is, who are our people? Are we

truly willing to take our lot with the saints here and for ever, willing to live the life of the righteous, as well as to die the death of the righteous—chusing their present way as well as their last end—to suffer with them as well as to reign with them? What is our esteem of God's people? Are the sons of Sion precious to us? *Lam.* iv. 2. Can we prize despised holiness? Who are the people of our choice and love? What is the company that we desire and delight in, and in which we are as in our element? are we companions of all that fear God? *Ps.* cxix. 63. If so, we shall be companions with them for ever, for death only changes our place; it doth not change, but only refine and improve, our company. Those that are for wicked company now shall have enough of them, for ever partakers with adulterers, *Ps.* l. 18. shall have (as the margin there reads it) their portion with adulterers, viz. without—and so companions in tribulation shall be companions in the kingdom. See *Rev.* i. 9. What is the frame of the spirit and the workings of your heart, when you meet a saint? Do you love the brethren, rejoyce to see them, grieve to part with them, as the Christians did to part with Paul? *Act.* xx l..

2. Do I speak to any that have good hopes through grace, that they shall be gathered with the Saints at the great gathering day, and shall not be missing at that merry meeting. I hope I do. Let such know that this text and doctrine speaks duty and comfort.

1. Do the duty that it calls for from you.

1. Take heed of doing any thing unworthy your hopes. Let every one that hath this hope in him purify himself, *1 Joh.* iii. 3. Those that are going to a holy meeting should be holy cleanse themselves, *2 Cor.* vii. Dare those be unholy now that hope to be shortly among the holy myriads? Let not those that expect to partake with Saints shortly in any thing, partake with sinners now. When a temptation to sin comes, think of this,—I must shortly appear before God's terrible tribunal, and am not without hopes of being with the sheep on the right hand, and then shall the secrets of all hearts be made manifest: dare I then do that now which I should blush for a man, much more for a Saint, to see me do. Am I to be in such company, and shall I go and wallow in the mire and defile my garments, and give just cause to the Saints to be ashamed to have me amongst them? Those that hope to sit down with the Saints at their feast of glory, must take heed of being spots in their

feasts of charity—the members of that corporation should live as such, *Phil.* iii. 20.

2. Keep up a universal love to all the Saints. We must love all men as men and brethren by nature, but we must have a special love for the household of faith; 'tis the badge of our profession, *Joh.* xiii. 34, 35. And dare we be seen abroad without our badge? This love must not be confined to any sect or party, or persuasion of men; but wherever we see any thing of Christ. If you see any holy, humble, sober, self-denying Christian, that you verily believe keeps up the power of religion in his heart, whatever dividing name he is known by, be sure you love him dearly, for you hope to be with him for ever. Shall those that are bound for the heavenly Canaan fall out by the way about a trifle? Those that are to be one in the inheritance for ever, should be one in their affections now.

3. Be companions to all those that fear God, *Ps.* cxix. 63. let your delight bee in the Saints that are on the Earth, for your happiness is like to be with the Saints in heaven—chuse them for your companions now, whom you hope to have for your companions to eternity, and delight in their company. David did so, though a king upon the throne; yet he loved the company of the meanest of his subjects that did truly fear God. Take heed of bad company, not only of such as are openly profane, but of such as are carnal, and worldly, and formal, and are strangers to the life of God and the power of Godliness. Company is of an assimilating nature, and we are very apt insensibly to grow like those with whom we converse; especially those with whom we delight to converse. Death changes our place, but not company.

4. Take heed of keeping up distances and estrangements towards any of God's people that you are acquainted with. I doubt this is too common a fault among professors of religion. Some small matter of unkindness makes them as strange one to another as if there were no acquaintance, nor never had been—these things ought not to be so. Shall not one house hold those now, whom one heaven must hold shortly? I do not love to see Christians so unconcerned as many times they are in the concernments one of another; all seek their own, *Phil.* ii. 21. few seek the good of the body.

5. Forsake not the assembling of yourselves together, as the manner of some is, *Heb.* x. 25. Those that are to be

gathered together hereafter for holy work, should gather together as often as they can here for such work. Those that are bound for heaven in t'other world, should begin their heaven in this; not only in doing the work of heaven, (as well as it can be done in this imperfect state,) but meeting together to do it, *Mal. iii. 16, 17.*—the Lord loves the gates of Zion, and so should we—do not neglect public worship; the more the merrier in the work of God, for it is the liker to heaven—when you cannot do what you would, do what you can; 'tis the property of froward children to throw away what is given them, because they shall not have what they would, and then the parent serves them but well enough to take all away—yet desire and long for more; let us be found among those that are sorrowful for the solemn Assembly. See *Zeph. iii. 18.* Sorrowful for the corruptions of them—the less pure they are, the less like to heaven.

6. Be often thinking and often talking of this gathering together. If you did really believe it, and expect it, surely you would be more frequent in your meditations of it. Think and speak of that blessed day when we, who were wont to pray together, and hear together, and fast and repent together, shall be singing together, and rejoicing and triumphing together; and should not the thoughts of this fill us, especially on sabbath days? 'tis pity christians when they meet should part without talking of heaven.

2. Take the comfort that this tenders to you, 'tis matter of comfort.

1. In reference to the dispersion of the Church, the members of Christ are scatered all the world over, like the Salt of the Earth,———like Levi, scattered in Israel, *Gen. xlix.*; and 'tis uncomfortable to think of it, that there should be so many of our fellow members that we never saw, nor are ever like to see in the flesh; but stay awhile and you shall see them all together shortly, and never a one missing.

2. In reference to the divisions of the Church. Sad divisions even in Christ's house, two against three, and three against two. Endeavours to heal have been ineffectual, and for these divisions all the godly have great searchings of heart. But in heaven they shall all be healed without a scar—there Luther and Calvin are of a mind, that were not so here—that's a city compact together, a holy quiet world; no dissenting brethren in heaven; no signs, badges of distinction; no dividing names.

3. In reference to the disorders and distractions, and

discomposures of the Church; here tares are mingled with wheat in the same field; good fish with bad in the same net; by the neglect of discipline, brethren walking disorderly — 'Twill be otherwise there.

4. In reference to the disturbances and restraints of solemn Assemblies. Primitive Christians forced to meet in the night in dens and caves; our brethren in France at this day; no disturbed meetings in heaven.

5. In reference to the distance and death of Christian friends and relations, who are dear to us, but removed by providence or death; well, we shall be with them again shortly. *Perfectus est quem putas mortuum*, 1 *Thess.* iv. 13.

6. In reference to our own dissolution and departure out of this world, who would be afraid to go to such good company?

Substance of a Report on the Condition of the Population, &c. of the District of Lumba Selapan, in Sumatra, made to the Hon. the Lieutenant-Governor of Fort Marlborough, by a Committee appointed for the purpose.

[Communicated by the Hon. Sir T. S. Raffles, Knt. Lieut.-Gov. of Fort Marlborough.]

As it was not considered necessary that the Committee should proceed to each separate village, but merely to those which were most easy of access, and best adapted for collecting and taking an account of the small ones, we proceeded from Fort Marlborough to Paggar Din, and from thence round the Lumba Selapan, being a distance travelled by us of forty-one miles, though the whole circumference may be about sixty miles, and the breadth twenty, being situated between the Bencoolen and Soongey Lamow rivers, and extending in an easterly direction to Nibong Lau, and north-easterly to Sebenjole, which is twelve miles distant in a straight line from the sugar-loaf. It contains sixteen villages and thirty-four hamlets, inhabited by one thousand nine hundred and seventy-two people, under the authority of two Paserahs residing at Benteering and Paggar Din. The general appearance of the villages was far from giving one an idea of wealth, prosperity, or industry, though contentment was evident. They consist of a few scattered houses, surrounded by woods of fruit and forest trees, which, from the density of their shade, give a gloomy appearance to every thing around, and cause a chilly dampness from exhalations continually rising from the

earth. Each of the villages is situated on a rising ground ; at the bottom of which flows a small rivulet, in a semicircular direction, so as almost to make an island of each of them. The reason of the natives choosing such spots is principally for the convenience of obtaining water for cooking, &c., for transporting their timber during the floods, and partly as a defence against attacks of enemies. The houses in some of the villages are built entirely of wood, though the generality are made of bamboos, palupo, &c., and are tolerably commodious; they are roofed, some with alternate layers of ijau and lallang, which will last five or six years, and others with lallang only, which requires renewing every three years. There are only two Baleis in the whole of the Lumba Selapan districts, one at Paggar Din, and the other at Sebenjole, and no place of public worship, owing to the villages having been burnt down several times.

The origin of the Dusan Selapan, from what we could learn of the oldest and most intelligent persons in that district, appears to be as follows: The present inhabitants are descended from a race of people who migrated under the command of Tuan Shaick Abdool Sookur from Tannah Preoh, in the district of Beliti and Tabat Pinging, near Muarro Beliti, (villages situated on the river Calingi,) and settled at Paggar Iatti on the confines of the Rejang districts; whence, after driving out by force of arms the original inhabitants, called Rejang Sawah, who being unwilling to become Mahometans, fled to Rawas in the interior of Palembang, where their descendants are still said to exist; they came down and finally settled at Benteering, Paggar Din, Sebenjole, and Pakoohajie. The Tuan Shaick being worn out with age and fatigue, died, and was buried at Soongie Api, near Pakoohajie, where a stone, called Battoo Rajah, points out to the descendants of his followers the place of his interment, which is considered sacred, and is annually or biennially, according to circumstances, visited by the whole of the tribe, when a buffalo is killed, and a feast given to his manes. After the Tuan Shaick's death, his followers divided themselves into eight portions, each headed by a chief, and fixed on different spots for erecting villages; thus Benteering, Paggar Din, Sebenjole, Pakoohajie, Cumbang Sree, Sabat Passummah, Baroogie, and Terra Dannah, arose under the denomination of Lumba Selapan. Sometime after this division of the tribe, the supreme authority was, by the Sultan of Palembang, vested

in the family of the present Pangeran of Soongie Etam, but for what reason we were unable to learn.

The society in each of these villages is the same as in other countries, where the inhabitants consider themselves as descended from the same stock, and where the elders have the management and direction of the concerns of the village. The principal people in each village are the dupatty, the radin, the imam, khatip, and bilal, who settle all causes both worldly and spiritual, for their anak-buahs, if they choose to abide by their decision. The whole of the inhabitants appear to live on amicable and friendly terms one with another; they enter each other's houses without the least ceremony, go from one village to another without making the least provision for their journey, and are always sure to be well fed with the kind of victuals they are accustomed to, and comfortably lodged. Their hospitality to strangers is great; they are charitable, in as much as they will relieve a neighbour who has consumed his store of paddy, or whose crop has failed, by lending him a portion. They are honest, in as far as they respect the property of those who reside in their own, as well as in the other villages of their own tribe. A robbery seldom is committed but by persons of noted bad character, who are to be met with every where. They are to all appearance as devout Mussulmen as one will meet with in other countries where Mahometanism is practised. They assemble by beat of gong every Thursday evening in the balei, to lament for the sins they have committed during the week, beating their breasts, stamping, calling on the name of God and their Prophet, and with other demonstrations of sorrow and contrition, and on Friday midday they pray, being assembled in the same manner. The ceremony of praying is the same as it is to be met with in books on the Mahometan religion.

Slavery, as in all other sovereignties and petty states, in this island is allowed; but few persons, from their poverty, are able to procure slaves. No inhabitant of the Lumba Selapan can be sold as a slave to any person out of, or in the district, but he may become a Mengheering debtor, if unable to pay his debt after a certain space of time, but this is far from common, as the people are fond of their liberty; and besides, their circumstances, and their mode of living, preclude them from contracting debts to any considerable amount. Gambling of all descriptions, and cockfighting, we were told, was not allowed, as their ancestors had entailed a heavy curse on the present race, that should they allow of

such practices in Lumba Selapan, they prayed that their posterity might be destroyed and dispersed. An instance, however, of the people disregarding this curse of their ancestors, occurred at Pelajow, the dupatty of which requested to gamble, and the dupatty of Paggar Duin, and others, came up to share in the sport.

In cases of petty thefts, the offender was directed to pay double the value of the property stolen, and fined five dollars; which fine has since been increased by the two Pangerans to twenty dollars, half of which goes to the Pangeran of Soongie Etam, and half to the proatteens. The fines of the proatteens are divided amongst themselves, they are from twenty-four to twenty-eight dollars, and the smallest twelve dollars; those higher than twenty-eight being for cases of greater criminality, are called the Tuankus fines, and are usually settled entirely by him; they are shared equally, or ought to be so, between him and the proatteens. The proatteens have the right of trying and settling causes in their own villages, but in the event of a dispute arising about the decision, a reference is made to the Pangeran, and eventually to the Company.

The present laws and customs, which are similar to those of the neighbouring tribes, if properly adhered to, and if due attention were paid to the dupatty's orders, are sufficient to keep the people in order without any alteration being made; but at present there appears to be but little difference between the dupatty and his anak-buah, the latter accosts the former as freely as he would his equal, and if ordered to do any thing he thinks disagreeable, tells his dupatty he will not do it, or else walks sulkily away without saying any thing.

There has certainly been a very great decrease in the population of Lumba Selapan district; this is to be attributed to the severe, arbitrary, and sometimes unjust measures of the Tuanku Belang, the father of the present Pangeran, which forced many of the inhabitants to leave this district and return to the interior of Palembang, and partly to the ravages of the small-pox, which has swept off one-seventh of the inhabitants. This disease, together with losses by frequent fires, has dispersed the remaining inhabitants of the English villages into other villages, and numerous small hamlets. The decrease is easily to be seen from the present state of Paggar Din, which formerly consisted of three hundred houses, but at present, with its hamlets, does not exceed fifty. There appears to be no

particular impediment to the increase of population, the people appear to be healthy enough, and to live to a decent age. It may however happen that the early intercourse of the two sexes, the inconstancy of the man, the labour and fatigue that the woman, whilst she becomes a marriageable virgin till her death, undergoes, must naturally prevent a great increase of family; the heat of the climate may also be another impediment against a multiplicity of births, for it is well known, that people, inhabitants of eastern climates, are not so prolific as those of northern ones. The marriages among their own tribe are all by Semando, as the parents are unwilling altogether to lose their daughters; however, the men are allowed to take wives from the Rejang, or other districts, by jujur, of which some avail themselves, as wives so obtained in a manner become slaves. No two persons in the same village can be married to each other, on account of their consanguinity; they must take wives and husbands from different villages. On a marriage by semundah taking place, the intended husband presents six dollars, one hundred bamboos of rice, one buffalo, cocoa-nuts, one bamboo of gunpowder, one bamboo of sweatmeats, five fowls, and twelve small knives; which present the woman returns by giving twenty pieces of cloth of her own making, some worked with gold thread, the prices of which are from one rupee to six soocoos each. The rest of the ceremony is the same as is practised in Bimbangs at Marlborough.

The state of agriculture is very low, not one hundredth part of the lands being cultivated, the people having no idea or inclination to improve their land, which after the crop is removed is left to itself till the brushwood grows up, and renders the soil capable of bearing another crop. Cultivation may be said neither to have improved or become worse, as the same method is at present observed as when the people first settled in these districts. The people pay most attention to their rice, they also plant sweet potatoes, plantains, and sugar-cane, merely as a reserve in case their stock of paddy should fail them before they cut the new crop. They also plant long pepper under the shade of their fruit trees, which grow in a complete forest round the villages. The chief of their fruit trees are dooreans, lances, mangusteens, chupahs, binjies, jacks, cocoa-nuts, and the anow tree, which last is their principal support, as it supplies them with ijoo for making ropes and for roofing their houses, and its juice or toddy affords sugar, which is bought by people from Marlborough at the rate of twelve cakes for

a satalle. Each anow tree produces from a satalle to four fanams per day, making on an average from forty-five to sixty dollars as the yearly produce of each tree, which is said to give its juice for thirty years, after which time it dies away. The soil in general is rich, being a black mould about a foot deep over a layer of red earth, and is capable of producing vegetables, and most kinds of grain. The process of preparing the ground for planting their paddy is very simple; the man goes and looks out for a convenient spot for making his laddang, he then cuts down the wood, which, when properly dried, he burns, and then with his wife and family proceeds to sow the paddy, which is done in the following manner. The whole family, with small square pointed pieces of wood, make holes in rows at regular distances from each other, into which the grain is put without any thing more being done to the ground. On the blade of paddy appearing, the labour commences, and planters are daily employed in rooting up the lallang and in frightening away the birds, rats, and elephants, which destroy great quantities of plants, and sometimes whole laddangs. The paddy has many enemies, not to speak of drought, to contend with, and consequently requires the greatest care and vigilance to protect it. The average produce of the crops may be fifty fold in laddangs, and one hundred fold in sawahs. This process of cultivation is the *ne plus ultra* of the improvement in *Lumba Selapan* districts, but there appears no particular reason why it has not attained a higher degree of excellence, as nature and the soil only require that the grain should be sown in the way above alluded to, and the ground kept clean from weeds, &c. till the corn is ripe. Every village has a certain portion of land allotted to it, which may be said to be freehold, as no rent for the use of it is paid to the Pangeran.

The Pangeran's authority at present appears merely nominal; the only acknowledgment of his being Pangeran is this, that on emergencies, when the people cannot agree among themselves, they apply to him to settle their disputes. No revenues appear to have been derived by the Pangeran of Soongey Etam from these districts, but a present of one hundred bamboos of rice and ten fowls a year used to be given to him by each village, by way of acknowledging his supremacy. This present has however been dropped during the time of the present Pangeran, on the ground of his having neglected their interests, and taken the whole of the great fines to himself. The Pangeran has no claims either to the

services of the people or to the produce of the soil; should he require either, he must pay the regular price. The only case in which he is entitled to the services of any one, and then but for a short time, is the following: should a person come and reside in his house, he the visitor is obliged to work for his food.

With regard to a register of births, deaths, and marriages being kept, the Committee beg to recommend that the Imam and Khatib, who are always present on each of these occasions, should keep a regular account, which should be transmitted for insertion into a general book set aside for that purpose, either to the magistrate's office, the Pangeran's court, or wherever the register is intended to be kept.

Lastly, the Committee beg to state, that the expenses they have incurred in the prosecution of the above inquiries are, in the first place, owing to a prevailing custom of the people in these districts, killing in each of the large villages a buffalo, and in the small ones a goat, on any European's entering them. The buffalo is presented to the company or Commission sent by government, and it is expected that it will be divided in the proportion of one half to the dupatty, one fourth to the Commission, and one fourth to servants, coolies, and other followers attending on the Commission; at the same time also it is expected, that the Commission, on leaving the village, will further pay for the buffalo, goat, or any thing else that may have been given by the people. Secondly, it is customary for the young women to come and pay their respects to the Commission, and present each a box full of serree, in which, on returning, the Commission are expected to put a looking-glass, a fan, or such like thing. These are the principal expenses, not including coolly hire, which the Committee were put to, and which they endeavoured all in their power to avoid, but the dupatties and elders of the people appeared evidently hurt and displeased at the refusal of the presents above alluded to, and by the Committee's telling them not to put themselves to any trouble, or inconvenience, on their account, as they merely intended to stay the night.

On this account, the Committee considered it necessary to incur the expenses alluded to, and they trust that their conduct in so doing will not be blameable. The Committee are well aware that in general presents should be made by the chief authority alone; but they beg to observe, that there are occasionally circumstances which render it necessary that certain presents in the name of Government should be

given on the spot by those who are sent upon any duties similar to those of the Lumba Selapan Committee; for if only a kind of promise were made of presents being hereafter given, it would impress the minds of the people with an unfavourable idea of the liberality of the Government and the respectability of its servants. It is for this reason that the President of the Committee wrote down to obtain the sanction of Government.

The Committee have forborne to make any remarks on the general history of each village separately, as the accounts the people give of themselves are so contradictory and unsatisfactory, that the Committee cannot rely on their correctness. The Committee have not been able to take down the bearings of the several villages, on account of the uneven nature of the ground, and on account of trees intervening on those spots which might have been favourable for ascertaining their respective situations. The Committee have, however, settled the positions of Paggar Din, which is in the centre of the district, the Sugar-loaf bearing from it N. N. E. and Brookit Candis S. S. E. and that it is distant nine and a half miles from Fort Marlborough.

Substance of a Report on the Condition of the Population, &c. of the District of Dua-Blas, in Sumatra, made to the Hon. the Lieut.-Governor of Fort Marlborough, by a Committee appointed for the purpose.

[Communicated by the Hon. Sir T. S. Raffles, Knt., Lieut.-Gov. of Fort Marlborough.]

WE beg leave to acknowledge the receipt of your letter under date the 3d July, in which we are honoured, by being directed to form ourselves into a Committee for the purpose of taking a census of the population of the district of Dua-blas, and to acquire and to convey to you some general and particular information upon points connected with the internal state of that portion of territory supposed heretofore to have acknowledged the authority of the Pangeran of Soongy Itam. We should have commenced our inquiries, in pursuance of your instructions, before the 25th ultimo, but thought it expedient to allow the Pooassa, or month of Ramzan, to pass over, as well as the week subsequent to it; in order that we might find the inhabitants in their villages, with the inclination and leisure to attend to the queries we proposed putting to them, and to their dupatties and chiefs

Previous to entering upon the subjects of which it is our intention this letter and its enclosures shall treat, we think it right candidly to acknowledge, that we entertain little expectation of being enabled to communicate to you much interesting information, which may not already have been conveyed to you through the medium of other channels, and by men better able to do so in a luminous and perspicuous manner; but we respectfully conceive, that independently of our obeying the instructions you have, as Lieut.-Governor of this settlement, given to us, it may not be useless to put the stamp of direct and official testimony to local facts, although they may already be known and admitted. Upon our direct and official testimony, your liberal views and intentions of reform and amendment, as affecting the district of Dua-blas, may rest, or it may confirm your opinion respecting the propriety of leaving so unpromising a country to its fate, upon what perhaps will be considered the just and fair grounds, that the talents and exertions to be applied for the problematical attainment of the objects alluded to, may be more certainly and successfully directed towards some other portion of the territory under your government, possessing more natural advantages than the district of Dua-blas; a district which, we are strongly inclined to think, has heretofore retrograded both in point of population and civilization, under the influence of an European government. In filling up the different forms, we have strictly adhered to the instructions conveyed to us in your communication, and we venture to guarantee the general correctness of our memorial statements, to which we paid the more particular attention, from the belief, that little beyond vague conjecture has yet been made known regarding the number of people in the several dusuns and their talangs, and from the conviction of its importance as matter of fact, unconnected with either the systems or theories which may be adopted, in order to account for the scantiness of the population, and infecundity of the country. With reference to the observation we have just made in a preceding part of this letter, we deem it an act of justice, indeed we perform a pleasing duty, in thus officially notifying, what has been to us a source of sincere gratification, that during our short residence amongst, and communication with, the inhabitants of the district of which we have taken a census, they every where received us with the most perfect frankness and good humour. We feel satisfied, that under the influence of an enlightened, active, firm, and

benevolent system of government, the agents of that government will, unless they forfeit it by their own want of conduct and temper, invariably meet with deference from the natives of Dua-blas, who will, we are persuaded, on no occasion lose sight of the respect which they conceive to be due to the power and intellectual superiority of those Europeans who may condescend to treat them with consideration, with kindness, and with urbanity. We admit, that they are at present an indolent, apathetic race, one whom it will be an arduous task to raise in the scale of civilized society, and we must likewise admit them to be a people in whom it is seemingly very difficult to create a lively interest in any thing useful, nor is it easy to obtain from them information even upon subjects which they perfectly comprehend. This seeming indifference on matters which one would conceive must be interesting to them, and this habitual reserve, may originally have arisen from distrust of those Europeans with whom commercial views alone brought them into contact; and the effects of long-established prejudice, whether just or otherwise, are not to be overcome in a day; but we are decidedly of opinion, that with proper management, and under the control of a wise, liberal, efficient, and at the same time (within just bounds) severe government, the villagers of the territory alluded to, may ultimately be roused from their sloth and apathy to habits of industry and comparative activity; they are indeed, as you will gather from the tenor of this letter and its enclosures, very little shackled by the influence of the Pangeran's authority, and perhaps also as little swayed by superstitions and prejudices as any small tribe of people on this island. We therefore anticipate the arrival of that period, when the natives of Dua-blas will retrieve, or rather establish a character for mildness and openness, when they will have justice shewn to them, in the opinion of Europeans, for the possession of the good qualities they will be seen really to possess, in proportion to the heavy obloquy under which they have heretofore laboured, from the universal belief and conviction of their ferocity and treachery.

The country of the Dua-blas is of a triangular form. Its greatest length is about fifteen miles, and breadth somewhat less than ten. Its surface is rendered irregular by deep undulations and ravines. The ravines or valleys almost invariably run parallel to each other, from the north-west to the south-east, or directly in a line with the coast, the

land having, as has often been remarked, the appearance of a continuation of the waves of the sea.

The whole of this country partakes of the character of the surrounding districts. The natural beauty of the country is greatly owing to the number of small brooks by which it is watered. They generally run in a south-west meandering direction from the hills. The Bencoolen (which has often been described) is the only considerable stream. The banks of several of the smaller brooks are in many parts richly clothed with hanging woods. In many places they are extremely beautiful and picturesque, and worthy of employing the descriptive powers of the pen and pencil of abler delineators and writers than the Committee who have now the honour to address you. The soil of the district of Dua-blas is almost every where the same. The basis, a hard red clay, with a thin stratum of black mould on the surface. The cause of the scantiness of this stratum of mould may be accounted for by the unevenness of the face of the country, and the heavy rains which fall during many months of the year, washing away the detached particles into the ravines, where the soil is productive and good. We allude at present to the upland grounds; but the soil of the sawah, or swampy lands, only differs in having rather a thicker coat of black mould; the basis is, we find, invariably the same, cold hard red clay.

The early history of the ancestors of the present race inhabiting the Dua-blas, is involved in fable and obscurity. They lay claim to great antiquity of descent, being, according to their own traditions, descended from the same stock as the people of Palembang and Moosi. Menangkabow appears to be the parent source from whence the various southern tribes of this island derive their origin. The accounts given by the several dupatties or chiefs, differ from each other in many material points. That which seems to be borne out by probability, is nearly as follows: Previous to the introduction of the Mahomedan religion, a family feud existed between Tuanko-orang-Muda and Imbang Juja, which caused a separation of the people attached to the southern districts of Menangkabow. Palembang afterwards seems to have been the ruling power to which the southern division became subject. It is indeed difficult to reconcile, or to comprehend, all their various unconnected accounts, but there appears to exist no doubt upon the minds of all the people in the district of Dua-blas, of their having left their parent land under the following

circumstances. About ten gelers or generations ago, being oppressed by their chiefs, they fled from Trawas and Lakitan in the Moosi country, then under the authority of the Sultan of Palembang, and sought and obtained protection from the Pangeran of Sillebar, who assigned to them the lands which they hold at this day. They continued nominally under the rajah of Sillebar, until that chief had no longer the semblance of authority, or even respectability. They then voluntarily gave themselves over to the authority of the Pangeran of Soongy Itam. We must not here omit to notice the mark of confidence placed in the Committee by some of the dupatties, in entrusting to us the copper and silver plates on which they allege are written their patents. They are principally in the Rejang, and one in an unknown ancient character. We have not had time or opportunity to get them translated, but we hope they will, when this is effected, throw some light upon their early history and connections. This chieftain, Pangeran of Soongy Itam, whatever his pretensions may be, has certainly at the present day little actual authority in the district; nor does it appear to be very determinate in the minds of the people. Some of them are willing to acknowledge him as their nominal chief at all times and in all situations, whilst others allege, that he is entitled to be considered chief only when sitting in his judicial capacity in court, and never had a voice in the election of a Pembrab, even at the time when that dignity was elective. It is now attached, as a matter of course, to the dupatties of those dusuns which in times past generally had the power of electing to that office. The present Pangeran of Soongy Itam, according to the tradition of the natives of Dua-blas, is descended from a chief, who was one of the household officers belonging to the palace of Bagindo See Bejam, at that time king of many lands on this Island. This officer became the adopted son of the king, who, to reward him for his good conduct, gave him the title of Dupatty Khalippa Rajah. On the arrival of the English on this coast, the Proateens, denominated Dua-blas, made an application, which was received, to confer upon the Dupatty Khalippa Raja, the title of Pangeran. On his obtaining the high-sounding title, although perhaps in fact only a shadow of real distinction, he laid claim to certain privileges and immunities; and half the fines levied, and the duties collected, were conceded to him by the inhabitants placed under the influence of his government. The king, or chief, to whom the Pangeran was indebted for his elevation,

Bagindo See Bejam, possessed territories bounded by the Bookit Barissan, on the south, as far as the Bencoolen river, and to the northward, as far as the Songy Jerangye.

One prominent feature in the customs and habits of the people, amongst whom he has passed so short a period, which cannot fail to strike the most casual observer, is the independent state in which the people of the dusuns live. The dupatty exercises no influence over his people, beyond what he possesses as the head of his own family; which, in some cases, comprises the greater proportion of the people in the village. The dupatties, as well as their nominal dependents, would, we are convinced, most willingly, should it meet your views, and accord with the interest and inclination of the Pangeran of Soongy Itam, whom we shall suppose to possess a legal title to their fealty, give themselves to the authority of the local government at Fort Marlborough; but we cannot venture to assert that they would do so, were the person at the head of it an officer for whom they did not entertain sentiments of personal regard, founded upon a persuasion that he would not, although possessed of absolute authority, trench upon their liberties, or upon their ancient customs and institutions. The government of this tribe has hitherto been, and probably will remain for some time to come, a government of opinion. One chief public functionary at Fort Marlborough may carry a measure involving many important points into effect with ease, which another officer, as able and as pure in principle, and actuated by the same benevolent motives, would find it difficult, and perhaps impossible, to accomplish. The inhabitants of this district, like the natives of those Malay islands with which we are acquainted, place the utmost confidence in a man of rank, whom they believe to be actuated by conscientious motives, and whom they have been in the habit of regarding with respect and esteem: taking therefore into consideration the subject adverted to, (of the policy we entertain little doubt,) we feel confident that the prosperity of the country, and the general amelioration of its inhabitants, would be the certain consequence of your taking the direct and immediate superintendence of it and its population into your own hands. At present the people have no fixed principles of action, they lie open and exposed to a thousand evils, whereas, were they under the direct influence of your administration, that influence would give a tone to the habits of the people; they would become united by one common interest, a kindred spirit would actuate them, and we should see the man,

who are now seen in sloth and idleness, busy in the cultivation of their sawahs, and in the improvement of their condition in society. We are aware, that the assumption of authority by an European government in India, is liable to many objections, and to be viewed by the world in general with jealousy; but perhaps, as in the present instance, those considerations should not have too great weight; the more especially when we feel conscious, that we are actuated in undertaking so arduous a task by a love of justice and moderation. We feel inclined to think that nothing is wanting to improve the state of society in the Dua-blas, but regular government, whether it be native under British control, or wholly British. A regular government, established amongst the people, would kindle a love of industry and a feeling of kindness in their intercourse with each other, and with their neighbours.

We should not feel ourselves justified in passing over in silence your direct command and desire relative to the increase or decrease in the population of the district of late years. We are not of opinion that the population was ever much more numerous than at the present instant; there are no remains or vestiges of ancient villages, or of land appearing to have been in a state of cultivation in the old time. We met with nothing during our progress through the country, which led us to conclude that it ever had a more abundant population: and if the traditions of the people themselves be true, the land assigned to them by the Pangeran of Sillebar was uninhabited at the period when that chief first afforded them an asylum in his territory. The numerical strength of the population, although always small, was, we have reason to suppose, greater in many of the villages previously to the unfortunate circumstances attending the murder of the late Mr. Parr. It would be unbecoming in us to pass an opinion respecting the justice or policy which led to the severe measures adopted by the government immediately subsequent to that event; we cannot however help thinking, that if the government alluded to had possessed more accurate information regarding the habits, customs, and natural spirit of the people, those melancholy, and in the district of Dua-blas, memorable transactions, which ultimately led to the partial depopulation and temporary desolation of the fairest portions of the country, would never have taken place.

It is a remarkable feature in the history of this portion of

the country, that there are neither slaves nor debtors to be found amongst the inhabitants of the dusuns, under our immediate consideration; hardly a single individual possesses capital sufficient to purchase a slave, or greater than he requires in order to meet his own urgent wants, consequently where there are no money lenders, there can be no borrowers. This principle only applies to the resident natives of Dua-blas, many of whom, from unavoidable circumstances, have become mengheering debtors to Europeans, Chinese, and Malays in Marlborough, and the sea coast. To the same cause is to be attributed the universal practice of marriage by semando, the Committee having only met with two instances of marriages by jujur, and these in the dusun of Tanjong Agong, a village situated close to the town of Bencoolen.

The present state of agriculture has been so often and so ably discussed by Mr. Marsden, and other writers much more competent than ourselves, that it might be considered supererogation on our part to do more than barely acknowledge our desire to have met your order and instructions, had we been capable of throwing any additional light upon the question; but it may at the same time be proper to notice, that an impulse appears lately to have been given, in consequence of the proclamations which have been issued on the subject of the cultivation of rice in the sawah lands, and from the knowledge, that the importation of that article will no longer be carried on to the same extent as formerly. It may, perhaps, be considered out of our province to notice the spice plantations situated in the district of Dua-blas, the more especially as we have been led to believe, that an official report upon this subject is in progress by the superintendant of the Honourable Company's plantation; but the President of the Committee having been for many years resident at the Moluccas, where he had opportunities of observing the nature of the soil, and the small degree of attention requisite to bring the trees to the highest state of perfection there, cannot resist this opportunity of paying his tribute of praise and admiration to the extraordinary and indefatigable exertions which have been made, under the most unpromising circumstances, by the several gentlemen engaged in this most interesting and important speculation. We believe, that few of the plantations in the Moluccas are in a higher state of fecundity and luxuriance than some which we could particularize in the neighbourhood of these

dusuns; we shall be happy, should it meet your desire, at a convenient season, to enter, in conjunction with Mr. Superintendant Lumsdaine, upon a further detail of our sentiments regarding the cultivation of spices in general, and of nutmegs in particular. The cultivation of the clove and nutmeg tree we believe to be of the greatest importance to this settlement, and we shall rejoice, if through our means, any improvement in the mode which has been hitherto adopted, can be submitted for the consideration of government; at present we must defer dwelling any longer upon this, and many other matters of minor consequence.

Our return and account of the progress of vaccination connected with the small-pox, has already been transmitted to Mr. Lumsdaine. The kind and liberal intentions of Government have hitherto been frustrated in the successful introduction of this disease, and in consequence of several deaths having taken place subsequently to what was thought to be real vaccination, many of the people have lost, and openly avow their having done so, their confidence in the virtues of this preventive of the small-pox. If God sends sickness, some of them say, we must submit to his will, the fulfilment of which we do not wish to prevent; others, again, express their desire to receive the benefit; but we are not certain whether this expression of their desire arises more from the wish to comply with what they conceive to be the whim of government, than from any persuasion of the beneficial effects attending the vaccination itself. When the small-pox prevails in this district, the inhabitants fly into forests, avoiding the village where the disease prevails, and thereby escape infection. If we are to judge from the few deaths which have taken place in most of the dusuns within the last year, we must pronounce the climate to be extremely salubrious. The people every where have a healthy appearance. All that is requisite to make them a respectable, a comfortable, and a happy people, is a good and an efficient system of internal administration. And in closing this short Report, the Committee take the liberty of observing, that some of the most intelligent of the native chiefs, with feelings of gratitude for the interest already taken in their welfare, look to you, sir, for the attainment of this most desirable object.

ORIGINAL LETTERS

FROM PERSONS EMINENT FOR LEARNING OR PIETY.

(Copied from the Originals, in the possession of John Richardson Williams, Esq. of Shrewsbury.)

XVI. FROM BISHOP WARBURTON TO DR. DOBDRIDGE.

DEAR SIR

YOUR favour of the 17th of May was sent me to London where I then was & yet am till tomorrow when I return to P.P.

I am greatly flattered by your thoughts of Julian: because I know the sincerity of your Professions.

Some people of Consideration would persuade me to take to task at the end of the 2^d p^t of Julian a Chapter of one Hume on Miracles in a rank atheistical book called *Phil: Essays*. And as the subject of the 2^d part may be a little ticklish, perhaps it may be prudent to conciliate warm tempers by such a conclusion.

I was very sincere in the hint, which you are pleased to call advise, of my last Letter. As I am in saying that I do not know of any thing which your Abilities & application are not capable of.

You are very good to inquire after my motions. I shall not be in Towne either in June or July. Towards the decline of Summer I have some thoughts of taking a Journey into Lincolnshire. If I do I may take Northampton in my way & will take my chance of finding you at home.

As to the *Disquisitions* I will only say that the temper, candour & charity with which they are wrote are very edifying & exemplary. I wish success to them as much as you can do. But I can tell you of certain science, that not the least alteration will be made in the Ecclesiastical System. The present Ministers were bred up under and act entirely on the maxims of the last. And one of the principal of his was not to stir what is at rest. He took a Medicine for the Stone that killed him. And on his death-bed he said he fell by the neglect of his own maxim. Those at the head of affairs find it as much as they can do to govern things as they are & they will never venture to set one part of the Clergy ag^t another, the consequence of which would be, that in the brigues of political contests one of the two parties would certainly fall in with the faction (if we must call it so) ag^t the Court.

Your truly divine labours are not only more excellent, but will certainly prove more fruitfull.

But above all I join with your Friends in encouraging you to a subscription which I make no doubt will turn out a considerable benefit. Books of infinitely less importance have lately done so. And I ardently wish that one who has deserved so greatly of our common Christianity, may not have the whole of his reward to wait for, in another life.

To understand that all your good family are well, gives me extreme pleasure. My truest respects to all. and particularly to the young Gentleman who is beginning his studies. I must now begin to call him my learned friend & have sent him a magnificent Edⁿ. which no money will buy (I mean they are not to be sold) of the Essay on Man & Essay on Criticism.

Dear Sir believe me ever with
the truest esteem your most
Affectionate friend & Brother

W. Warburton

Bedford Row June 15. 1760

To
The Rev^d. Doct. Doddridge
at

NORTHAMPTON.

XVII. FROM DR. WATTS TO DR. DODDRIDGE.

DEAR S^r

COMING to London yesterday I met your Letter recommending a very compassionate Case. But ^{my} Trust that is committed to me with my Brethren by Mr. Hopkins's will relates only to Ministers and their Widows; Your friends Circumstances of Distress should have been as amply considered as possible, had it lain within the reach of our Trust. In an hour or two after I came, a Poor woman came to me wth another Letter from You, I have forgot her name I think ^{my} Place of her abode is Hemmington near Northampton, she has 4 daughters I think all young & but 2ⁿ a week from ^{my} parish. She seemd very thankfull for 4^s which I gave her, She says M^r. Cook had relieved her upon your Letter, tho I question whether her Journey wou'd answer her Expences. Poverty increases

in ^oy Nation. Objects of Charity multiply on all hands in City & Country. I would send your friend a Guinea my self if that would be of any considerable service to him: If you think so I allow you to give it him, & draw upon
Yo^r humble Ser^{vt} & Bro.

June 3^d 1732.

J. Watts.

XVIII. FROM THE REV. SAMUEL CLARK, OF ST. ALBAN'S,
TO DR. DODDRIDGE.

St Alban's May 11. 1723.

DEAR S^r,

I RECD Y^r in w^{ch} You give me an account of y^e Prospect you have of a Call to Coventry. I had some Conversation relating to y^t matter with M^r Jennings last Xtmas: we both Joynd in our sentiments, y^t it w^d be an agreeable Situation for You if way were open'd by Providence. I think it must needs be of great advantage to You to be with such a person as M^r Warren His Good sense, Prudence, Piety, Learning, & Good temper, will render his Conversation, Example, & Ministry very useful to You. Pray my humble Service to him; & tell him I shall think it a very good Providence, if a Person for whom I have so much concern'd myself, shall have y^e happiness of standing in such relation to him. I do not know any thing y^t could be more conducive to fit You for eminent Service in y^e Church of God, if You wisely improve y^e Advantage, as I doubt not You will. I am extremely pleas'd with y^e Measures You propose as to a prudent Conduct of Y^rSelf, if You shd settle at Coventry. Prudence is, I could almost say, above all things necessary to a Minister in order to his Usefulness. At first, Caution, Circumspection, & Observation will be necessary, Experience, & an Enlarged Knowledge of Men & things will afterwards enable You to act with greater advantage, according to y^e rules of Prudence. The Acceptance Providence favours You with, makes it necessary as I believe I have at other times Observ'd, y^t You be very much upon Y^r Guard ag^t all y^e Ebullitions of Pride & Vain Glory, w^{ch} are so naturall to us all, & especially when we first come abroad into y^e World with advantage. Humility is y^e best ornament to Valuable Gifts.

The Shade it casts upon 'em makes 'em appear y^e more Lovely, & gives 'em y^e greater Efficacy. Let y^r heart be full of a Sense of those manifold Defects, an inward acquaintance with Y^rself will easily Discover. Have often before Y^r Eyes y^e Nature & Importance of y^e work You are engagd in, & y^e Account You have to give, & You'll always find reason to say from y^r heart, with y^e blessed Apostle, Who is sufficient for these things? Let y^r great Concern in all y^r ministrations & Conversation be y^e advancing of y^e Glory of God & y^e Salvation of Souls, & you'll then be y^e less desirous of or pleas'd with y^e Applause of men. You'll excuse my giving You these Cautions. My Experience & Observations of myself & Others give me reason to think 'em not needless.

I entirely approve of y^r Acceptance of Coventry rather y^a Kibworth, if You have y^e Option; & heartily pray God You may be an Instrum^t of much Service in y^t Considerable Place. I Suppose You have rec^d both y^e Letters I wrote to you relating to Kibworth. Pray my humble Service to M^r Jennings & his Lady. I am

As soon as y^e matter is determind I shall expect a letter from you. All here present their Service to You & are well excepting M^{rs} Downes who has been ill a Considerable time.

Y^r Affectionate friend
& Humble Servant

S. Clark

Ffor
M^r Philip Doddridge
at y^e Revd M^r Jennings's
in Hinckley
LEICESTER.

**XIX. FROM THE REV. HUGH FARMER TO THE REV.
MR. FOWNES.**

DEAR SIR

THE affair you speak of in your letter as a personal, is also a public, concern; and in both views to be lamented. To you it must occasion much anxiety; though I am persuaded that the same prudence and good temper, which, so much to your own reputation, you discovered on a former very trying occasion, will carry you through your present difficulties with equal credit. A good conscience, under the guidance of a sound understanding, is the best casuist, and such as you ever have at hand to consult..

As to the public interest, I tremble for it. When I was

last in your place of worship, I was sorry to see how many had left it. Of those that remain, how many will be driven away by the introduction of a liturgy, and especially by a liturgy formed upon the Socinian plan? You know the fate of the liturgy at Liverpool, though I do not remember that it was professedly calculated to subserve the cause of Socinianism. I look upon every Christian church or society, built upon a proper foundation, the right of private judgment, and the sole authority of Christ in matters of religion, to be a great support to Christianity in the world; and therefore can not but be sorry when any such society is dissolved or endangered. Did Mr Tayleur and his associates attend to the probable consequence of their own proposal of introducing a Socinian liturgy into the Chapple, I am persuaded they would wave it out of regard to the general interest of religion and liberty; nay, out of regard to their own system of religion. For if they should drive away from your society all who have not adopted that system, and consequently dissolve your society, they themselves will fall into discredit, and probably even grow cool to principles which they cannot support.

Those who are dissatisfied with the established worship, certainly ought not to attend upon it. But it is a matter of great moment how they dispose of themselves afterwards. They might prove a great accession of credit & strength to the dissenting interest, or to the general interest of religion & liberty, were they (without introducing liturgies) to join themselves to such societies amongst protestant dissenters as are formed upon the Christian plan. Nor can I see that their doing this is liable to any considerable objection, provided the devotional part of the public service be formed upon a proper plan, and such as all Christians can join in. In his sermons, the minister should be allowed to propose his own particular opinions, as far as he judges them of any real use to his hearers.

If the Socinians who quit the established church, attempt to set up separate societies of their own, they will certainly fail in the attempt. They will not be numerous enough to form themselves into distinct churches. Their chief converts will be from amongst the Dissenters, whose interest they will prejudice without deriving any great benefit from it themselves. And by forming their churches upon the plan of Socinianism, & making it the term of Christian communion, and a part of their worship, though they may hereby promote a favourite speculation, yet they will

promote bigotry, and alter the very nature & design of Christian societies, which certainly were not originally constituted & intended to bear testimony to Socinianism, but to the mission & Messiahship of Jesus Christ, & to spread the knowledge & promote the influence of the general doctrines of Christianity. Any thing that looks like making a denial of Christ's pre-existence a term of Xtn communion, must appear highly blameable even to Socinians themselves, when they reflect that the only article of faith made necessary by Christ & his apostles to Christian communion was, faith in him as the Messiah, the Son of God. This is the great article which distinguishes, & which should unite, all Christians. And nothing can justify their disunion and separation from each other, but some very weighty consideration.

You perceive, Sir, that what I wish is that Mr Tayleur may join you, not indeed as a disciple of Socinus, but of Jesus Christ. As to the part that it becomes you to act, you need no advice, & can receive none from me, who am ignorant of many circumstances necessary to enable me to form a proper judgment. Will it not have an odd appearance to the world, if Mr T, while he scruples attending upon you at the Chapple, should employ you to officiate in his own house? I shall be glad to be informed of the progress of this affair.

But pray do not resign your charge, till you can no longer preserve it with integrity & honour. Had my health enabled me for stated service, or could I have obtained assistance without injuring a very deserving person, I should still have continued to preach at Walthamstow.

I received the 7 guineas for Mrs Holland, but can by no means consent to deduct the postage, but should rather make addition to the benefaction, were that expected. I paid the entire sum to Mr Longman the day I rec^d it (which was yesterday) who will remit it to Mr Eddowes, with orders to pay it to you.

I was yesterday in company with several of our brethren, who were of various opinions with respect to the success of our bill. It will certainly be clogged with a declaration.

Pray present my compliments to Mrs Fownes, Mr Mason & family, Mr Smith, and all friends. I am

Sir Y^r affectionate & faithful hble
servant

Walthamstow
April 1 1779

J. Tarrow

P.S. My ideas on the chief subject of y^r letter correspond to your's I rely entirely on y^r secrecy. One of my brethren told me yesterday, that those dissenters who have joined M^r Lindsay, are become indifferent to the dissenting interest.

The rev^d. Mr Fewnes
High Street
SALOP

REVIEW.

Letters on Unitarianism; addressed to the Members of the first Presbyterian Church, in the city of Baltimore. By Samuel Miller, D. D. 8vo. pp. 312. Trenton, U. S. George Sherman.

If the two systems, denominated Evangelical and Rational Christianity, were fairly brought to the test of experiment, as to their comparative efficiency in converting profligates to a holy life, and infidels to the belief of Revelation: if the criterion, "*by their fruits ye shall know them,*" were applied to them in this particular, we presume that the warmest abettors of the anti-evangelical scheme would be compelled to yield the palm, and admit, that where they can boast their units, the system they oppose can boast its thousands. Nor can it be matter of surprise that this should be the case, to such as carefully and impartially investigate the motives which the systems respectively furnish for the accomplishment of this purpose. The subject is important, and worthy of the most serious consideration; for if it shall appear that the system which those, who assume to themselves the title of *rational Christians*, are so anxious to propagate, has in it little or nothing calculated to put men out of love either with their vices or their scepticism, we conceive that they must resign all right to the epithet *rational*, if they contend for it a moment longer—for that which affords encouragement to sin and infidelity, cannot be of God.

In the conversion of a profligate to a holy life, the views entertained respecting sin must have an important influence. The system denominated Evangelical, represents sin, all sin, as odious and abominable in the sight of God, and polluting and ruinous to man—opposed to the nature of God,

which is infinitely holy—to his law, which is infinitely good—to his government, which is infinitely just. For all sin, though immediately committed against a fellow mortal, and in violation of human laws, is a blow immediately aimed at the authority of the supreme Governor. Hence David said, referring to his conduct in the case of Uriah and Bathsheba, *Against thee, thee only, have I sinned, and done this evil in thy sight.* Every other consideration was absorbed by the deep conviction of the daring attack, of which in this instance he had been guilty, against the government of God. Thus Job exclaimed, *I have sinned, and what shall I do unto thee, O thou preserver of men;* and the prodigal in the parable is represented as saying to his father, *I have sinned against heaven, and in thy sight.*

Now when once a man is brought to regard sin in such a light as this, it is easy to perceive that he is furnished with the most powerful motives to abandon it. He discovers that he is degraded by it—that he has lost the moral image of the Deity in which he was created, and the possession of which was the chief glory of his nature: that in proportion as sin is forsaken and holiness is cultivated by him, he is restored to his pristine dignity, and reinstated in the likeness and the favour of God. He perceives that sin is the cause of all the disorders that prevail in society around him, and that if it were allowed an uncontrolled dominion, this earth would be converted into a scene of pollution and uproar, crime and misery, equalled by no conceptions of hell which the most vivid imagination has ever formed; but that in proportion as men are converted from sin to holiness, these disorders are diminished, and that if men were universally *holy*, society at large would become universally amiable, tranquil, and happy. He perceives that the very essence of sin is opposition to God—that, if allowed to do its utmost, it would annihilate his being—for where the law is disliked, there must needs be a corresponding enmity against the lawgiver; and it is natural to the carnal mind, to wish the annihilation or removal of the being it abhors. This is the secret spring of atheism—and to atheism, as its ultimate result, all sin has a necessary tendency. Hence arises one class of motives with which those views of divine truth, termed Evangelical, furnish reprobates to turn from their evil ways. The question is not at present, whether these views of the exceeding sinfulness of sin are correct, but whether they are more adapted to convert such characters from their sinful courses, than

those which are given by the opposite system, commonly called *rational Christianity*, or any other system, by whatever name it may be known. Go tell the drunkard just recovered from last night's debauch—tell the sensualist, as he revels in impurity and vice—tell the sabbath-breaker, as he tramples on the ordinances of the sanctuary, and gives himself to dissipation and to pleasure on that holy day—that sin is by no means such an evil thing as some have represented it to be—that it is nothing more than mere *human frailty*—that it arises from the constitution of our nature—and that, as we did not make ourselves, we cannot be accountable for those inclinations and passions we have brought with us into the world. Tell him that there is no other evil in sin, than the harm it does the sinner; and that God never punishes sin in the way of vindictive justice, but only to do the sinner good, and make him ultimately happy. Tell the profligate this—preach these doctrines to the gay and thoughtless libertine—and let any man of common sense judge, whether they will furnish motives sufficiently powerful to induce him to reform—nay, whether these are not considerations more adapted to confirm him in his vicious practices, and silence any remonstrances with which his conscience may occasionally trouble him. And yet these are the views of sin entertained and expressed by those who reject the doctrines commonly called *Evangelical*, as false and absurd, and monopolize the epithet *rational*, in connection with Christianity, to themselves.

Again, the views which are given of the Divine Law, by the system denominated *Evangelical*, are every way adapted to produce the effect in question. It represents the Divine Law as infinitely just and good, supremely right and excellent, so that every violation of it, every failure in obedience to it, justly exposes the sinner to the curse of God, and the infliction of the penalty with which he has armed it, namely, eternal death. Now, there is every thing in such representations as these, calculated to fill the awakened sinner with apprehension and dismay in the view of his own character as a transgressor of that law, and urge him to fly from the ruin to which he is exposed. On the other hand, take those representations of the Divine Law which the opposite system gives—tell him that the law is too severe—or that God will not, cannot punish every instance of disobedience and of failure—that he would be *cruel* and *merciless*, and *tyrannical*, if he did—that you could not love him if it were the case, but that if he were so severe, it

would be better if the reins of government were in more lenient hands; and what are you doing—but instilling principles into the mind which utterly preclude the possibility of repentance, so far as they may be supposed to operate. For let an individual suppose these principles, for a moment, to operate in his own mind, under their influence he would naturally reason thus: If it would be cruel and unduly severe in God to punish me for violating his law, it must be because the law is too strict, and requires more than it ought to do; and if so, it is unjust, and therefore the sin does not lie with me for failing in obedience, but with the lawgiver in fixing the standard of morality higher than he should have done, and requiring of men more than he had a right to expect at their hands. How then can I repent of having violated such a law as this? as the idea of repentance implies, in the very first instance, a conviction and a confession of the rectitude of the law which the sinner has disobeyed.

There are, it is well known, about 160 crimes to which the laws of this land annex the penalty of death, but of those unhappy beings who receive the sentence of death from the lips of the judge, not one-tenth actually undergoes it. And why? Because the penalty is in many of these cases so unduly severe, that in the judgment of all men, it would be cruel to inflict it; and if it were inflicted,—if, for instance, for one of those minor offences, against which the law denounces the penalty of death, which is never executed, some individual were made to pay the forfeit of his life, his mind would naturally rise against the undue severity of the law by which he suffered, and he would regard himself as the hapless victim to a code, so sanguinary, that it is the disgrace of a country enlightened and benevolent as ours! But are we to place the supreme Judge in the predicament in which an earthly magistrate is often placed, and compel him tacitly to acknowledge the undue severity of the punishment annexed to disobedience, by its remission; or if he does not remit the punishment, are we to say, with Mr. Belsham, Dr. Priestley, and some others, that he is a *merciless tyrant*,—*a gloomy and capricious tyrant*,—*a being whom we neither can nor ought to love*? We appeal then to reason;—irrational as we are, visionary and enthusiastic as our system is, for once we will listen to the admonitions of those who are sagacious enough to discover, and kind enough to pity our folly,—and will appeal to reason; and ask any rational being, which, in his estimation, is most adapted to reclaim the disobedient from the paths of sin,—

that system which represents the Divine Law as so just and right, that every transgression is worthy of the punishment annexed; or that which represents it as so unduly strict, that it is impossible for God to enforce the penalty with which he has guarded it, without shewing himself a monster of cruelty!

In close alliance with those views of the Divine Law, are the notions concerning the duration of future punishment which the two systems in question embrace; that which is called Evangelical represents it as eternal, and it does so, because the abettors of this system conceive that it is so represented in the Scripture. Whether in this conception they are right or wrong, it does not fall within our present province to inquire. We have to do in this instance, not with the *truth* of the doctrine, but with its *influence*, whether true or false. Suffice it to say, however, that the strongest words which the original languages of the holy Scriptures could furnish, are employed to express the duration of future punishment, and that they are employed in such a connection, as seems to render it impossible that any thing short of an endless duration could have been intended. For it is obvious, that this awful idea is pregnant with every thing that can be supposed capable of operating on a mind awakened to feel its tremendous import, and of urging the sinner to an immediate application to the mercy so fully provided, and so freely offered in the Gospel. Under the impression, that his character will be unalterably fixed, and his doom eternally sealed at death, and aware that death may be nigh, even at the door, he perceives that there is no time for delay—and while, on the one hand, the voice of invitation cries, *Behold, now is the accepted time; behold, now is the day of salvation*—on the other, he is impelled by the solemn admonition, *There is no work, nor device, nor wisdom in the grave: He that is unholy, let him be unholy still; he that is filthy, let him be filthy still*—and the declaration of Abraham to the unhappy Dives rings in his ears, *And beside all this, between us and you there is a great gulf fixed; so that they which would pass from thence to you, cannot; neither can they pass to us, who would come from thence*. This is the representation of the Evangelical system; but what say *rational* and *enlightened* Divines upon the subject? “No Necessarian,” says Dr. Priestley, “supposes that any of the human race will suffer eternally, but only for a time, and that for their good. And since God has created us for happiness, what misery can we fear? If we be really

intended for ultimate unlimited happiness, it is no matter to a truly resigned person *when, or where, or how!*" Amen! says the profligate, that is the doctrine that I love! What misery can I fear?—why, none at all. God will be too kind and compassionate to punish. He knows the frailty and weakness of my nature, if I repent at last, no doubt he will forgive. And if I should go rather too far, so that for decency's sake he cannot take me to heaven all at once, why, a little wholesome chastisement will do me no harm. And thus extremes meet, and the hell of the enlightened Dr. Priestley, and the purgatory of the deluded Papist, come to much the same thing; with this advantage, indeed, on the side of Dr. Priestley's scheme, that those who endure the pains of hell in his case, obtain deliverance gratis; while the Catholics, or their surviving friends, are obliged to pay for them. But in plain sober sense,—are such views of the nature and duration of future punishment calculated to convert profligates to a holy life? Is it not rather natural that they should use them for quite a different purpose—that they should, when strongly urged by their lusts and appetites to continue in sin, argue thus: Well, if the worst should happen, the punishment will only be temporary:—God is merciful—we shall have an eternity of happiness after all—and however long may be the duration of punishment, though it were ages, it will be but a point in comparison of eternity?

Then would the debauchee
Untrembling mouth the heav'ns; then might the drunkard
Reel o'er his full bowl, and when 'tis drain'd,
Fill up another to the brim, and laugh
At the poor bug-bear death;—

The conviction, that future punishment would not be eternal, appears to have been the chief source of consolation to Dr. Priestley in the hour of death, as appears by the following passage from his *Life*, quoted by Dr. Miller in his seventh Letter:—

"He desired me," says his Son, (this was a few hours before he expired) "to reach him a pamphlet which was at his bed's head, '*Simpson on the Duration of Future Punishment*.' It will be a source of satisfaction to you to read that pamphlet, said he, giving it to me. It contains my sentiments; and a belief in them will be a support to you, in the most trying circumstances, AS IT HAS BEEN TO ME. We shall ALL MEET FINALLY. We only require different degrees of discipline, suited to our tempers, to prepare us for final happiness." [pp. 263-264.]

But faith towards our Lord Jesus Christ is another essential article in true conversion; hence, it holds a prominent place in apostolic preaching, and in the system termed Evangelical, to the present day. But what is faith towards our Lord Jesus Christ? It cannot surely mean nothing more than credit given to his testimony. On this interpretation, we may be said to have faith towards Paul and Peter, and the rest of the New Testament writers, because we give credit to their testimony, as truly as to that of Christ; perhaps, however, we should say this with some qualification, as there are persons calling themselves Christians, who do not give the same credit to the testimony of the Apostles as they profess to do to that of Christ, not regarding their testimony as of equal authenticity. But Christ is represented in the gospel as a *foundation*. Now, in order to avail ourselves of a foundation, we must build upon it; as a *door*, but in order to avail ourselves of a door, we must enter in by it; as a *way*, but in order to avail ourselves of a way, we must walk in it. And in order to derive the advantages accruing from Christ, as a *foundation*, a *door*, and a *way*, it is evident that we must *build* on him, *enter* in by him, and *walk* in him, with that specific end in view, for which he is thus represented. This, therefore, implies belief in his testimony, confidence in his ability, and an actual dependence upon him, as the result of that confidence. Hence the Apostle declares, *I know whom I have believed, and am persuaded he is able to keep that which I have committed to him against that day*. Here was something more than credit, or declaration of confidence; there was the actual resignation of something to his trust, to his custody, and something which he esteemed inestimably precious; and what was that something? the connection clearly indicates, that it was the interest of his immortal soul.

Now if this description of faith be correct, and such a faith as this is an essential part of every genuine conversion, it is easy to see that the system from which such views of faith are excluded, is little adapted to produce it. And if love to Christ is the most powerful motive to holiness, and so it is represented to be in the Evangelical system, which view of the obligations under which we are laid to him, is most calculated to excite and cherish that love in the human breast—that which represents us as indebted to him entirely for deliverance from eternal death, and restoration to the image and friendship of God; or that which merely regards him as a prophet sent to instruct us in the doctrine

of the resurrection of the dead and a future state, and to enlighten the world by the purity of his morals, and the rectitude of his conduct?

Thus far we have contented ourselves with merely tracing the natural tendencies of the two systems. We may now proceed to an appeal to *fact*, for the subject is happily capable of this; it is one to which we may apply the criterion, by *their fruits ye shall know them—do men gather grapes of thorns, or figs of thistles?* Have the same fruits, which have been produced in such abundance by the plain and faithful preaching of those doctrines called Evangelical, appeared in the labours of those who have been careful to conceal them? Let the impartial history of eighteen hundred years declare!

When these doctrines were first preached, the most astonishing effects ensued. The impressions produced were deep and overwhelming: the convictions of sin were pungent and agonizing; the grief they awakened in men's minds was intense and profound. *They were pricked to the heart*—they could not in silence endure the anguish—they gave vent to their feelings in expressions such as these: *Men and brethren, what must we do? What must we do to be saved?* Is there any thing like this under that kind of preaching from which these great doctrines are excluded? Alas! such a stir as this amongst the bare benches and the empty pews of the temples devoted to rational Christianity in the present day, would

“Sound like voices from the dead,”

and excite as much astonishment as the hum and bustle of active life, suddenly rising up amid the coldness and the silence of a sepulchre. It is a fact, that people for the most part forsake the place from which these doctrines, the glory of the gospel, are excluded; and there can be little prospect of quickening dry bones to spiritual life, where there are scarcely any bones at all, on which to prophesy. Something captivating in the oratory of the preacher, or daring in the doctrines which he preaches, may occasion a certain kind of popularity; and he who professes to have a talisman by which to annihilate the devil, and a key by which to let the wicked out of hell, will be sure to gather a multitude of a certain description round him: but it cannot be denied, that in ordinary cases, the preaching which has consisted of nothing more than meagre morality and dry criticism has excited little interest, and produced no impression; while

that preaching which has imbodyed the great doctrines of human depravity, the atonement, the influences of the holy Spirit, the necessity of regeneration, though conducted with inferior talent, has gathered and retained large congregations, and proved the power of God to the conversion of multitudes. What is the cause of this difference, it becomes those who are most concerned deeply to consider. We are far from wishing to force our conviction on this, or any subject, upon others; but we may be allowed frankly to own it on this occasion; it is this, that God has determined to bless his own truth, whenever faithfully delivered, while he withholds his influence from every thing beside.

The opponents of the Evangelical system account for the wonderful success of the gospel in the first age of Christianity, by its *novelty*. But this is not true; for the first preachers of the gospel preached no other doctrines than what Christ had preached before them, except indeed the fact, that he was risen from the dead, an event which he himself foretold; and the apostle Paul, in his most eloquent and powerful appeal before Agrippa, declared, that he said, *none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first to rise from the dead, and should shew light unto the people and to the Gentiles*. But admit, for the sake of argument, that the effects produced by the first preaching of the gospel were the result of nothing in the doctrines themselves, but their novelty—how is it, that similar effects have been produced in every age; have been produced by the preaching of the same doctrine in modern times, centuries after they ceased to be novel, and in this country where they have been known so long, and preached in all their purity, in the most undisguised and unequivocal manner, since the era of the Reformation at least? What doctrines have the Methodists preached, for the last fifty or sixty years in this country? It cannot be denied, that the great principles on which they have insisted, are human depravity, the atonement of Christ, regeneration, and the influences of the holy Spirit. On these fundamental doctrines they constantly insist, and that too with a fervour which rational Christians regard as rank enthusiasm. But what effects have been produced by their preaching, Dr. Priestley shall himself declare: “They have (he says) civilized and christianized a great part of the uncivilized and unchristianized part of this country.” This was the acknowledgment of Dr. Priestley in favour of the Methodists; but has that style of

preaching which the Doctor adopted, that kind of preaching which is the frigid zone of Christianity, if it be Christianity at all; that kind of preaching, from which almost every thing which distinguishes the preaching of the Methodists is excluded, accomplished any thing like this? Would a great part of the once uncivilized and unchristianized part of the land have been civilized and christianized, if none but preachers of his cast had been sent to do the work? Most assuredly, if the Evangelical system be false, and the opposite system be true, the preaching of the truth ought to accomplish more good than the preaching of error. The friends of the anti-evangelical scheme are very fond of the adage, *Great is truth, and it will prevail*; but here the principle is reversed, for according to the frank admission of one of their own leaders, error has prevailed most astonishingly, yea, even to the civilization and christianizing of a great part of the uncivilized and unchristianized part of this country. Is not this a most extraordinary phenomenon in the moral world? Is there then a God that ruleth in the earth? Are truth and error alike indifferent to him; and does he rather prefer to patronize the latter than the former? Irrational, enthusiastic, and silly as we are, our reason, such as it is, revolts at insinuations against the Deity like these! Yet if the doctrines termed Evangelical be false, such is the case; and all the reasonings of rational Christians cannot help them out of the dilemma.

But it was the *novelty* of the preaching in the case of the Methodists, as well in that of the Apostles, that accomplished such wonders, the ignorance of the people giving *what the preachers said to them the force of novelty*. "Now, if novelty does produce such wonders, one should think," says Mr. Fuller, in his admirable book entitled, 'The Calvinistic and Socinian systems compared,' "it were desirable every century or two to have a new dispensation of religion."

But the fact is, that in many, we may almost say in most places, the doctrines opposed to Evangelical religion, if they were fully preached, if they were distinctly and unequivocally stated, would have as much the force of novelty, as the preaching of the Methodists could possibly have had, when they first began their labours. Only let a man give out, that he will prove that the devil is nothing but an Eastern metaphor, that hell is only a Chaldean fable, the holy Spirit an attribute of Deity, and that the Christian world are idolaters for honouring Jesus Christ even as they honour the Father, and he is sure to gather a crowd around

him, and this proves so far the power of novelty; but whether this kind of preaching will make them holy, humble, and devout, is another question; and whether it would civilize and christianize the rude and abandoned part of the population, amid collieries, factories, and mines, is a point on which we will leave our readers to form their own opinion.

With regard to the adaptation of the two systems to convert infidels to Christianity, we have also the advantage of fact. Perhaps there never was a place throughout the whole of Christendom in which the doctrines termed Evangelical have been more completely exploded than in Geneva. That also was the great seat of deism, and the residence of that monster of perverted genius, Voltaire. Now, what was the result? Rational Christianity, as it is termed, had possession of the churches, and the pastors lived on friendly terms with the infidels around them. Did the rational Christians succeed in converting the infidels by Christianity? Could they have had a fairer opportunity? Could they have desired a fairer field? If it is only necessary to strip Christianity of those absurd and ridiculous dogmas with which the Evangelical party have deformed it, to win the enlightened deist to its faith, here it was so stripped, and here were deists enough to be converted by it. But what was the fact? "It is impossible," says, Voltaire, "that in Calvin's own town, with a population of 24,000 thinking people, there should not be still a few Calvinists; but they are extremely few, and well abused. All honest folks are deists." In the article *Geneva*, in the French Encyclopædia, written by D'Alembert, the author says, "It is not surprising, that the progress of infidelity should be less deprecated at Geneva than elsewhere, since their religion is reduced almost to the adoration of one only God; respect for Jesus Christ and the Scriptures being the only things which distinguish the Christianity of Geneva from pure deism." Thus we see things were proceeding, not from deism to rational Christianity, but from rational Christianity to deism. But, "the pretty business of the Socinians at Geneva," as Voltaire called it, "advances;" and at length he writes, "Geneva has made great progress, and there are more philosophers or deists than Socinians." Lo, here is the result of a fair competition, between what is called rational Christianity and deism; the pastors are confounded, and the infidels triumph. The fact is, that if you take away from Christianity the divinity and atonement of Christ, the personality, deity, and influences,

of the holy Spirit, the depravity of human nature, regeneration and sanctification, the eternity of future rewards and punishments, there is so little left to distinguish it from deism, that the infidel does not think it worth his while to give himself much trouble about such a trifle. For in order to get rid of these offensive doctrines, so much of the New Testament is blotted out, and a language, indicating so much doubt and indifference is employed with regard to what remains, that a suspicion is at once created in his mind as to the confidence of these rational Christians in the inspiration of the books they invite him to receive; and therefore, seeing the points of difference are so few, and comparatively trifling, it is better to shake hands as brethren, and say nothing about them; for, as Dr. Priestley observed concerning Mr. Jefferson, if he is an unbeliever, he cannot be far from us; and according to Mr. Belsham, "the Theophilanthropists, a species of deists in France, comprehend in their principles the essence of the Christian religion."

We have seen the failure of what is called rational Christianity, in its conflict with pure deism. Let us now observe how it fares in its attempts to convert the Jews. The abettors of this system tell us, that the doctrine of the Divinity of Jesus Christ is the great stumbling-block in the way of the Jews embracing Christianity; but if this were removed, there would be no difficulty in winning them to the christian cause. Dr. Priestley tried the experiment, and addressed a series of letters to the Jews, inviting them to an amicable discussion of the evidences of Christianity; with what success may be gathered from the following passage in the reply published by Mr. David Levi, a learned Jew: "Your doctrine is so opposite to what I always understood to be the principles of Christianity, that I must ingenuously confess I am greatly puzzled to reconcile your principles with the attempt. What! a writer that asserts that the miraculous conception of Jesus does not appear to him to be sufficiently authenticated, and that the original Gospel of St. Matthew did not contain it, set up for a defender of Christianity against the Jews! this is such an inconsistency as I did not expect to meet with in a philosopher, whose sole pursuit hath been in search of truth. You are pleased to declare in plain terms, that you do not believe in the miraculous conception of Jesus, and that you are of opinion that he was the legitimate son of Joseph. After such assertions as these, how you can be entitled to the appellation of a

Christian in the strict sense of the word, is to me really incomprehensible. If I am not greatly mistaken, I verily believe that the honour of Jesus, or the propagation of Christianity, are things of little moment in your serious thoughts, notwithstanding all your boasted sincerity." If such are the opinions of the Jews in general, and we have no reason to believe they are not, there is certainly no ground for very sanguine expectations of their conversion by the anti-evangelical, or rational, system of Christianity.

With regard to the conversion of pagans to Christianity, it is impossible to say what might be effected by the anti-evangelical scheme, for we are not aware that it has ever been tried. The different denominations of those who maintain the doctrines commonly called Evangelical, have gone forth, by their zealous and devoted missionaries, to Pagan lands, and by the blessing of God upon the preaching of these very doctrines, so false, ridiculous, and absurd, in the esteem of rational Christians, tens of thousands have been won to the christian cause. But what have they accomplished, who have the *pure unadulterated* gospel, who have a *rational and philosophical Christianity* in their hand; whose views of truth are so free from every thing objectionable and offensive? Why, they have staid at home, and sneered at the labours they had not zeal to imitate. The Monthly Reviewers, in their notice of Mr. (now Dr.) Carey's Discourse on the Obligations of Christians to use means for the Conversion of the Heathen, avow it as their opinion, "that we have enough to do to attend to the salvation of our own countrymen, and that if God intends the salvation of the heathen, he will some way or other bring them to the gospel, or the gospel to them." And at the conclusion of the review they say, "This is a specimen of the plans formed by recluse and well-meaning men, in rural retreats, and they are well employed; they amuse themselves; and if one good hint can be picked out of a thousand such schemes, society will be so far benefited by their lucubrations." God, however, has set his seal to the lucubrations of that great and good man, which the anonymous writer in the Monthly Review affected to despise, and this *well-meaning recluse* has become the brightest ornament to literature in the eastern world, and, together with his noble-minded coadjutors, the means of conveying the oracles of God in their different dialects to millions of the human race. Oh! how must that writer blush at the review of his own paragraphs, if he be alive to hear of the triumphs which that

holy man has been honoured to achieve! Such, however, was the opinion, and such the supineness of that party in the religious world, of which the *Monthly Review* has long been considered as the organ, thirty years ago; and such we presume is their opinion still, for no mission to the heathen set on foot by them has yet been heard of, to give us the assurance that a change of sentiment has taken place upon this subject; and till the experiment is tried, they would probably regard us as prejudging the case, if we were to express an idea as to the probable result of such an enterprise.

The objection to the Unitarian system, from its being unfriendly to the spirit of missions, is put with considerable force by our author in his seventh letter:

"I object to the Unitarian system, as being, in my opinion, **DECISIVELY AND NECESSARILY UNFRIENDLY TO THE SPIRIT OF MISSIONS.**

"By the spirit of Missions, I mean an enlightened, ardent, and persevering zeal for the spread of the gospel among those who have it not. I think I am not deceived when I say, that such a spirit has remarkably characterized the Orthodox in all ages, and just in proportion as their system was pure and predominant. Their expenditures and labours to promote this great object; their holy courage, self-denial, sufferings, perseverance, and occasional sacrifices of life, in the precious cause, are on record. We have seen them devoting their time, and talents, and strength, and property, to the preaching of the gospel among the poor and destitute. We have seen them going with the light of life, to dreary frontier settlements, to benighted pagans, and to the ignorant and depressed children of *Africa*. We have seen them contriving and exerting themselves to send christian instruction, in almost every variety of form, to the labourers in mines and manufactories; to the hut of the beggar; to the wigwam of the savage; to the cells of hospitals; and to the prisoner's dungeon. Nor is this to be wondered at. It is precisely what might be expected of those who love the Lord Jesus Christ supremely; who have experienced in their own souls the sweetness of his gracious consolations; who firmly believe that *there is salvation in no other*; and who are deeply convinced that the situation of those who are strangers to the grace of Christ must be deplorable in time and eternity.

"I do not assert, indeed, that the Orthodox have been always equally awake to the importance of this object, or equally zealous in pursuing it; far less that they have ever done all that became them, in this or any other department of christian duty. But I do conscientiously believe that **THE WHOLE** of the substantial, faithful missionary work that has ever been done in our world, has been done by the Orthodox, as distinguished from Unitarians; and

that the latter have manifested a most marked and characteristic deficiency in the Missionary Spirit. Have Unitarians ever fitted out a Mission to the heathen? I have never heard of it. They have often had, at different periods in the course of their history, great wealth, talents, and enterprise, at their command. But have any of these ever been, in good earnest, employed in imparting a knowledge of Christianity to the poor, the ignorant, the depressed, and the friendless? They have, indeed, it must be confessed, in former times, made great exertions, and incurred large expenditures, for propagating their opinions; and they are still doing the same. But in what manner? By going out, as other denominations have done, *into the highways and hedges*, and endeavouring to bring into the gospel feast, *the maimed, the lame, the halt, and the blind*? Have they directed their exertions to the children of want and sorrow, and made the chosen objects of their evangelical labours *those who had none to help them*? No; they have always been remarkable for sending their missionaries and their books to the most polished and populous places; to the upper classes of society; to the rich and literary; to those who already enjoyed the gospel, and stood in no need of their instruction. So it has ever been, with so little exception, as not to impair, in the least degree, the force of the general assertion; and so it continues to be to the present hour.

“And, indeed, with the prevalent Unitarian belief, could it be expected to be otherwise? Surely those who believe that all men will finally be saved; and of course, that no particular faith or religious system is necessary to salvation; those who deny the original corruption of human nature, and do not, consequently, consider the heathen, or any other class of men, as in such deplorable circumstances as the Orthodox believe them to be; and those who, systematically, discard the constraining influence of that supreme love, and deep sense of obligation, to Christ, which prompt the Orthodox to exert themselves in extending the kingdom of an atoning and redeeming Deliverer;—those who embrace these opinions, cannot reasonably be expected to feel that desire for the spread of the gospel, and the conversion of souls, which the Orthodox feel themselves bound every hour to cherish.

“This representation is confirmed by Mr. Robinson, an English Unitarian, of great talents, and of extensive information. ‘It is remarkable,’ says he, ‘that Socinianism has never been in fashion with the illiterate; for in regard to the Polish churches, the ministers, and the far greater part of the members, were either noblemen, or eminent scholars, or both.’ Again: ‘It is remarkable that Socinians seldom address their peculiar sentiments to the populace, but generally to gentlemen of eminent learning and abilities. Though this is inconsistent with that profession of the simplicity of revelation, which they so commonly treat of in all their accounts of the Gospel, as it was written by the Evangelists; yet it is per-

fectly agreeable to that *philosophical, scientific* mode of expounding it, which they have thought proper to adopt, and which will probably always put it out of the power of man to render Socinianism popular.*

“Are these **FACTS**? Then there is assuredly something false and rotten in the system to which they belong. That mode of interpreting and exhibiting the religion of Jesus Christ which cannot be adapted to the capacities of the poor, the ignorant, and, in general, to the lowest classes of society; that system, calling itself Christianity, which is ever found to flourish most among the rich, the splendid, and the luxurious; and to languish when attempted to be propagated in the humbler walks of life; that system which, indeed, none but the ranks in some degree literary can understand or relish; that system, in fine, which takes away **ALMOST THE WHOLE** of the **MOTIVES** which the Orthodox feel for endeavouring to send the glad tidings of salvation to the ends of the earth—cannot, I will venture to say, be the system which is found in the gospel of the grace of God. It cannot be the system which our blessed Lord described, when, in the synagogue at *Nazareth*, He applied these words of the prophet to himself—*The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised*: or, when, in answer to the inquiry of *John's* disciples who He was, He said—*Go, and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached unto them.*” [pp. 265—271.]

Dr. Miller's publication is one of several, which we have recently received from our American correspondents, on the subject of the Socinian controversy, which is now agitated to a considerable extent and with much warmth, throughout a large portion of the United States. The vigorous efforts of Unitarians in that quarter of the world, to propagate their opinions, have given rise to these discussions; and so long as they are conducted with that meekness and candour which the gospel inculcates, we see little reason to regret the controversy; nor have the friends of what is called Evangelical religion any cause to tremble for the issue. For it is better that the propagators of the opposite doctrines should come forth boldly, and make an ingenuous avowal of their principles in the face of all the world, than that they should endeavour artfully to conceal them from the public view, whilst they embrace every opportunity, in the private intercourse of life, to sneer at the sentiments of their opponents, and secretly insinuate their own. *Great* (we also say) is

* Ecclesiastical Researches, pp. 604, 605, 623.

truth, and it will prevail. The more it is attacked by error, the more imposing will be the aspect it assumes, the more steadily will men be induced to contemplate it; the deeper will be the attention given to its powerful and reiterated appeals. It may, indeed be forgotten in the silence of indifference, but its voice can never be lost amid the senseless clamour that pride, and prejudice, and passion may raise up against it.

Dr. Miller, it seems, gave great, but unintentional and unanticipated offence to the Unitarian party in America, and especially in the neighbourhood of Baltimore, by a sermon which he preached at the ordination of a young man as pastor over the church in that city, to whose members these letters are addressed. In this sermon, he distinctly avowed and enforced those sentiments which are usually denominated Orthodox, little expecting that by such an avowal he should give offence; but so he did, for it seems that in that land of freedom, as well as in our own, some of the loudest advocates for religious liberty are not a little hurt when any body dares to use that liberty for the purpose of promulgating sentiments contrary to their own. Pens were drawn, and pamphlets published against him, insomuch that the Doctor expresses his surprise at the "waste of ink and paper," which had been occasioned; and can only account for the fact, by supposing that the Socinians of America are determined to try the experiment, whether they can write themselves into notice; and with this determination, resolve to let nothing, however trivial, escape their observation.

In addition to this, a consideration of the mighty efforts which the friends of Unitarianism are making in every direction to propagate "a system of error," which in his opinion, and we have no hesitation to add, in ours also, "is the most delusive and dangerous of all that have assumed the Christian name," induced him to gird himself for this conflict, and to take the field.

"This system," he observes, "its advocates in your neighbourhood are endeavouring to recommend and establish with a zeal worthy of a better cause. From the pulpit and the press, by the formal volume, the humble pamphlet, and every variety of exhibition that ingenuity can devise, they are endeavouring to make an impression on the public mind. In every direction, and with a profusion of the most lavish kind, they are daily scattering abroad their instruments of seduction. Probably in no part of our country, out of *Massachusetts*, do these poisoned agents so completely fill the

air, or, like one of the plagues of *Egypt*, so noisomely 'come up into your houses, your chambers, and your kneading troughs,' as in *Baltimore*. In fact, the Unitarians in that neighbourhood seem to be emulating the zeal of some of their brethren in *England*, who have been known to go into an orthodox church; to withdraw during the prayer, that they might not join in 'idolatrous devotions;' and on their return, to strew on a *communion table*, which happened to be spread on that day, a parcel of Socinian tracts and pamphlets. I have heard of nothing quite equal to this in the *United States*; but, from present appearances, am by no means confident that something of the same kind will not soon be exhibited. Now, though I have no fear of the influence of all this on the minds of those who read and think, and inquire and pray; yet there may be others, to whom an antidote is not wholly unnecessary. The sagacious and eloquent Mr. *Burke* has somewhere said, 'Let us only suffer *any* person, however manifestly he may be in the wrong, to tell us his story, morning and evening, but for one twelve-month, and he will be our master.' In almost every congregation there is a considerable number to whom this maxim applies with peculiar force. The young and inexperienced, who are not aware of the insidious arts of error; the busy, who have but little taste for reading, and little time or disposition for profound reflection; the amiable, who are ready to look with a partial eye on every serious and plausible claim; and the gay and worldly, who are predisposed in favour of an indulgent system;—all these, when frequently assailed by the zealous, the confident, and the talkative patrons of heresy, will be peculiarly liable to be unduly impressed in their favour. When they every day hear individuals, and every day meet with pamphlets, which, on the one hand, in the most triumphant tone, praise the Unitarian system, as the only enlightened, liberal, benevolent, and *rational* system, and its adherents as decisively the most learned, amiable, and pious friends of truth, and candid inquiry; and, on the other hand, stigmatize its opponents, as narrow-minded, prejudiced, austere, righteous overmuch, and enemies of liberal thinking;—when they find these representations made every day, and repeated without contradiction, they will be apt at length to believe them. When they find so many confident assertions, so many plausible professions, and so many high authorities, vaunted on one side, and little or nothing of a counter kind produced on the other; they may begin to think that there is really more to be said in favour of what they hear called heresy, and less in support of what they have been accustomed to think truth, than they once imagined."

[pp. 11—14.]

The volume consists of eight Letters. The first contains introductory remarks; the second and third are occupied by a statement and exposure of the prejudices cherished by many against orthodoxy.

The fourth and fifth, after asserting that the Scriptures are the only rule of faith and practice, and shewing that their testimony is decided in favour of orthodoxy, appeal to the early fathers as equally clear in support of the same theological sentiments. The sixth letter is on the proper office of reason, in examining revelation. The seventh contains an examination of the system of Unitarianism, as to its practical influence; and the eighth is chiefly devoted to concluding remarks and counsels.

Having given this outline of the volume, it would be injustice to the excellent author not to allow him to state in his own words, his reasons for confining himself to this comparatively limited scheme.

“You will not expect me, in these letters, to enter at large into the controversy between the Orthodox and the Unitarians. A number of distinguished individuals, both in our own country and in *Europe*, within a few years past, as well as in former times, have written so largely and so well, on this branch of polemic theology, that I forbear to undertake the discussion of the general subject. The limits to which I confine myself, do not admit of this. Nor is it necessary. My purpose is, to treat, in a very cursory manner, a few points in the controversy, chiefly practical, which, though not wholly neglected by other writers, have not been so frequently or fully exhibited as I could have wished to see them. Those who have an opportunity and a taste for more extensive and critical reading on the subject, will, of course, seek for other and larger works. In the mean time, if, by taking a view of the subject more adapted to those who have little leisure, and no convenient access to the volumes of the learned, I shall be the means of satisfying a single doubting inquirer, or of putting on his guard one whose foot was about to slide, I shall consider myself as most richly rewarded.” [pp. 17, 18.]

We rejoice to be able to say, that in Dr. Miller the system of Evangelical truth has an able, and we think, from the manner of his writing, an amiable and candid advocate. A man who will contend earnestly, but judiciously and affectionately, for the faith once delivered to the saints: from him the party he opposes have nothing to fear in the way of unfair or ungenerous treatment; neither have his own friends cause to apprehend that the truth will suffer in his hands from unguarded concessions, or a false candour. Though the conflict is recent on the other side the Atlantic, yet our author selects and employs his weapons with the skill and power of a veteran, and we wish him success in the name of the Lord, with all that elevation of spirits, which his full assurance of ultimate triumph cannot but inspire.

Notes on Rio de Janeiro, and the Southern Parts of Brazil; taken during a Residence of Ten Years in that Country; from 1808 to 1818. By John Luccock. London. 1820. 4to. pp. 639. Leigh.

Few circumstances direct the mind with more intensity to the future than painful recollections of the past. This sentiment is peculiarly applicable to South America. The very man who disclosed the New World to astonished Europeans, was persecuted, calumniated, and imprisoned; and this, too, by the country for whose benefit the energies of his life had been spent, in enterprises of unrivalled boldness, and unexampled success. Nor was this all; his well-earned laurels were snatched from his brow by his contemporaries, and the very name of *America* stands as a perpetual monument of their ingratitude. Reverting from these first effects to subsequent transactions, the mind is still accompanied by a train of painful recollections. Soon after the discovery, the ablest lawyers and divines of Spain were consulted as to the best mode of taking possession of these immense regions, and the Pope, with his wonted liberality in bestowing what was not his own, confirmed their decree; respecting which, the eloquent historian of these transatlantic regions observes, "there is not, in the history of mankind, any thing more singular and extravagant than the form they devised for this purpose." It proceeded solely upon the principle, that the Pope had a right to bestow, and the Spanish monarch to receive, these vast countries, and his officers to extirpate all who refused to obey his mandates. This was the model of their proceeding in subsequent conquests, which are too familiar to our readers to render any repetition necessary. It is, however, a conclusion exacted by humanity, to suppose that the boasting of the conquerors was prolific in multiplying the victims of their cupidity in the New World. Nor were these conquests merely an outrage to human nature, they were a disgrace to Christianity; and it will not require any powerful exercise of the imagination, for the future messenger of the Gospel, as he traverses these regions, to conceive the shades of Montezuma and the Incas of Peru pointing to the first conquerors of the New World, and exclaiming, "These too were Christians!"

Without dwelling upon the painful associations arising from the abuse of European power, which has fixed the "galling yoke" upon the neck of South America for three

centuries, we would revert to the importance of recent events, and the hopes excited by future prospects; for while the series of revolutions that have either taken place, or are yet in progress, may give freedom and happiness to millions of human beings, they open to the philosopher and the politician an immense field for intellectual research: a field, too, where the harvest is abundant, and the reapers few. This can scarcely fail to render the result of *experience*, though not distinguished by philosophical depth or critical acumen, acceptable to the public. Such we consider the work before us, which relates to a part of this great Southern continent, to which the attention of Britons has for some time been strongly directed. The author resided in different parts of Brazil, with few interruptions, for about ten years, and enjoyed numerous advantages for varied observations on the country, the people, and their institutions. These opportunities he appears to have employed with laudable industry, and the result of his observations is now given, with few exceptions, in a clear, perspicuous, and pleasing manner. His immediate pursuits were those of a merchant. These, of course, afforded him many opportunities of collecting a variety of information respecting both the country and its inhabitants—its political as well as its commercial affairs. The different parts which he visited also increased these opportunities, and none of them seem to have been lost. In these situations, too, Mr. Luccock is never insensible to all that is interesting around him, either in the productions of nature, or the labours of art, yet he always seems to be deeply impressed with the superior importance of delineating the manners and developing the characters of those with whom he had intercourse, at least as far as circumstances warranted any general conclusion. This is by far the most interesting subject that can occupy a traveller's attention; but as the remarks upon it here are usually given in the detached form in which they occurred, we cannot present any general view of them, but must refer our readers to the work itself. Mr. Luccock has also inserted a copious account of Rio de Janeiro, both before and after the removal of the Portuguese Court to these transatlantic possessions. The improvement of this western metropolis, in many of the comforts, the luxuries, and gaieties of life, was extremely rapid, and strikingly demonstrates the power of authority, when carefully applied to the correction of abuses, or assiduously employed in ameliorating the condition of a semi-barbarous society. When Rio

Janeiro had received the royal family of the parent state, the city was soon greatly increased and improved, and a rapid augmentation of inhabitants took place, which, with the conduct of the Prince Regent, and the part he took in effecting the improvements which were then realized, is thus described by our author:—

“The unsettled state of Portugal occasioned a large influx of inhabitants; many came thither from other disturbed parts of Europe; some also from the different provinces of Brazil, and other foreign possessions of the crown. Some were attracted by the prospect of commercial advantages; more, perhaps, by the desire of witnessing the growing splendour of their country, of forming new connections, learning new modes, and sharing the admiration with which wealth and influence are usually attended. Not a few came to seek for favour at the hands of the new rulers, to appeal to them for redress in cases of injustice and oppression, or, by the tender of their services, to obtain a share in the good things which were distributed.

“At court, there began to appear some resemblance of European magnificence. The great and wealthy met there a welcome reception, not only on account of the degree in which they could render themselves intrinsically useful, but for the additional lustre which they communicated to royalty and its satellites. The old court dress was required; the private gentry became more attentive to propriety and taste in their modes of dress; and state liveries were introduced similar to those of Lisbon. Houses and their furniture made a proportionate advance in convenience and show; carriages were becoming numerous, some of them splendid, and, when proceeding to court, were drawn by horses instead of mules, and attended by white servants instead of slaves. The levees of the Prince were frequent and respectable; and, on high days, the ceremony of kissing hands was exhibited almost in public, for he invariably placed himself, in order to enjoy fresh air, at a balcony, where he could be seen by the crowd of people assembled in front of the palace. This not only gratified their curiosity, but, in many cases, seemed to awaken an anxiety for distinction, and to give strength to political principle. Few are disposed to be disloyal who are allowed to witness the ceremonies of a court, who know that they also may present themselves to the sovereign, complying only with established forms, on appointed evenings of the week, and find the road to honours equally open to merit wherever it appears.

“On different occasions, the Regent had presented himself with confidence in the midst of his people. He had opened, with his own hand, a new public fountain, which brought, from a distance of four or five miles, the first of blessings in a climate like that of Rio. He had attended carefully to the management of the police,

appointed some excellent officers, and promoted many Brazilians to places of honour and of trust. He had gratified the troops by treating them with freedom, and by attending reviews. To the people he had given consideration, and brought them to feel their importance as a state. In consequence, he was hailed as the benefactor of the country, the founder of a new empire, and distinguished by the title, as he was in fact, the only civilized "Monarch of the South."

"Theatrical amusements kept pace in improvement with matters of more immediate importance. Not only did the Regent indulge what seemed a strong personal taste, by his frequent attendance upon them, but he appeared in the theatre accompanied by his family. Hence it became fashionable for all, who wished to be thought persons of consequence, to show themselves there; and the spell which bound the Brazilian ladies to home and seclusion was broken. The multitude followed; some to wonder at the play, some to gaze at the fair. In the pieces represented, the manners, vices, dialect, and other peculiarities of the colony, were ridiculed; and the public taste, in consequence, amended. The people had even advanced so far as diffidently venturing to applaud, when they were pleased; but had not sufficient confidence to express their disapprobation." [pp. 245, 246.]

Many alterations were made in the ecclesiastic affairs, and many abuses corrected. The ceremonies of religion were rendered more solemn and impressive. Much of this is ascribed to the appointment of a bishop to "the widely extended see of St. Sebastian, who, without being a bigot, dared to do his duty, and managed with dexterity the multitude of the ignorant and superstitious. He travelled into some parts of his diocese, and looked carefully into their religious state. He encouraged marriages, and solemnized them in person, dispensed frequently with the edicts of Rome, and set aside the authority of his Lisbonian superiors, when it interfered with the welfare of his charge." Among the effects which resulted from this increased attention to the external forms of religion, there is one which can scarcely fail to have a permanent influence upon Brazilian society, the description of which we shall present in Mr. Luccock's own words:

"Females, except those of the superior class, were excluded from the palace; and at the theatre no woman is admitted into the pit. The Church is open to all, and its appointments were allowed to be equally interesting to both sexes; husbands and fathers therefore were compelled, under the new order of things, to relax their domestic discipline, and open the doors of their harems. Some degree of liberty being allowed to the prisoners, it became impos-

sible any longer to confine them. Certain shrines must be visited, the boons which ladies desired must be sought at the altar, and vows must be paid to their patron saints, on days and at places more especially devoted to such a purpose. Mixtures of religion and pleasure, not unlike our village wakes at their earlier periods, were revived and multiplied. The fine climate of Brazil, and the brilliant full-moon, lent their aid to enliven such meetings, and prolong their enjoyments. Here was gratified the desire of being seen and admired; here were cultivated the love of dress and show, and that attention to neatness which is of infinitely higher value. Here the female character was prepared to assume its proper station in society, its natural and right influence over the hearts of men, those lords of the creation. From so fertile a source of moral culture arose various new modes of thinking, and of course a new set of manners." [pp. 248, 249.]

Nor was the amelioration then realized confined to the metropolis, or to the immediate vicinity of the court; it extended into the heart of the monarch's dominions, and even affected the relations of this new kingdom with foreign powers. After describing the improvement of the police, the post-office, the press, and other changes, our author thus proceeds in his statements with reference to the internal and external relations of Brazil.

"Many of these changes, though more immediately affecting the capital, had a considerable influence over the whole country. Other improvements belonged more to the provinces than to the city, yet contributed largely to its welfare. Officers had been sent into the interior by different routes; forts built on the frontiers, and detachments stationed wherever it was thought they would be serviceable; telegraphs had also been erected along the coast. The finances of the country were rendered more productive; several of the duties were farmed to advantage. Skilful men were sent into the provinces as governors, and a strict charge given them to proceed upon the principles adopted in the capital for the improvement of the country. Hamlets had been transformed into villages, and villages raised to the rank of towns, and furnished with suitable functionaries. Many old roads were cleared of encumbrances from the city, even to the extent of a thousand or fifteen hundred miles. One of the most important joined the mouth of the Rio Docé with the interior of Minas Geraes; and another connected Pará and Maranham with Rio de Janeiro, St. Paul's, Rio Grandé, and Monte Video. Attempts were made to civilize the Indians; a sort of conservator was placed over them, who seemed to gain their confidence, and a few of their young people were brought to Rio for instruction, particularly in the art of husbandry. Regulations were published relative to the slave trade, which contributed much

to the health and comfort of the unfortunate subjects of this commerce, while on their passage.

"The opponents of these measures were not wrong in attributing them chiefly to the truly patriotic and indefatigable minister, Don Rodrigues Condé de Linhares; nor were they altogether mistaken, as to the prosecution of their own views, when they laid him in the grave. His successors in office possessed neither the head nor the heart, to resume and carry forward his plans. The best among them was undoubtedly the Condé de Barcos, a sickly and short-lived man. The worst was Don Joand'Almeida, whose moral and political character sunk below the range of any common scale of humanity. Fortunately, he had it not long in his power to interdict improvement, though in his short ministry and life he did the country indescribable mischief.

"The foreign political relations of Brazil had become more settled and firm. The court of St. Sebastian's had received ambassadors from Great Britain, from Spain, and the United States of America. Consuls too were sent by each of these powers, and Brazil had established in their countries officers of the same class, to facilitate her commerce. She had also entered into a friendly communication with the Independents of Buenos Ayres; and though the treaty concluded by her envoy had not been ratified, she was set at ease with regard to the safety of her most important province, that of Rio Grandé do Sul. The government had so far recovered its proper tone as to send a few ships of war to sea, to cruise with the British fleet; and had laid down the keels of several new ones. Its arsenals were enlarged and furnished; an admiralty and war-office were established, and a Nautical Almanack published. The British packets, in which Brazil has a share, maintained for us a regular correspondence with the European States, and kept up our knowledge of general politics. The packets of Bahia communicated with all the northern parts of Brazil, and gave us some commercial facilities. It was a great object with the government to connect the disjointed members of the kingdom, to strengthen its power at home, and to render it respectable abroad." [pp. 251, 252.]

The accounts of the journeys which our traveller made into the different parts of these transatlantic dominions, afford many interesting sketches of the modes of travelling, the natural scenery of the country, and the state of society of the interior. They contain also some good observations relative to the gold and diamond districts in the vicinities of *St. John d'el Rey* and *Villa Rica*, which he visited. Such is the variety and majesty of nature in these climes, that many of their scenes, when seen for the first time, were found to be sufficient to rouse the most insensible of human beings, and to force expressions of admiration from those whose

distinguishing characteristic seemed to be a perfection of apathy. The work closes with a summary account of the *domestic affairs, commerce, and foreign relations* of Brazil, in 1818. But to be duly appreciated, this chapter ought be attentively read, and such as feel interested in the subject will be amply repaid for the trouble of perusal.

Essays. By Father Fitz-Eustace, a Mendicant Friar. Post 8vo. pp. 248. London, 1822. Underwoods.

WE do not intend, according to the newest fashion in reviewing, to convert this article into an essay upon essay-writing; for though our quarterly brethren of the southern as well as the northern metropolis of British literature, but too often make a book the mere starting-post of their own profound lucubrations, turning their backs upon it the moment they have fairly entered on their race—such (bear witness, gentle reader, to the truth of our self-gratulation) has seldom been our wont. We, on the contrary, think that the great end of reviewing a book is so to discuss its merits, as to tempt the reader to buy it, if it is a good one; or to prevent his cumbering his shelves with it, if it be a bad one. A good review, in fact, (to borrow a simile from that science of which the titivating treatise of our erudite friend, Dr. Kitchener, and the pleasure we have derived from the society of this unparalleled tutorer of cooks, has rendered us great admirers,) should be a copious bill of fare, directing the literary taste of the public in catering for itself to the best advantage, according as time or money may regulate the profusion or economy of their feast. In the present case, we enter upon our duty with pleasure, and as our author has had the prudence to propitiate the wrath of the potent and irascible tribe, of which we are unworthy members, by very earnest and vehement *misericordias*,—to assume, for the moment, the language of the fraternity in whose guise he has thought proper to make his first appearance before the public, we will *shrive* the holy father with a right good will, expecting (for what can be looked for from a mendicant?) no other offering as our dues, than a particular acknowledgment of our kindness and condescension, when he goes to press with his next lucubrations,—or be they prose, or be they rhyme.

The first essay in this little volume is upon writers, of

which the author seems to think that we have too many, yet, like all other victims of that most incurable of incurable diseases, the *cacoethes scribendi*, emulous of fame, and of the inexpressible delight of seeing ones-self in print,

“ He gives the race one bold pretender more.”

The second, “ On the Formation of Political Society,” is more to our taste than that we have just mentioned, because it gives evidence of the writer having dared to think for himself, in opposition to the *dictums* and dogmatical assertions of some of the most popular writers on the origin of society, who have talked as learnedly and as confidently as if they themselves had been present at its formation, of that wildest of all wild theories, an original compact or contract between the governors and the governed, most accurately defining the power of the one, and the submission of the other. History, experience, reason, and common sense, however, combine to shew that the first empire must have been that of might, physical or intellectual, not of right; of assumption tacitly acquiesced in, not of agreement deliberately entered into; and those who argue about a social compact, solemnly framed by a large assembly of men previously living in a savage state, when congregated together to elect a chief and form a constitution, are not only arguing without data, but against analogy, probability, and the very nature of things. We have often thought, when poring over their wild speculations, too generally delivered with all the positiveness that belongs but to facts, that these learned doctors, civilians, and philosophers, should be sent back to school, where society is presented in miniature, and learn there, from the manner in which a daring spirit acquires an ascendancy, that power and influence are not elective, save where they have been rendered so in a constitution formed and settled long after society and governments have existed in other shapes.

He has also given a further proof of the same independence of mind, in arguing for such an alteration of our penal code as shall render it at once more humane and more effective; but as we hope, ere long, to resume this important subject in a distinct shape, we shall say no more upon it here, than that his enlightened sentiments have our most cordial approbation.

The Essay “ On the Political Character of James the First of Scotland,” displays much ingenuity, and a very considerable acquaintance with a period of Scottish his-

tory, to which but too little attention has hitherto been paid by our principal writers. That on patriotism is marked by the sound sense which pervades the greater part, if not the whole, of this volume. We give our readers the following short extract, as a pretty fair specimen of its author's general style of composition:—

“If I were asked why different men were devoted to different soils, in preference to others, my answer should be drawn from those fine feelings which spring up in the bosom from the association of certain agreeable ideas with a consideration of the circumstances which gave them birth, and of the situations in which the first impressions were received. I would trace the fair blossom of patriotism from the tender bud of infancy until the increasing years of manhood had nurtured it into a full-blown flower. If, on consulting my own feelings, I found that in my childhood I felt a respect, almost approaching to adoration, for that home where a parent's tender arms were stretched out to receive me, and imprint on my cheek the kiss of affection;—if, on reverting to the period when reason first dawned upon my soul, I delighted in viewing those scenes where I had imbibed the first principles of instruction;—if, as the fervour of youth began to glow upon my cheek, and the warmer passions to struggle in my bosom, I had formed acquaintances and gained friends worthy of my greatest esteem; I should certainly venerate that land which had afforded me so many blessings. And it is to all these circumstances to which I should refer, as the cause why the patriot passion was engraven on my heart. However inclement our native clime, we deem it the best, and prefer it to every other.” [pp. 99, 100.]

In his lucubrations “On the Downfall of the Roman Empire,” we do not meet with any thing very novel; nor can we altogether approve either of the historical accuracy, or religious sentiment, of the following passage:—

“The Christian religion having gained so great an ascendancy over the Roman empire, the Pagans, in their turn, were persecuted with all the animosity, cruelty, and hatred, which bigotry and blind enthusiasm are capable of exciting in the human mind. The gods of Rome were publicly insulted, and their statues overturned and broken: prohibitory statutes were passed against their votaries, and the ancient religion was proscribed; the altar of Victory was demolished, and the proud eagle of Rome submissively gave way to the triumphant cross.” [p. 127.]

Now, far be it from us, because we profess the Christian religion, and have even rendered its defence a fundamental feature of our work, to contend for a moment that its establishment was unmarked by some of those excesses of a zeal without knowledge, which have unhappily character-

ized the progress of every religious system under heaven; but then this was the case in a degree so remarkably less, and even insignificant, in comparison with that of other faiths, that the triumphs of the cross should never be mentioned by any candid writer, in treating them as matters of history, without noticing this distinctive feature,—that with reference to those of the systems which they overthrew, and are overthrowing, they were, and still continue to be, bloodless. Without this caution, a contrary inference might be drawn from our author's pages, though he has adduced no evidence in support of his untenable position.

A very considerable degree of learning and research, combined with no small share of originality, gives great interest to the Essay "On the Grecian Sophistry and Roman Rhetoric," the evil effects of which, upon sound learning and true philosophy, are pointed out with a force and precision worthy of the commendation which we are inclined to bestow upon it. Our readers shall, however, by an extract, have the opportunity afforded them of forming a judgment for themselves.

"The doctrine inculcated by these sophists into the mind of the youth intrusted to their charge, was of the most deadly nature. They promised, for a proper pecuniary compensation, to impart that knowledge which could easily confound virtue and vice, and make the worse appear the better cause. They taught, that nothing possessed an actual substance, but that every thing in nature had an existence only in the opinion of persons: "That heat was no more heat than cold; white not more white than its opposite; knowledge, nothing more than sensation; man, the measure of all things, of things existing as they are, and of things non-existing as they are not, and all things are true. For every one entertains thought according to the impression made upon him; impressions were made by what was in motion; motion was created by agency; agency could proceed only from the things which are, and the things which are must be true."* They moreover affirmed, that of all acquisitions, eloquence was the most noble in its nature,—that eloquence which could rob the soul of its faculties, charm the senses, and sway the most rugged feelings. They maintained, that might constituted right,—that virtue and true happiness were alone centered in intemperance and excess,—that the greatest blessing was the power of committing an injury with impunity,—and the greatest misery, lack of opportunity to revenge an affront. Such were some of the many leading doctrines of the sophists, which, scattered profusely among the young and thoughtless Athenians, who were

* Mitchell's Aristophanes.

destitute of steadiness of principles in consequence of their bad education, were calculated for their ruin and destruction. Physical and metaphysical knowledge was also a particular object of inquiry among the sophists: the most strange speculations interested their imaginations, and the wildest and most fanciful theories were quickly framed by them. The veriest trifles in their eyes were possessed of sufficient importance to occasion long and violent disputations; and, notwithstanding the absurdity of the subject in question, the verbal combat was carried on with pertinacious loquacity. To them may be applied, without the slightest exaggeration or the least deviation from truth, the following observations of the philosophic Plato. 'It is as easy to talk with madmen, as it is with them. Their writings have nothing steady in them: all are in a state of perpetual motion. As for a pause in disputation, and interrogation, or a quiet question or answer, it is a chance infinitely less than nothing, that you get such a thing from them. For their minds are in a perpetual state of restlessness; and woe to him that puts a question to them! Instantly comes a flight of enigmatical little words, like arrows from a quiver; and, if you ask a reason of this assault, the result is another discharge, with merely a change of names. There is no doing any thing with a single one of them: and they are just as untractable among one another; their only concern being, as it should seem, that nothing fixed or stable should appear either in their language or in their minds.*' Every occurrence,—every appearance in nature,—every phenomenon,—every passion,—every appetite,—every wish engendered in the mind, created dispute, and ended in controversy. 'What is God?' asked the philosophers. 'He is the most ancient of all things, for he is without beginning, said Thales;—he is air, said Anaximenes;—he is a pure mind, said Anaxagoras;—he is air and mind, said Archelaus;—he is mind in a spherical form, said Democritus;—he is a monad, and the principle of good, said Pythagoras;—he is an eternal circular fire, said Heraclitus;—he is the finite and unmeasurable principle in a spherical form, said Parmenides;—he is one and every thing, said Melissus and Zenon.†' Thus did these men argue on every subject, and thus did they propound every question, and so satisfactory was the conclusion drawn from their arguments. The universe,—the sun,—the moon,—the stars,—air, earth, water, fire, every object which met their views, or attracted their attention, was a fit subject for speculation. 'Our passion for disputation,' says the philosopher already so largely quoted, 'upon subjects of this kind, has something in it

* *Platonis Theatetus.*—Mitchell. Having examined all the quotations in Mr. Mitchell's introductory discourse with the originals, I have found them altogether correct, independently of the free and fluent translations in which Mr. M. has clothed the language of his authorities.

† Mitchell.

which is beyond the reach of decay or mortality. No sooner does one of our young men get a taste of it, than he feels delighted, as if he had discovered a treasure of wisdom. Carried away by a pleasure that amounts to madness, he finds a subject for dispute in every thing that occurs. At one time, both sides of the subject are considered and reduced to one. At another, the subject is analyzed and split into parts: himself becomes the first and principal victim of his own doubts and difficulties, his neighbour, whether junior, senior, or equal, no matter which, is the next sufferer; he spares not father, nor mother, nor any one, who will give him the loan of his ears; scarcely animals escape him, and much less his fellow creatures; even a foreigner has no security, but the want of an interpreter at hand to go before them.* Every one accordingly appears to be incited by disputatious propensities; which, like the plague, had communicated its deadly infection in all quarters. The case of the Athenians may be exactly assimilated to that of Gil Blas. 'I was so much in love with dispute,' (quoth the renowned hero of Santillane, while a student at Oviedo), 'that I stopt passengers, known or unknown, and proposed arguments to them; and sometimes meeting with Hibernian geniuses, who were very glad of the occasion, it was a good jest to see us dispute: by our extravagant gestures, grimace, contortions, our eyes full of fury, and our mouths full of foam, one would have taken us for bedlamites rather than philosophers.' The sophists may be likened to so many Quixotes, who, armed at all points, traversed the field of contention, ready to combat the first opponent, who was sufficiently presumptuous to cross their path; and, sometimes their senses so far *evaporated*, that they were led astray, like the doughty knight of La Mancha, when he attacked the windmills.

"Athens was soon filled with philosophers, and sophistry became the fashion of the day. The noblest youths in the city were proud of swelling the train and retinue of these teachers, who professed an intimate acquaintance with every species of knowledge. The philosophical mania became universal. Immense sums of money were squandered away among these retailers of wisdom, who undertook, in the short space of two or three months, to make their pupils as clever, and as well informed, as their right worshipful masters. The example of Pericles has also rendered political eloquence fashionable. The sophists were, therefore, required to teach the Athenians the art of discussion and debate, and consequently of quibbling; and when engaged in the examination of any question, they heeded little the real situation of the subject, but only endeavoured to make their own positions appear plausible and true. Their pupils, who considered themselves embryo statesmen, and who acted the parts of political coxcombs, early endeavoured to distinguish themselves in the general assembly and in the courts of justice. [pp. 161—167.]

* Platonis Phileleus.—MITCHELL.

The following appears to us a more just estimate of the services rendered to society by the great philosopher of the heathens, than we often meet with in works not professing to bring the characters and conduct of men to the great test by which, as moral agents, they should be tried,—the real benefits conferred upon society by a proper exercise of the talents bestowed upon them by their Creator.

“The progress of sophistry, although it was impossible to have altogether stopped it, still might have been greatly impeded and retarded, had Socrates, Aristotle, and others of standard abilities, lent their kindly assistance. But they, alas! made no resistance, and tamely suffered themselves to be carried along the swiftly rolling stream, unconscious indeed where it might bear them. Although the former declared himself an enemy to the sophists, yet he nevertheless regularly attended their schools; and though he professed to do so for the express purpose of combating their doctrines, and exploding their philosophy, still it was for evincing his own knowledge, and for the establishment of his own opinions. He had, moreover, given himself to physical researches, and was devoted to philosophical discussion. He was, in short, the great logomachist of the age. To propose questions, and produce explications,—to convince, or be convinced,—were, in his opinion, the grand purposes of human life. He was fond of argument, and delighted in confounding the senses of his auditors. He would, after reasoning upon one side of a question, relinquish it; and, taking up the opposite, would himself endeavour to confute his former arguments, and destroy his former propositions. We may be enabled to form a just estimate of the character of Socrates, by considering Cicero’s opinion respecting that philosopher, when from him the orator deduces the Academical sect, always arguing, and never deciding: ‘*Profecta a Socrate, repetita ab Arcesila, confirmata a Carneade.*’ And it is well known, that an universal suspension of assent was a leading feature in the doctrines of that school. I say school, because, although there was a difference, inasmuch as those philosophers founded three several academies, the ancient, the middle, and the new; still, the difference was merely nominal; and the prevailing tenets, throughout the whole, were without any material variance. Socrates is, therefore, to be distinguished for intellectual ingenuity. Subtlety of discussion was, in his eyes, as important as soundness of judgment, or even clearness of comprehension.” [pp. 168—170.]

Well would it have been for mankind if this system of sophistry had been one of the long lost arts of the ancients; for Bolingbroke, Voltaire, Hume, Gibbon, Rousseau, and the whole host of infidels, would not then have effected the incalculable mischief which their sophisticated writings have introduced into the world.

The triumph of rhetoric in Rome over good taste and sound reasoning, is exposed with as much correctness, though we have room for but a very short extract, from the description of the mischiefs it introduced, especially when united with the imported sophistry of the Greeks, with which this essay closes.

“When the Roman mind was perverted, when it became enervated with luxury and profligacy, it was then totally incapable of evincing that power of intellect, that strength of judgment, that solidity of thought, which are absolutely requisite for the acquisition of oratory in its noble and more elevated condition. Accordingly, the orator soon dwindled into the mere rhetorician. Words instead of matter, euphony instead of sense, beautiful cadences instead of plain forcible expressions, became the great desiderata among the effeminate Romans. Truth gave place to delusion, knowledge to sound, solid reasoning to declamation and bombastical expressions. The substance was gone, but the shadow still remained. This was not, however, the last stage of corruption at which the mind was destined to arrive: but when the Grecian sophistry became combined with the Roman rhetoric, the chalice of mental degradation was replete, even to overflowing. It was as the Upas, which spreads its branches far and wide, casting around a sombre gloom, and the juice whereof is deadly poison; or as the torpedo, which, when touched, sends an instantaneous numbness through every limb, depriving the body of all power of motion. Literary polemics and intellectual disputations constituted the pleasure of the philosophers. They used high-sounding phrases, and empty declamations, without once considering of language, whereby they might clearly and forcibly convey to the minds of their adversaries the nature of their arguments. The times of Socrates and Protagoras, of Polus and Prodicus, of Gorgias and the Sophists, again revived with all the bitterness and acrimony of contention. The followers of Aristippus maintained the benefits arising from sensual indulgence; and those of Epicurus, atheism and materialism; the followers of Pyrrho inculcated universal doubt; and those of Plato equally argued upon either side of a question: the Peripatetics on every occasion flourished aloft their logical syllogisms; the Stoics endeavoured to prove that perfect indifference to all the concerns of life was the true indication of real wisdom; and the Eclectics strove to unite the discordant opinions of the various sectaries.

“The logical and metaphysical works of Ammonius, Plotinus, Iamblichus and Porphyry, and the public edicts penned by Cassiodorus, the prime minister of Theodoric, sufficiently evince the great influence which the love of sophistry and rhetoric had acquired over the public mind. The names which I have just mentioned ranked foremost among the philosophers during

the age in which they lived; and if they would be guilty of using such high-flown expressions, such high-sounding phrases, such egotism, such verbosity, and bombastical declamation, as are to be found in their works, we cannot entertain a very high opinion of the intellectual attainments of that age, nor of that people, who could tamely suffer themselves to be deluded by such flimsy ingenuity.

“Thus, sophistical rhetoric (if I may be allowed that phrase) became the fashion of the day. Instead of attending to the sense, and endeavouring to find the beauty of expression of the several authors, the Romans only tried to discover the tropes and figures, the investigation of which they made an elaborate study, and gave them, when discovered, the most fantastical denominations. The following are some of the names:—Diozeugmenon, homœoptoton, isocolon, synathoesmus, paradiastole, prosapodasis, anacclasis, polypoton, epanalepsis, polysyndeton, ananceon, brachyepia, chleusmus, charientismus, asteismus, diasyrmus, exetheuismus, and many others, too tedious to particularize. The works written upon this subject are nearly as multitudinous. To mention only a few: besides the treatise of Rutilius Rufus concerning the figures of eloquence, there is ‘Aquila Romanus de Figuris,’ and the ‘*Artis Rhetoricæ Scholicæ*’ of Curius Fortunatianus; the ‘*Institutiones Oratoriæ*’ of Sulpitius Victor; and the ‘*Treatise de Ethopœia ac loco Communi*,’ written by Emporius; and, among many others, the ‘*Principia Rhetorica*’ of Aurelius Augustinus; the ‘*Syntomata Rhetorica*,’ by Julius Severianus; and the ‘*De Præexcitamentis Rhetoricæ*,’ by Priscian. The influence of rhetoric by such means became universal, and a desire of its acquisition was very great and unceasing.

“But rhetoric was not confined within the precincts of the empire; it spread its baleful influence even further, and attacked the Gothic nations in Spain, and the Saxons in England. Isidore, in the former country; and in the latter Bede, Alcuin, and more especially Aldhelm, besides the Anglo-Norman monks, are to be distinguished for their sophistry and rhetorical spirit.

“Such is a brief sketch of the progress and influence of the Grecian sophistry and Roman rhetoric. We cannot, therefore, be astonished that under their deteriorating influence, the Grecian and Roman literature should have become weakened, and dwindled into a state of listlessness, dotage, and inanity; that they should have sunk under their own weight; that they should have been rendered incapable of affording improvement or instruction; that they should have been totally disregarded by the barbarian powers that invaded and overturned the fabric of the Roman empire.” [pp. 173—177.]

The four last essays, “On the Female Character,” “Marriage and Constancy,” “Laughing and Crying Philosophers,” and “Modern Mourning,” are written as their titles

would almost necessarily import, in a lighter strain than those which we have just noticed. The first is, perhaps, the best; and we fear that there is but too much ground for the strong reprobation which the following passage contains, of the admiration of French manners, so prevalent amongst our travelled, or rather half-travelled masters and misses, together with some misters and mistresses of graver years, whom a trip to Paris has diverted for ever from the rational enjoyments of an English home.

“Addison has written an admirable paper respecting Salamanders. ‘They are,’ says he, ‘heroines in chastity, that tread upon fire, and live in the midst of flames, without being hurt. They know no distinction of sex in those with whom they converse,—grow familiar with a stranger at first sight,—and are not so narrow-spirited, as to observe, whether the persons they talk to, be in breeches or petticoats.’ Such is his description of Salamanders, and I am sorry to see a numerous class of the above-mentioned persons holding a situation in English society.

“There has of late appeared a prevalent desire of introducing French breeding and French manners into this island. The looseness, the profligacy, and, I may say, the immorality of the French, are ill suited to the English nation; but an attempt has been made, and a partial success has been the consequence.

“Young men have been sent over to France for the purpose of finishing their education; that, by mixing in French society, they may be enabled to soften and ameliorate the native asperity of the English character. Young women, to the shame of their parents be it spoken, have been delivered over to the tuition of French teachers, and sent to the Continent with the like intention. There, even before they have begun to judge for themselves, and form just estimates of men and things, they have beheld, practised, and admired, the manners and breeding of the French nation; and they have returned to England, *Frenchified* in their notions, habits, and mode of life. I do not here mean to insinuate, that sending them to France is improper; but only, that they should remain in England until they have arrived at a proper state of maturity, both in body and mind; and then real improvement would be the consequence of foreign travel.*

“The looseness of manners among the French is occasioned by a delusive mode of thinking and reasoning.† Thus, only to confine myself to the economy of their own habitations; the lady will admit visitors into her bed-room, and go through the whole routine

* “My Italian master told me, that throughout all Italy, (and it may be added, throughout all France) people of good society (*bon ton*) are totally without religion.”—SCOTT’S *Sketches of Manners, &c. in France, Italy, and Switzerland*.

† Vide Scott’s *Visit to Paris*.

and ceremony of receiving morning calls, before she is out of her bed. She will dress herself behind the curtain, while the gentleman is sitting in the room, and can plainly distinguish her every movement. The women are so far dead to every sense of decency and decorum,—dead to shame,—dead to modesty. The fashion among the French is, that the ladies and gentlemen should not separate after dinner, as among the English: the females remain to take a free and unrestrained share in the conversation. Licentiousness and grossness have no effect in the separation of the sexes. This custom of itself naturally indicates, that the morals are loose and lax, and require some certain modifications; at least, they are not suited for the English, especially boarding-school misses and boys in their teens." [pp. 179—181.]

We have, in the course of our last number, been compelled to use so much more uncourteousness than we could desire, towards a lady of great talents and reputation, that we dare not trust ourselves to transcribe into our pages the violent philippic which our author pronounces, *con amore*, against the "confident ease—unabashed countenances—pertness of speech—obtrusive familiarity—coquetry and flirtation," which he unceremoniously describes as the "order of the day," before whose destructive march, he gravely assures us, that the "striking modesty which once characterized the women of England is quickly evaporating." Staid old married men ourselves, we profess not to know so much what is going on in the way of coquetting, flirting, &c. &c. as we perhaps may have done in our younger years, but we do know that this gloomy picture applied not in all its frightful colourings to them; and for the sake of our children—for the sake too of a sex, of which we are the ardent admirers, we do hope that it is but a sketch of its author's imagination, distorted and horrified by the refusal of his favourite fair one to take a walk with him on a summer's evening, or by unexpectedly meeting her in the Temple gardens, with a smile upon her countenance, though she had done some every-day acquaintance, of the other sex, the honour of accepting his arm. We are not, however, without our fears, that the foundation of this spleen may lay somewhat deeper, and that our author views the female character through the jaundiced eye of a seriously disappointed lover. He may have been jilted by a flirt; but is that a reason for condemning the whole sex? Surely not. We advise him, should our suspicions prove correct, to try his luck again; and he may perhaps find some honourable exception to his sweeping condemna-

tion of the motives of the sex for entering into a matrimonial alliance, contained in the following unlover-like remarks:—

“It must be apparent and evident to every individual, who has given the matter one moment’s reflection, that most English marriages are founded on folly and avarice. Whenever a person hears that his friend is to be married, the first question which he proposes is, whether the girl be possessed of money? The same with the female sex. Thus interest bears the general sway, and love submissively retires to a secondary situation. Is there then the least probability, that real attachment can, in this situation of circumstances, have an existence? It is an utter impossibility.” [pp. 201, 202.]

The Essay on Marriage, from which this extract is taken, amidst much old-bachelor-like railing at the present state of wedded life, contains some remarks on a subject of peculiar delicacy, but on which we have long thought that much wrong feeling has been frequently indulged. We allude to actions for breaches of promise of marriage; a practice with respect to which, with few exceptions, we cannot but admit the justice of the following remarks:—

“I hesitate not to say, that in my humble opinion this is at once derogatory and disgraceful; and instead of raising sympathy at the treatment experienced by the injured party, it should only excite the contempt of every liberally thinking man. I am not here speaking of special cases; but only treating the matter in a general view. Supposing, then, that a young man has for a considerable period of time paid his addresses to a female; that his proffered suit has been accepted; that the affections of the lady have been unequivocally engaged; and that the parties have mutually considered each other as the fond objects of connubial engagements; that after matters have thus far proceeded, when vows of fidelity have been repeatedly made, the man changes his resolution, and announces his determination of breaking off all intentions of matrimony:—it has been said, that under such circumstances the female should appeal to a jury of her countrymen for a compensation *for damages*. By this measure, though her injuries be of ever so aggravated a nature, she immediately announces to the world the selfishness of her motives. Instead of treating her false lover with ~~just~~ indignation and proud contempt; instead of being thankful to Providence for having escaped the machinations of a worthless scoundrel and deep-designing villain, she immediately flies for protection to the laws of her country, demands a *pecuniary* compensation, and meanly imagines that *money* will be the *best specific for her wounded spirits*. By this measure she openly proclaims that her affections are marketable, are to be bought and

sold; and after she has received the *price of her affections*, her sorrow is quickly converted into joy, her melancholy into laughter; and with high satisfaction she loudly exclaims,

———"Again I stand
The jolliest spinster in the land."

"I have proceeded thus far on this topic, because I am sensible there exist many designing females, whose only object is to entrap unsuspecting youth, and thereby obtain an opportunity of procuring these damages. Every advantage has by such persons been taken of the epistolary effusions and rhapsodical nonsense of the lovelorn boy, who, perhaps just released from scholastic discipline, and unacquainted with life, has mistaken the admiration which he may have experienced at a beautiful face, into a manifest indication of the tender passion." [pp. 211—213.]

The conviction expressed in the close of this extract is, we are painfully satisfied, more ungallant—a defect, by the way, which our author seems not to take very much to heart—than it is unjust. We recollect most enormous damages to have been given in one instance, where the lady was proved to have been so well aware of the slippery character of her swain, (a young man with a rental of some thousands,) as to have regularly kept copies of the love-letters she addressed to him, in answer to the tender epistles, which were produced in court. We say not that the defendant, in the case to which we allude, did not richly deserve to pay the sum in which the jury mulcted him; but as we heard the evidence given, we could not help wishing that it could find its way into the pockets of some other ladies whom he had deserted under circumstances still more disgraceful, but whose correcter feelings left his punishment to one who had accepted his addresses, after his habitual treachery had become matter of public notoriety.

One other scene of attempted legal redress for love's hopeless and cureless wrongs, is fresh in our recollection; and its ludicrous effect upon a crowded court would, we are satisfied, induce those whose irritated feelings might prompt them to resort to such a measure, to pause, ere, in exposing another, they run a serious risk of no very pleasant public exposure of themselves.

On a very fine summer's afternoon, a few—we will not say how many—years ago, the beautiful Nisi Prius court at ———, was suddenly crowded by a large assemblage of females, most of them genteelly, many fashionably and elegantly dressed. The curiosity and impatience visible upon their countenances—whisperings, nods, and smiles—

eager glances towards the counsel, to see which of them was about to rise—and an unusual silence, as the crier of the court called on the cause—all these symptoms denoted that a breach of promise of marriage was at hand. At length a learned friend of our's, not more remarkable for the extent of his legal knowledge, than for the fitting correspondence in the gravity of his face and wig, with all due solemnity opened the pleadings, by informing his lordship and the jury, that this action, in which A. B. was plaintiff, and C. D. widow, the defendant, was brought, to recover the sum of £50, for money lent, advanced, laid out, and expended, and for work and labour performed by the said A. B. for the said C. D. at her special instance and request. "To this, Gentlemen," continued the learned counsel, "the Defendant has pleaded a set-off, the particulars of which have been delivered under a judge's order,"—but here his features, unused as they were to the laughing mood, at least in court, suddenly relaxed into a smile, as he read, "To 200 dinners, at three shillings and sixpence each; to 200 teas, at one shilling each; to 200 suppers, at two shillings and threepence each, amounting in the whole to sixty-seven pounds ten shillings." The tittering of the audience, the smiles of the jury, the bar, and even of the bench, here gave indications of some rising surmises of the real nature of the case, which was now stated by the leading counsel for the plaintiff, with that Demosthenian vigour and expression for which he is remarkable, but which, to any body but himself, it would have been difficult in this instance to have brought in play. From his statement, divested of its figurative ornaments, and unravelled from its parentheses and digressions, it appeared that his client, a gallant, though not a gay Lothario, verging upon fifty, had visited the defendant, as an admirer of her daughter, or herself, it was somewhat uncertain which, and that during his visits he had occasionally taken them in his gig, or on grand occasions, in the more expensive and more stylish conveyance of a chaise and pair, to the neighbouring balls and races; and when his further attendance was dispensed with, before he could make up his mind whether the mother or daughter was the more eligible speculation, he brought the present action, to get back the cost of these unprofitable treats. But, alas! he had been, if not a cupboard lover, at least one who found the widow's house and table a very pleasant addition to the charms of her own and her daughter's company, and he ate and drank of her good cheer, without dreaming that a day

of reckoning would come, until,—amidst the convulsive laughter of a crowded court, the cross-examination of his younger *belle*, a very spirited girl, whom he had subpoenaed to support his case against her mother, clearly proved the furnishing of eatables and drinkables enough to cover his demand for the use of his horse and gig, chaise hire, post-boys, hostlers, turnpikes, and every item of his demand,—a verdict for the defendant soon rubbed it off. This, however, was not the worst, for the foolish fellow was so besotted as to bring a very respectable woman, whom he had lately married, into court, to hear a trial which she understood to be on a mere matter of business; but the issue of which was her husband's merited disgrace.

The greatest men, it is said, are fools in love; and instances have not been wanting in our courts, of very sensible ones proving the truth of the proverb, by bringing actions against ladies who had jilted them, little less ridiculous than this. But many, too many, alas! are more rogues than fools; yet we cannot but think, that where they shew themselves such, the injured female would better consult the dignity of her own character and that of her sex, by treating them with the contempt they merit, than by risking the exposure of feelings which ought to be sacred to her, and with which others should intermeddle not, in order to avenge her wrongs.

We have perhaps, however, already extended this article to a disproportionate length, and at any rate must draw it to a close, by stating our general commendation of the design, sentiments, and executions of these Essays; although in the latter respect they are very far from being free from errors, less indicative of a want of thinking rightly, than of experience in giving expression to those thoughts. That the author is a limb of the law, we infer from many of his expressions, as well as from the choice of some of his subjects; yet we should guess him to be but a tyro, for by "*leges non scriptæ*," lawyers do not mean laws whose authority has not been explained in books, but those which are not now to be found there, save as a part of the common law of the land, consisting, for the most part, of laws once written, but which are no longer upon record. This is the case with some of our Anglo-Saxon and Norman-Anglo laws. Several of his phrases are uncooth and inelegant, some indeed almost vulgar, and a few ungrammatical, savouring much more of the special pleader's or conveyancer's office, than of the careful student and practised imitator of elegant composition. Such for in-

stance are, "self-same *mark* of maturity of reason," "*embrace* a wider space," "in all those countries *not a syllable* was said respecting the promise and contract," "object in *congregating* carried into effect," "that immense body of suitors which *are*," "some practical result will at length *take effect*," "of princes *themselves*, who arrogated to *themselves*," "a minute and circumstantial detail of the *above-mentioned bearings*," "his *theretofore* customary denomination," "sweet love around his *theretofore* languishing soul," phrases (these latter) copied, we presume, from some marriage settlement of ancient date, but of far too frequent occurrence in our author's pages, in which we had marked some other objectionable expressions that we have not room to enumerate. He is also not a little pedantic, as is proved by "romantic amour," "received the eulogia," &c.; but above all, by his rounding his philippics against the coquetry, flirtations, &c. of the ladies, by untranslated quotations from the classics, both in Latin and in Greek, a precaution more desirable perhaps for his ears, than it is creditable to his taste.

Jerusalem Delivered. Book the Fourth. From the Italian of Tasso. Being a Specimen of an intended new Translation, in English Spenserian Verse; with a Preliminary Dissertation on existing Translations. By J. H. Wiffen. 8vo. pp. 93. London, 1821. Warren.

THERE is something peculiarly delightful to our minds about every thing connected with Italy; a country not less distinguished for the charms of its scenery, and the sweetness of its climate in modern times, than for the grandeur of its military achievements in the ages that are past. The early periods of her history display that manly courage, that undaunted and enduring energy, which overcame every obstacle, and finally placed her upon the throne of the world. And though a succession of disasters at length reduced her to primitive political unimportance, her reviving genius for the arts and sciences, and more especially for poetry, restored to her the proud pre-eminence of her Augustan age.

Among modern European languages, that of Italy is unrivalled for its sweetness and delicacy. Abounding in vowels and liquid letters, it presents a plastic material, easily susceptible of every variety of form and expression,

while its harmony furnishes a kind of musical accompaniment to the ideas of which it forms the vehicle. It was early brought to its present degree of perfection; and we find the poets, Dante and Petrarch, delighting the age in which they lived, almost before the other nations of Europe at all emerged from barbarism, had made the feeblest advances towards literature and poetry. To this beautiful country, at a subsequent period, the author of the "Immortal Poem," *Gerusalemme Liberata*, was indebted for the first element of existence. Tasso was born on the 11th of March, 1544, at Sorrento, a small city, romantically situated upon the Bay of Naples. His mortal remains repose in the church of St. Onofrio, at Rome, beneath a tablet, upon which the following lines, copied from the stone, and differing a little from those which have already appeared, are inscribed to his memory by the brethren of the Convent.

D. O. M.
TORQUATI TASSI
OSSA HIC JACENT.
HOC, NE NESCIUS ESSES HOSPES,
FRATRES HUIUS ECCLESIE P. P. M. D. C. I.
OBIIT AN. MDXCV.

The perishable wreath prepared for him by the Roman people, was exchanged for a crown, similar to that he himself so finely describes in the second stanza of the poem :

O Musa, tu, che di caduchi allori
Non circondi la fronte in Elicona,
Ma su nel cielo, infra i beati cori,
Hai di stelle immortali aurea corona.

The "Jerusalem Delivered," finished and published in the year 1575, was circulated with astonishing rapidity throughout Europe. The malevolence, however, of certain critics of the day, or their bad taste, contributed in some measure to damp the enthusiasm with which it was every where received, and is said to have wrought unfavourably upon the morbid and irritable feelings of the author; those strictures, indeed, have long since been forgotten, and the magnificent production has taken its rank with the great epic poems of antiquity.

It will be altogether unnecessary for us, upon the present occasion, to enter into a minute criticism of the entire poem, not only because the merits of the illustrious bard have been so amply discussed by preceding writers, but that we are limited by the specimen before us to a very small part of

it. We may be permitted, however, before we more particularly advert to that portion, to make a few general remarks applicable to the style and sentiments of its author.

Tasso appears to us to excel most especially in his portraiture of female beauty and loveliness; in those passages which are addressed to the heart, and touch the spring of feeling. He abounds also in sublime and beautiful descriptions both of natural and supernatural scenery. The influence produced by the *Heroines* of the poem, upon the events of the campaign, is not a little remarkable, and in it we may discover the ardent passion and profound respect of the poet for the softer sex. To point out a few of their exploits:—In the 2d canto, Sofronia is introduced to save the lives of the Christian inhabitants of Jerusalem—Clorinda arrives in time to revive the failing hopes of the Pagan cause, of which, in the sequel, she turns out to be the principal support. The beautiful Armida seduces the flower of the Christian army, and finally detains Rinaldo, by her enchantments, in the Fortunate Island. Even the amiable Erminia, unused to deeds of enterprise, and incapable of military fatigue, preserves the life of Godfrey by a discovery of the horrid confederation. Nor does the tenderness of Tasso confine itself to their interests in this world—the Pagan Clorinda, after having withstood the force of truth to her dying hour, is suddenly converted, and ascends up into glory;—the pride of the beautiful Witch is at length subdued, and we have great hopes of her ultimate salvation. Of Erminia, so devoted to a knight of the cross, there is not less ground for cheerful confidence and Christian hope.

After all, the poem appears to us to end rather too abruptly. We fancy there would have been ample materials in the celebration of religious services, the pomp of triumph, and the installation of the chief, to have filled another canto, instead of leaving the Christian army without the walls of the Holy City, and scarcely assured of the certainty of their victory.

But it is time that we should direct our reader's attention to the specimen of the intended new translation. Mr. Wiffen has already appeared before the public as the author of "The Aonian Hours," and a poem, called "Julia Alpina," and we have introduced ourselves to him in a review of those publications.

Appended to the present specimen is an introductory preface, in which the author thus endeavours to shew the necessity of a new translation of Tasso.

“The many names which may be instanced of writers that have essayed a version of the *Jerusalem Delivered*, since the elder ones of Carew and Fairfax, are sufficient to shew that a new translation has generally been thought necessary, an opinion indeed which has been expressed by many modern writers; amongst whom may be mentioned the ingenious author of the *Curiosities of Literature*, the recent translator of Tasso's *Amynta*, Stewart Rose in his *Travels in Italy*, and, yet more recently, since the publication of the Rev. J. H. Hunt's translation, the author of an able article in the *Retrospective Review*, for the current month, on Carew's ‘*Godfrey of Bulloigne*.’ But little, I fancy, is known of the whole or fragmentary versions of Hooke or Brooke, Layng, Doyne, or of Miss Susan Watts. Hoole and Fairfax alone have prescriptively divided the public estimation. Of Mr. Hoole's version, popular as it is, (or has been,) and commanding a circulation to which that of the livelier one of Fairfax is very insignificant, I cannot but entertain, after all the attention I have devoted to it, a very indifferent opinion. The reason of his popularity, says a living critic, and I agree in the sentiment—‘the sole reason is, not that Mr. Hoole translated the work, but that his original was Tasso. It is the name of Tasso solely, that has carried him on from generation to generation, like a corpse attached to the immortal spirit of the Italian, and making it dull with the burden.’

“Regarded solely as a poetical composition, it will be found fraught with all that commonplace of expression which characterizes a mind conversant indeed with the mechanism of verse, but not with its beauty-breathing nature, and regarding its structure more as a manufacture than a creation. In his pages there are no ‘thoughts that breathe,’ no ‘words that burn,’ but rather a pulseless inanity, and an apathy that chills. His was not the apprehensive eye which catches, as with the lightning's vivacity, the happiest attitude of things, the ear which seizes upon the finer impulses of sound, and the play of modulated harmonies,—or the sensitive heart, that echoes naturally back the impressions it receives from what is beautiful and sublime in nature—pathetic and exalted in feeling. He had only the general faculties which comprehend objects and situations as they are palpable to the grosser sense of the undistinguishing many. Epithet, which as it deals with the essences and qualities of things, most reveals the grand distinction which subsists between poetry and verse, between the poet and the versifier, the gift and the acquisition, may very suitably be adopted as a criterion of the merits of his composition. It will require but a slight poetical sagacity to perceive his poverty in this respect. His pages will be found full of vague, indiscriminating phrases, which have been pressed from time immemorial into the service of rhyme—terms void of the character that should mark the *species* and the *individual*, descriptive only of the *order* and the *man*. Of this kind are his ‘gloomy shades—shady

groves—hateful discord—warlike hero—streaming blood—fell fury—insensate hate—direful discord,’ and a multitude of others; in consequence of which, the impression he makes is feeble and dim; and alike ignorant of that secret, and destitute of that spring of picturesque description, he ever fails of electrifying the fancy, and of striking on the sensibility of his readers. His versification, modelled, or rather combined, solely from the writers who constructed their verse after the balanced periods of Pope, it is not asserting too much to say, is as methodical and monotonous as can well be conceived of the imitator of a host of imitators: he had but two situations for his cesura, and he rings his changes upon the combinations and alterations of these as well as he may through twenty books. In this nakedness of variation, the pretensions to which in his Preface he lays claim, are singularly unfortunate. ‘I do not,’ he says, ‘flatter myself that I have excelled Fairfax, *except in my measure and versification.*’ Without pausing to question how far his abandonment of the *ottava rima* may be an improvement on the measure of Fairfax, we may cite the authority of Dryden to prove that it must be no common hand that could excel his versification. In the Preface to his Fables, he observes of Fairfax, ‘that he was a great master in our language, and saw much farther into the beauties of our numbers than those who immediately followed him. Many besides myself have heard our famous Waller own, that he derived the harmony of his numbers from the ‘*Godfrey of Bulloigne.*’ Decisive as the judgment pronounced by this venerable patriarch of our versification must be, I cannot resist adding the opinion of Collins, so often quoted in favour of the great excellence of Fairfax,—of Collins—than whom none could have a finer sense of what was beautiful in diction, and melodious in versification;—he says, of that which Mr. Hoole flatters himself to have surpassed:

‘Hence his warm lay with softest sweetness flows;
Melting it flows, pure, murmuring, strong, and clear,
And fills the impassion’d heart, and wins the harmonious ear.

Ode on the Highland Superstitions.’

The greatest admirer of Mr. Hoole’s numbers will not venture to say the same of them.

But what are his merits as a translator? He has melted down Tasso into a compact mass. Yet in doing this, he has been guilty of great and unpardonable omissions, to an extent of which they alone can conceive who should compare him book by book with his original. Dryden, whose power of concentration, and energy of thought, rendered him more capable perhaps than any other poet of circumscribing an author within the smallest compass that could be considered consistent with his fidelity as a translator, and grace as a writer, has in his *Eneis* exceeded the lines of Virgil in the first nine books by 2500 lines: in the like number of books, Hoole has *fallen short* of Tasso by upwards of 500: his deficiency would

perhaps be yet more apparent, if the total number of books were compared, but in the absence of his second volume, the present exposition will doubtless be thought sufficiently conclusive. But, great as these omissions are, it is a yet farther aggravation, that they so often occur where Tasso has the most beautiful figures and picturesque images; as may be instanced throughout the latter part of the fourth book, where our poet paints the loveliness and the arts of Armida with the most flushing colours of description, in strains of the most insinuating music, in expressions full of life, freshness, and fire. But in Hoole, the gorgeousness of this show vanishes, and the reader finds himself in the situation of a hero of Arabian romance, who, long wandering amid palaces, gardens, and refreshing fountains, suddenly finds the charm which flattered his senses reversed, and sees around him little less than a bare and soundless desert. Whatever may be the stir of incident or emotion in the original, the translator's imagination seems never to kindle with the subject, but pursues the same dull and unquickened march." [pp. 5—11.]

"I should not have thought it worth while to indulge in these strictures upon Mr. Hoole's version, but that the public endurance of it, and the patronage of a personal friend extended towards it by Dr. Johnson, give it an importance alien to its absolute deserts. The farther exposition of his faults is left to the generous hostility of the Rev. J. H. Hunt, who has drawn to the light of observation many of his unsunned defects, and whose courtesy resembles that of the Black Prince to the king he had conquered; for assuredly he has far excelled Hoole in fidelity and vigour. As the former made this transcendence his aim and point of honour, I, as an individual, grant him all the merit of such a victory. I do not deem it decorous to criticize the version of this amiable coadjutor in the same cause, nor am I desirous to regard him as a rival, who if he had only looked abroad among the grand masters of song, and exhibited the parallel passages and imitations of thought subsisting between them and his author, would have deserved well of men of letters: but to higher praise the bravery of his attempt entitles him.—I would neither wish to interrupt, nor to be interrupted by him; the circus is sufficiently ample for both, without either of us acting the invidious part of Antilochus in the chariot-race of Homer.

"I come lastly to Fairfax, and I approach him with reverence. There was something very noble in his attempt to naturalize this glorious poem in England, at a time, not certainly 'when our verse was in its rudiments,'* but before it had arisen in full purity and order from its primeval chaos, in the aurora of that morning which gave so rosy a promise of the splendour which has pursued it. 'If,' says the critic already alluded to, who by the way is himself

* Hoole's Preface.

a poet of great capabilities, 'if he roughened the music of Tasso a little, he still kept it music, and beautiful music;—some of his stanzas indeed give the sweetness of the original with the still softer sweetness of an echo; and he blew into the rest some noble organ-like notes, which perhaps the original is too deficient in. He can be also quite as stately and solemn in feeling;—he is as fervid in his devotion, as earnest and full of ghastly apprehension in his supernatural agency, as wrapt up in leafiness in his sylvan haunts, as luxuriant and alive to tangible shapes in his voluptuousness. He feels the elements and the varieties of his nature like a true poet, and his translation has consequently this special mark of all true poetry, translated or original,—that when the circumstances in the story or description alter, it gives us a proper and pervading sense of the alteration.' This, and more than this, is the just praise of Fairfax." [pp. 13—15.]

"But with all his frequent graces of expression, and his charm of versification, there are, I think, few leaves undisfigured, not merely with blemishes, but with faults of much greater magnitude. Many of these are undoubtedly to be attributed to the age in which he lived, many to his mismanagement of the stanza to which he bound himself, but more than either to bad taste, and a fancy spending itself in perpetual conceits, the grand fault of the writers of the Elizabethan age,—the love of which frequently betrays him into the most ridiculous absurdities; and as he seems never so happy as when he can conclude his stanza with them, the fine figures with which he often commences render them doubly unfortunate. Throughout his whole version, in fact, there is by far too little *keeping*; the whole performance is very unequal, and from his neglect of the manners and costume of the time in which the incidents celebrated in the poem take place, and from his frequent introduction of Scripture allusions, his Warriors often act, speak, and look, more like the leaders of the Parliamentary army during the civil wars of England, than as chivalrous Crusaders from all parts of Europe during the middle ages. His crampness, his obscurity, his license of inversion, and use of quaint words, accentuation, and orthography, tortured to suit his rhyme, have been commented on by others: but yet, when the difficulties of translation are considered in combination with the comparative youth of the language, it is less surprising that he should have fallen into these errors, than that he has given us so much noble poetry." [pp. 16, 17.]

For proofs of the correctness of this criticism, we refer our readers to the Introduction itself. We fully coincide with its author in opinion, that no fair representation of the original work exists at present in the English language, for whatever may be the merits of Hunt and of Hoole, we have a decided objection to the hexameter metre in which they have writ-

ten, being convinced that the Spenserian stanza is much better calculated for the purposes of this translation. To the merits of Fairfax, no one who possesses an ear and a taste for poetry, can be unconscious. The green simplicity of soul—the melody of numbers—the sprightliness and richness of fancy, of which his poem is full, cannot be surpassed by any translator; but, with our author, we are satisfied that it is too often disfigured by quaint conceits, and obscured by antique phraseology: the gold is the gold of Tasso—but the impression and the enamel are his own. The field, then, is left open for Mr. Wiffen, who, like a prudent artificer, sits down and counts the cost, and measures the difficulty of the work with his means of conquering them, before he commences his undertaking.

That those difficulties were neither few nor trivial, must be obvious to every one acquainted with the task of translation in general, and with the peculiar nature of this poem in particular. Mere translations can never pretend to the fire and freedom of their prototype—the stiffness of the imitation will necessarily appear—the imbuing creative spark is extinct and wanting. However rich the colours employed, and however correct the copy, they appear, at best, but as splendid mosaics, magnificent monuments of art, but, oh how unlike the divine originals! The translator, therefore, who would do justice to his work, will not confine himself to the strict literal meaning of his author, where the image or the sentiment refuses to be elegantly rendered; he will, in that case, have recourse to the principle of compensation, and endeavour, by similar imagery and parallel sentiment, to awaken a similar impression.

But there was another, and, if possible, a greater difficulty to be vanquished, in the present translation. To render it at all worthy of its original, a vocabulary of the most spirited and harmonious words was essentially requisite. The fine undulating flow of Tasso's verse, yielding to every the minutest sway of passion and feeling, was to be imitated in a language comparatively obdurate and unrelenting. We think that Mr. Wiffen has acquitted himself with infinite credit, notwithstanding the difficulties he had to encounter. The specimen, in point of correct translation, ensures its every purpose. The few deviations which are observable, are most probably the result of deliberation, and are reconcileable with the license permitted to such a design, nor are they by any means so numerous as in the preceding

translations. We consider its author to be, for the most part, peculiarly happy in the selection of words pleasing to the ear, and augmenting the sentiment of the passage; rarely sacrificing the thought to the language, he has contrived to reconcile the jarring differences of sound and sense, and to produce a translation very far superior to any that have preceded it.

Mr. Wiffen possesses a genuine vein of his own, and has given to the present work a life and intrinsic interest very seldom met with in productions of this class. He displays a fervency, an enthusiasm, an instinct of beauty, a seriousness of tone and manner, which accord admirably with the spirit of the original. We have no hesitation in affirming, that very many of his stanzas equal the originals in every thing but the language; and we think we could point out more than one or two that are absolutely superior.

The fourteen first stanzas are composed in a style of uncommon nobility and beauty. We insert the 17th stanza, as a specimen of his more animated manner.

“ Let what I will be fate! give some to rove
 “ In exile, some in battle to be slain;
 “ Let some, abandoned to a lawless love,
 “ Make woman’s smiles and frowns their joy and pain,
 “ And brilliant eyes their idols; let some stain
 “ Their swords in civil strife; let some engage
 “ In crimes against their king; let murder reign
 “ With treason, rage with murder, hate with rage;
 “ So perish all—priest, king, page, noble, serf, and sage!”
[p. 59.]

The 30th and 31st are also exceedingly beautiful; but the 32d we think surpasses Tasso’s own—the sentiment is even purer than in the original, and the image remains undisturbed. Our readers shall determine for themselves.

“ Come per acqua, o per cristallo intero
 Trapassa il raggio, e nol divide o parte:
 Per entro il chiuso manto osa il pensiero
 Sì penetrar nella vietata parte:
 Ivi si spazia, ivi contempla il vero
 Di tante maraviglie a parte a parte:
 Poscia al desio le narra e le descrive,
 E ne fa le sue fiamme in lui più vive.”

“ As through the waters of a crystal spring,
 Blue with excessive depth, the sunbeam darts,
 Cleaving the still glass with its gorgeous wing,
 It leaves no wrinkle on the wave it parts:

So, noiseless, Fancy dives in virgin's hearts
 Through vestures as unruffled, to explore
 Their amiable deceits, their shining arts,
 And the mind's cells, whence Love his golden ore
 Draws to illume desire, and charm us more and more."

[p. 61.]

The 75th is a very delightful verse, and so also are several of those which follow; but we have only room for another, and that the most exquisite stanza in the book.

"But she, whilst sweetly speaking, sweetly smiling
 On hearts unused to joyaunce so intense,
 The spirit from its blissful cage exiling,
 Steeps in rich lunacy each frantic sense;
 Ah cruel Love! whether thy hand dispense,
 Crown'd with the cypress or the lotos-leaf,
 Thy gall or nectar cup, its quintessence
 Maddens with ecstasy, or blights with grief;
 Fatal the sickness is, and fatal the relief!"

[p. 91.]

Can there be any thing more genuinely beautiful? Our arrangement forbids us to extend our observations upon this very interesting specimen. We entertain the most sanguine expectations of the work in its completed state, and congratulate our readers, and the public, upon the high treat which is preparing by our old friend Mr. Wiffen. In taking our leave of him, which we regret the necessity of doing so precipitately, we think it our duty to suggest the propriety of certain little emendations, which do not materially affect the character of the work. The more nearly it approaches perfection, the more anxious should we be to remove the remaining spots and blemishes.

Mr. Wiffen's great anxiety to employ epithets which shall be at once novel and striking, has now and then betrayed him into the use of expressions bordering upon affectation and harshness. Instances of this kind, indeed, are not numerous, and a reperusal and a revision will, we apprehend, easily detect and exclude the interlopers. Upon the whole, we have never met with a translation possessing more of the spirit and interest of the original, and we can confidently recommend it to our readers as a work abounding with merit, and likely to add much to the already well-earned reputation of its author. We only add, that the translation, of which this canto is a specimen, is to be published by subscription, and that we hope to find the names of many of our readers on the list, to which we cheerfully have given our own.

1. *Happiness; a Tale for the Grave and the Gay.* Third Edition. 2 Vols. Crown 8vo. pp. 301, 312. Lond. 1821. Westley.
2. *No Enthusiasm; a Tale of the present Times.* 2 Vols. Crown 8vo. pp. 317, 298. Lond. 1822. Westley.
3. *The Vicar of Iver: a Tale.* By the Author of the 'Italian Convert.' F'cap. 8vo. pp. 130. Lond. 1821. Westley.
4. *The French Protestant: a Tale.* By the same Author. F'cap. 8vo. pp. 144. Lond. 1822. Westley.

AT an early stage of our critical labours, we had occasion to enter pretty much at large into the long contested question of the propriety of employing fiction as a means of inculcating moral and religious truth, and we have as yet seen no occasion to alter the opinion which we there delivered in favour of a mode of instruction, powerfully recommended by the example of the wisest and the best of men in every age, and, above all, of the parabolic admonitions and illustrations of the Divine Teacher of the sublime religion which we profess. We admitted then, however, and we renew the admission now, that of all species of composition, that of fictitious narrative is open to the greatest abuses, and has been the most grossly perverted, from the best, to the worst of purposes. Any thing, therefore, in the shape of a novel, or of a tale, we habitually take up with a suspicious eye, and endeavour especially to call to our aid a double portion of critical acumen, when a book bearing the anomalous appearance of a religious novel is laid upon our table. Two of these are now before us, and with them we have taken up two other works of fiction, which, if we may coin a name for a species of writing that seems coming into fashion amongst a certain class of readers, may not inaptly be termed religious *nouvellettes*.

The first in order and importance is "*Happiness; a tale for the Grave and the Gay*;" the production, if rumour does not strangely belie him, of a certain reverend doctor, advantageously known to the public by many other works, in some of which his satirical powers have been called forth with considerable effect in the cause of religion and morality. The book, indeed, bears strong internal evidence of its parentage, abundantly sufficient, from our knowledge of the scenes of his former and his present labours, his character, his opinions, and, we will even add, his prejudices on certain topics, occupying a prominent place in these pages, to have induced us to form the conclusion at which the

public has long since arrived,—that the popular preacher and writer, to whom we have alluded, is able, if he thinks proper, to give a very good account of the author and composition of this tale, which, for his sake at the least, we rejoice to find in its third edition, before we could take notice of it. And now that we are about to speak of its merits and its defects, we know not in truth in what terms to convey our opinion of them. It is an odd compound of novel writing, properly so termed, and of that strange novello-homilitic style, (for if men will invent new styles of writing, we must invent new terms to describe them,) to which “*Cœlebs in Search of a Wife*” gave a popularity that has proved, we honestly confess, less ephemeral than we anticipated or could desire. In the first part of the work we are introduced into all the vortex of fashionable dissipation; but its follies and absurdities, its frivolities and perpetual vacillations, are couched in that broad style of caricaturing, which evidently shews that the artist who affects “to hold the mirror up to nature, and shew folly its own likeness, vice its own deformity,” has had but a momentary glance, if indeed he has caught even that, at the style of living which he professes to describe. In fact, the tone and manner of a particular class of society can never be accurately delineated, but by an individual who, if not belonging to it, has at least mixed in it unreservedly, and for some length of time. Hence, generally speaking, nothing can well differ more than the fashionable circles of the novelist, and the fashionable circles of real life. We say not that the latter are either purer, or less objectionable, than the former, but in a thousand particulars their immorality is of a different cast;—their viciousness is not the same. And if this is the case, when men of the world affect to describe the conduct of persons, actuated by their own principles, though moving in a higher sphere, *à fortiori* will it be so, when moral and religious men attempt to unveil the mysteries, whose very confines they exhort others, and profess themselves to shun. The dandies, the beaux, and the belles, of this volume, are therefore, we hesitate not to say, good finishings of the caricatures exhibited in the print-shops of St. James’s-street and Piccadilly, rather than portraits even of the most *outré* being that mortal eye has ever seen. The same observation applies to other speaking and moving extravaganzas introduced in the high life portion of this tale. The vulgar widow of a rich citizen, admitted on account of her wealth into the first circles, to

prate there of her "highly *educated* daughters," (it should have been *ighly* to make so stale a joke complete,) playing sweetly on the *forte piano*,—of *morals*, of the Pavilion at Brighton, and so forth, is, for instance but the nine hundred and ninety-ninth edition of a standing dish for the concoction of a novel, from the time that novel-writing was invented; whilst the inconsistency of introducing a strange animal, (a nondescript, we should have said, but that we have a vague recollection of having met with something of the kind, in our boyish days, in *Perigrine Pickle*, or some other of Smollet's novels,) in the shape of a benevolent misanthrope reading lectures, or sermons, we know not which to call them, of an hour long, to the butterfly assemblage of waltzers, loungers, and card-players, in a fashionably crowded *dram*, is no less absurd and out of place.

The author must excuse us, that, faithful to our duty, whether friend or foe be the subject of our remarks, we point out these incongruities, the more to be reprehended, in that they give to his work a resemblance which we are satisfied he never meant it to assume, to the common herd of novels, and convey to his readers erroneous impressions of fashionable life, so as to render but the object of ridicule, that which, if faithfully delineated, would have been an object of aversion. Surely, surely, it is far beneath a man of his talents and his taste, to fall into the vulgar prejudice of representing, as a kind of hogs in armour, "girls immoderately short and fat, broad indeed as they were long," the belles, whose misfortune it was to have been born somewhat to the east of Temple Bar, whilst those who inhaled the smoky breezes of its western side, are all that is lovely and fascinating in woman,—nay, of this lower world, in the language of its votaries, the angels and divinities in petticoats. Such distinctions are meant to have effect, or they are not. If they are, their tendency is as injurious as their colouring is false, unfounded, and illiberal; if not, their introduction is at the least an injudicious imitation of some of the flimsiest inventions of the regular caterers for our circulating libraries. But more serious objections still occur to our minds, as we read such high-flown descriptions of a heroine, "as never alighted on our orb, which she "scarcely seemed to touch, a more delightful vision;"—"if the angel of mercy had wished to employ a mortal to personate celestial goodness in relieving human misery, "on her he might have fixed his choice; and had the "goddess of mirth met her, she would at once have marked

“her for her own,”—“her sylph-like form, now seen, now lost amid the mazes of the dance, presented an idea of ethereal and super-human loveliness;”—“basking in the heaven of her smiles,” &c. &c. &c. How, we ask, can these things harmonize with the discussion of some of the most abstruse points of theology, and the inculcation of the mild virtues and sober-mindedness of the gospel? Such super-human graces are, in fact, but the fustian of a vitiated taste, into which the writer of these pages would, we are persuaded, never have fallen, had he not attempted to concoct a novel, attractive at once, as it professes to be, to the grave and to the gay, by providing heroines for the one, and sermons for the other—an odd composition, we cannot but think, of ingredients better calculated to neutralize each other, than to amalgamate. This at any rate is our matured opinion, not specially of the work before us, but of all compositions in general, affecting to combine the attractions of a novel with the excitement of religious feeling, and the enforcing of religious truth. There are those, however, we doubt not, from the favourable reception which works of this kind have met with, who differ from us on this point; and, as we lay no claim to infallibility, nor pretend in such cases to pronounce our judgment *ex cathedra*, it is but justice to add, that if any one can accomplish an union so difficult, (we indeed should say impossible,) the author of “Happiness” is better qualified to effect it than any one we know. There is much more spirit in the former, or novel part of his work, and less tameness in the latter, or religious portion, than we have met with in any similar production, not excepting “Cœlebs,” (of which, by the way, we never were admirers, believing with one of the heroines of “Happiness,” that its author “wrote it in her dotage;”) but wishing to except Geraldine, save that we think it hardly belongs to the religious novel class. The heroines of “Happiness” (to give our readers some insight into the story) are two friends, Louisa and Emily, very properly named for a novel certainly, and lovely and attractive in person and in manners, as, *secundum artem*, it is indispensable for all heroines to be. They are both ladies of fortune moving in the gay circles of fashionable life, for which, however, the latter contracts a disrelish, on the sudden death of her mother in the height of a route, given immediately after her recovery from a dangerous illness. She retires into the Isle of Wight, where she becomes thoughtful; first adopts, from her own reflections, the religion of nature in its fairest

forms, and thence is led, by the instrumentality of a widow lady with whom she meets, by slow degrees, to that of revelation. By this judicious friend she is instructed in those truths of Christianity, which are usually denominated Evangelical by those who know their worth,—Methodistical, by such as neither know that worth itself, nor the real meaning of the term of opprobrium with which they brand it. With her she attends at various places of worship, and hears various preachers, some of whom we have reason to believe that the author professes to have sketched from real life. The first is a parish priest, too like, we sadly fear, to a large proportion of the priesthood of a church, which contains in her articles and homilies—which once exhibited in her hierarchy—which still exhibits in a glorious and increasing company of devoted ministers—the vital elements of the true Church of Christ. We give the passage, as it is short:

“The preacher was too polite to offend his audience by the severity of reproof, had too exalted an opinion of our common nature to suppose that we could be sinners, (at least in the vulgar scriptural sense of the term), and too little concern for the interests of real religion to urge its necessity. Indeed the gospel had never been his study; he had received the education of a college, and, with a very moderate share of its learning, had acquired certain unclerical, not to say licentious habits, which all the discipline of *Alma Mater*, vigilant and severe as it is said to be, cannot entirely prevent among her sons. He had taken orders because the church was a genteel profession, and preached as often as necessity obliged him. The morality of his discourses, manufactured—not by himself, but by the grand empiric, the ‘dry-nurse of the church,’ was more lax than the morality of Epicurus; his delivery—the reading of a school-boy of the lower forms; and his theology—Deism with a Christian mask. He was indifferent to all religion, but, as in duty bound, to his own church a furious and persecuting bigot.” [vol. i. pp. 189, 190.]

The following more general remarks upon that portion of the clergy who arrogate to themselves the title of Orthodox, are strong; but we fear there is too much foundation for them.

“A large proportion of her clergy differ as widely from Hooker as from Calvin; from the avowed and accredited Fathers of their Church, as from him they denounce as a subtle and gloomy Heresiarch; in fact, they are neither Calvinists nor Pelagians, Predestinarians nor Arminians, but simply *nothingites*, caring only for worldly aggrandisement, and merging all other duties in the zealous performance of one, on which, in their estimation, hang

both the law and the prophets, namely, the duty of obtaining a better living or a richer stall, of running the race set before them, from a curacy to Llandaff, and from Llandaff to Canterbury." [vol. i. pp. 191, 192.]

"Nothing is more common than for modern divines to read in the lessons for the day, the condemnation of the sermons they intend to deliver from the pulpit." [vol. i. p. 196.]

But neither do we, nor does our author, confine these improper views of the duties of the sacred office to churchmen. We at least know as many bigots amongst the different denominations of dissenters, as we have found within the pale of the Establishment, and conscientiously believe that there are amongst sectarian ministers, (we use not this as a term of reproach, for we do not consider it such,) many, very many, who have taken upon them the sacred calling, from motives which they strive to hide from themselves, and dare not acknowledge to the world. That motive may not be the love of filthy lucre, because the communities of Christians to which they belong, have no splendid establishment to quarter them upon for life;—but love of power, of pre-eminence, of ease, of popularity, are influences, as opposed to the love for souls, which ought to be their actuating principle, much more exclusively than we fear it is. For the sake of impartiality, we give the readers our author's description of a dissenting teacher, whom the pious heroine of the tale is induced to hear.

"Understanding, that the preacher she was invited to hear was the *élève* of a pious lady of distinction, she concluded, that he was, of course, a man of education, that his intellectual and moral qualities were of a superior order; and that, without any great sacrifice of propriety, she might, *for once*, worship the Deity in an unconsecrated building, and listen to a christian discourse, though pronounced from unaccredited lips. But if the instructor of the morning was chargeable with an entire ignorance of Christianity, he who assumed the office in the evening, though of a different character, was as little qualified to discharge its duties. They were both coxcombs. Each made self his idol, but in a different way. One was vain of his person—the other of his piety; one cared for the clerical profession only as it connected him with a splendid establishment which shed upon him a portion of its lustre—the other assumed it because it raised him from laborious dependence, and made him the oracle of his little sect. Both loved admiration: but the ambition of one was, to shine in the circles of fashion, to be 'familiar with a round of ladyships;' that of the other, to have the credit of loathing such abominations, that he might secure the applause of his hearers, and be invested with the full

odour of sanctity; but even here he was inconsistent, and betrayed the sad leaven of a worldly spirit, by affecting high acquaintance, and incessantly boasting of his intimacy with Lady —, and other distinguished personages, who, mistaking his real character, had condescended occasionally to honour him with their notice. To one of these noble families he had indeed rendered himself a very acceptable appendage, by sometimes walking with the children to keep them out of mischief, or taking the lap-dogs of her ladyship for an airing to preserve them in health. The divine of the Establishment wounded the cause of religion by his utter indifference and levity; the preacher in the chapel inflicted upon it a still deeper injury by the moroseness of his spirit, the pompous inanity of his style, and the ultra-Calvinism of his creed. One had no religion; the religion of the other savoured more of malignity than kindness, and while it blazed forth in ostentatious professions of love to his 'dear Jesus,' it had little of tender compassion towards those for whom that Jesus suffered and died. He possessed neither the meekness of wisdom, the simplicity of truth, nor the cadour of charity. He had the spirit of Bonner, without its excuse; the arrogance of a pontiff, without his infallibility." [vol. i. pp. 202—204.]

We purposely omit all that may—and which we fear was intended to be personal in the description of the preacher, and merely extract that which is characteristic of the class, a term by which we beg to be understood as designating, not the teachers of any particular sect or body of Christians, but those who may be considered as the *ultras*, in almost every sect among us.

"At the close of the hymn he arose, and in a voice rather sonorous, but louder than the occasion required, offered an *extempore* prayer, which was chiefly remarkable for its familiarity with the Deity. One moment it swelled to the insolence of demand, and the next descended to the wheedling of cant; and as if all the preceding devotional exercises were either forgotten or rejected by Heaven, or needed confirmation from the lips of this its special favourite, they were repeated with the utmost vehemence, imbued, however, with the acrimonious spirit, and translated into the singular phraseology of the speaker. After this address, he announced his text, which was, the interesting, but too curious question proposed to our Lord, and to which he so condescendingly and pertinently replied, by intimating the difficulties of religion, and urging his hearers not to speculate, but to strive to enter in at the strait gate. It consisted only of these words: 'Are there few that be saved?'

"The preacher undertook to prove the affirmative of this question. In pursuance of this object, he plunged at once into the aroma of the divine decrees; proclaimed a purpose of wrath in the Infinite

Mind from all eternity, embracing in its direful execution unnumbered millions of the human race. According to his doctrine, the saved and the lost were to be considered as passive instruments of depravity or grace, without the smallest reference, on the part of either, to their accountableness; without the one seeking their salvation, or the other meriting their destruction. The whole was resolved into absolute, inscrutable sovereignty, and that sovereignty reprobating an infinite majority of mankind. This statement he followed up by an appeal to facts. The world, he said, for nearly six thousand years, with the exception only of a most inconsiderable portion of its inhabitants, so inconsiderable, indeed, as not to form a millionth part of its incessantly teeming population, had been abandoned to a state which rendered its possession of the divine favour impossible. That Jews, Turks, Infidels, Mahometans, and Pagans, amidst their diversified circumstances of culture or neglect, of civilization or barbarism, were all under the ban of this irreversible decree: that it was extremely doubtful, whether myriads of infants, who died not knowing their right hand from their left, were not lifting up their eyes in torments. But, rising to something like the fierceness of infernal eloquence, he turned to Christendom, and, as if armed with the vial of the wrath of God, he poured it upon the healing waters of its various sanctuaries, and they instantly resembled the Apocalyptic sea, 'which became as the blood of a dead man—and every living soul died in the sea.' The Catholic church, the mother of harlots, with all her detestable brood, by one sweeping anathema, he pronounced accursed. The sweet-souled piety of Guion, the celestial temper of Fenelon, the sublime intellectual devotion of Paschal, availed them not; with the spirits before the Flood, they were doomed to welter in the eternal fire. The Protestant churches experienced no kinder treatment, but were abandoned to the same destiny; the vindictive zeal of the preacher, augmenting its fury in proportion as the different communities he denounced approximated to his own. The nearer their resemblance to the sect which he had the honour to patronize, the farther they unquestionably were from a state of grace and salvation; and as a venerable, learned, and pious clergyman, belonging to the class of Wesleyan Methodists, was in a neighbouring chapel, pleading the cause of Christian benevolence, he was so incautious and illiberal as to hold him up by name to the execration of his audience, because he rejected the horrible decree, as the supralapsarian view of Election is very justly denominated, he was described as an impious culprit, questioning the legality of the sentence, which, without any regard to his delinquency, had condemned him to misery before he had a being. In short, the conclusion of the whole matter was simply this—that heaven was the exclusive portion of this tolerant divine and his blessed adherents; whose motto certainly ought to be 'Hell for all; *hors nous et nos amis*.' " [vol. i. pp. 208—212.]

In the first edition of this work, the preacher, sketched with too much particularity not to have been copied from some warranted original, is represented as belonging to "the connection of the late Countess of Huntingdon," a circumstance which we should not have noticed, after its author has seen fit to withdraw this clue to a discovery of the individual he has singled out,—of the motives, it may also be, for his selection,—were it not to reprobate, as they deserve, the very uncandid and unchristian remarks upon that connection, which occur at the 224th page of his first volume. We will not transcribe them, for, softened down as they are in the edition before us, from their original unqualified bitterness, we do not chuse to render our pages a vehicle for connecting the intemperance, the ignorance, and intolerance of an individual, (though, if all be true that we have heard, we say not but that he richly deserves to be exposed, whilst we wish it had been by some other man, and in another manner,) into a sweeping condemnation of the body to which he unhappily belongs. Of that body we individually know less than of any other in the christian ministry; but we remember that Whitefield, the apostle of later times, was once its boast, and are proud to consider as our friends several of its members, who are humble, zealous, devoted followers of their Lord—judicious, no less than earnest, teachers of their flocks—labourers in the vineyard, well worthy of their hire.

But the fairer side of the clerical character is also exhibited, in a minister of the Establishment, of evangelical sentiments, rational piety, and sound judgment, by whose faithful advice and well-tempered instruction, Louisa is grounded and built up in the "most holy faith," to which she had long entertained a deep-rooted aversion, from the nameless horrors, which those who are led into a religious course by personal afflictions are apt to entertain for the bug-bear of Calvinism. Amongst the judicious remarks interspersed in his conversations, the chief objection to which is, that they are too dissertational and sermonlike for friendly and social conferences, we have considered the following exposure of a fault but too common amongst high-professing Christians, well worthy of transcription:—

" 'There are certain Christians who lay great stress on inward conflicts, horrors, and raptures; and who reject, as spurious, that piety which cannot be traced to a commencement strikingly marked and distinguished by circumstances too indelible ever to be erased from the memory. Their language, whether in seasons of despon-

dency or in moments of exultation, savours of the qualities of sensual and human passion. They talk of their 'Beloved,' meaning, that divine Being, before whom the holy John, in the Apocalypse, was awed into prostrate reverence, as if he were something earthly. In mourning his absence, they profess to mingle their sighs with the winds, their tears with the babbling brooks, and to 'carve his name on every wounded tree;' when he manifests his presence, their terms of endearment are such as persons, deeply enamoured, might employ to express the emotions of mere mortal love.' " [vol ii. pp. 61, 62.]

This we fear is the case with too many, whose flaming profession is but the mask of the hypocrite, though we more deeply lament that it is a prevailing error also, with many of whose genuine piety we entertain not the shadow of a doubt, but who use this language as the shibboleth of a party—"the Lord's dear people"—to avail ourselves of one of their own distinguishing phrases; though, were the people of the Lord as few as they represent them, small indeed would the number of his followers be. For our own parts, indeed, we have frequently regretted that even some of the hymns of Dr. Watts, sung in most of our dissenting congregations, are justly chargeable with this glaring fault—a few of them to such a degree, as in our estimation to render them unfit for public or social worship. This, however, by the way: in other parts of the work now before us, we have noticed with pleasure the author's strong detestation of all that approximates to *cant*, though we do not think, with one of his favourite characters, that either lying or scandal is the crying sin of Methodists, whether we use the term in its proper or its popular acceptation. But besides his instrumentality in producing this vital change in the views of one of the heroines of the tale, this exemplary pastor is alike useful in reclaiming its hero, if hero indeed it has, from the infidel philosophy which he was led to adopt from his casual introduction, on his way to college, to a leader of the school, whose character is described at length in a very masterly manner,—Lord Byron, and his unhappy friend, Bysshe Shelley, evidently forming the originals, whose mingled light and shade compose this portrait. We could have wished to transcribe it, but our limits forbid our doing so. The same desire, and the same reason for not gratifying it, exists with respect to a very spirited philippic, put into the mouth of this apostolic presbyter of the Church of England, denouncing toleration as *graduated persecution*; but we can only refer our readers to it, at the 56th page of the second volume.

Because it is short, we will however make room for the following judicious remarks upon compliances with the world.

“Those Christians best promote the cause of true religion, who, while they renounce the world in spirit, do not abandon their station, but still live in society for the purpose of counteracting its vices by conciliating its prejudices. *Sinful* compliances are totally out of the question. What is condemned by the sobriety and purity of the Gospel, must be inconsistent with the Christian profession. But, while a certain class of religionists are pleading for every part of the world by turns, and altogether neutralizing the effect of every self-denying precept of the New Testament, it is amusing to hear others, whose means of information are extremely limited, and who move in a sphere most unfriendly to intellectual expansion, denounce and proscribe, till they alone, in the range of their thought, the character of their dress, the style of their living, and the dismal elongation of their faces, are to be considered as the standard of all christian excellence. And, woe! woe! to the luckless wight, whose education has given him refined ideas, and the manners of a gentleman, whose establishment is liberal, and above all, whose countenance wears the smile of gay good humour. With these Goths and Vandals, literature is an offence; music, unless it be *sacred*, a vile abomination; and a chess-board, the very horror of horrors.” [vol. ii. pp. 200, 201.]

When the winter season arrived, Louisa was taken from her new friends, the widow,—lately rendered childless by the loss of her only remaining daughter, who died of a broken heart, from the misconduct and faithlessness of her lover, but strong in the consolation of the gospel,—and the pious vicar of Beaulieu. Her friend Emily had for some time been married to a dissipated man of fashion, whom she had presumptuously hoped to reclaim, as many a mistaken female has vainly done before her. One melancholy instance must be fresh in the recollection of our readers, and we are warranted in referring to it, because the party who proved himself unworthy of the confidence mistakingly reposed in what is commonly called the goodness of his heart, has himself made his conduct matter of public notoriety. In connection with this wretched union, the following anecdote is given by our author, we know not upon what authority, though abundantly satisfied of the great probability of its being literally true.

“*A truce to hypocrisy.* This was the phrase employed by a certain oracle in the infidel school of poetry, to his bride, on the morning of his nuptials, and immediately on her stepping from the altar into the carriage. For many months he had persecuted her with his addresses.

Aware of his profligate habits, she shrunk from a union with baseness. At last, however, overcome by the semblance of passion which she imagined to be real, and which she hoped might be the means of drawing him from the Epicurean sty, where he had grovelled so long—she imposed upon him a year's probation; promising to become his wife, if, during that period, he would abandon his 'fellow bacchanals,' and 'lemans dear.' He consented,—performed the task, and carried the prize,—the prize which he lost no time in converting into a victim of savage brutality. 'A truce to hypocrisy,' said the wretch—"I will have ample vengeance for my year's abstinence." And this, too, at the moment when the sounds 'to love and to cherish,' had just escaped his lips, and almost before they had died away in silence. Is it necessary to add, what all the world knows—the monster kept his word." [vol. i. p. 292.]

Of the lamentable instance of perverted genius here alluded to, in terms scarcely more strong than the occasion called for, our author, in one of the letters of Emily, gives the following animated sketch:—

"There is your favourite Byron, for instance; do you think that he is troubled with any of the sensibilities and tenderness of human nature; that he possesses any of that ennobling generosity which delights in the happiness of others, and which would spend its last energies in alleviating their wretchedness? No; he is radically and totally selfish, and we may almost say of him, what has been recently said of the second Charles, 'that a heart was forgotten in his anatomy.' If he were not a stranger to the natural touch, if apathetic vanity had not chilled and frozen all the delicate sympathies of humanity within him, would he so constantly force upon mankind his impious creed, his refined profligacy, his cruel and execrable taunts on a woman, whose only fault was identifying the poet with the man; who sinned but once, but, ah! how fatally, in paying that homage to genius which was due only to virtue? How mean are his attempts to awaken sympathy for himself at the expense of a wife whom he first rendered desolate, and whom he has ever since assailed with the weapons of irony and ridicule; holding her up, in exquisite and unrivalled poetry, to public scorn and contempt!" [vol. i. pp. 38, 39.]

From the disappointment which she had already experienced in the matrimonial life, the worldly heroine of the tale, "was no longer gay;" the religious one, from very different causes, "no longer melancholy." Attempts to laugh her out of her religion, or, as her friends termed it, her Methodism, give occasion to introduce a merited denunciation of the stage, upon the evil tendencies of which the supposed author of "Happiness" is well qualified to write.

Nor are we in the least surprised at his having introduced into the vituperative catalogue of his *ames damnées*, "the Rev. Mr. Sydney, familiarly known by the name of Smug Sydney, a *petit maitre* vender of Belles Letres and Infidelity." He might as well have written the name of the Reverend Edinburgh Reviewer at length, under a portrait for which he has dipped his pen in gall, that he may cry *quits* upon a long standing, and a tolerably heavy score. More honourable to him, because its motive is less personal, is his censure of Maturin, (whose eloquence, by the way, he lauds far more highly than it deserves,) for the immoral tendency of his tragedy of Bertram, and his incidental praise of Montgomery and Campbell; "her sincere admiration of the latter," proving for one of his heroines, as he justly remarks, "that notwithstanding the corrupting influence of her favourites (Byron and Moore) she still retained a taste for natural simplicity and moral beauty."

We honestly confess, however, that we know not how to speak of the character which he has drawn of the New Secession from the Church of England, and of some of its principal founders. Of the evil and most dangerous tendency of many of the mystical doctrines which they hold, we are as fully satisfied as our author can be; though, from our high regard for the personal characters of many of its leaders, we should have spoken of it in milder, and at the same time perhaps in juster, terms than these;

"This New Secession is marked with such fearful characters of delusion, heresy, and intolerance, that I cannot but view it as a moral pestilence, which has suddenly risen to blight the fairest prospects of piety and virtue among a class of persons who might have been, and who once promised to be, the ornament and glory of their age." [vol. ii. pp. 251, 252.]

But on principle we protest against this growing practice of introducing into fictitious narratives, characters from real life, so clearly designated by their known eccentricities, that the portrait, or caricature, be it which it may, needs not the addition of a name. We should do so in all cases, because this is a covert and cowardly method of attack, which once numbered with its victims a lady of high rank, great beauty, and talents, who, with all her frailties, her follies, and her vices,—and of each she had her share,—was worthy of a better fate. In a religious work the practice is doubly blameable; in a minister of the gospel, (who, in the eye of the law at least, thus makes himself a libeller

by wholesale,) not to be excused. But we have now well nigh arrived at the end of the tale, whose defects and excellencies we have pointed out as we passed along. Emily, in consequence of the dissipation of her abandoned husband, is cast penniless upon the protection of his aunt, a lady whose alleged Methodism, but real piety, had long estranged her from her family, in support of whose ruined fortunes she now steps forward with all the warmth and delicacy of true Christian kindness. But from such a dependence Emily is saved, by an intervention worthy of a high rank in the genuine *merveilleux* of novel writers; for the misanthrope whom we have already very slightly, and, as it would now appear, very slightly introduced to the notice of our readers,—struck, of course, by her striking resemblance to the lost object of his love, “now an angel in heaven,” resolves to rescue Emily from the misery she had prepared for herself; and aware of her husband’s character, propensities, and associations, joins the blacklegs of the gaming tables; and pigeons him of the greater part of his property, that he may heroically restore it to the deserted wife, who, we may be assured, receives the unexpected boon with “a look of
 “ silent amazement, instantly succeeded by a burst of grateful feeling, not articulated, but which the stranger felt
 “ in the scalding tears that dropt in torrents on his hands;
 “ which were clasped by her with a convulsive agony of joy.”

So ends the strange eventful history of one of the heroines of the tale, save that, in the school of adversity, she too is taught, like her friend, to fly for consolation to religion, and with that exception, it ends much in the way that many a professed novel has done before. But the winding up of the other branch of the story is, we think, original; for in our novel reading days—which, like the play-going ones of our author, were a great while ago, though not quite five and twenty years,—we assuredly never met with a heroine who falls in love with the faithless lover of her bosom friend, whom his unkindness killed; yet this is the consummation of Louisa’s happiness, to which the closing sentence of the tale directs the reader’s view; how naturally, or with what propriety, they must determine for themselves.

From the whole of our lengthened notice of this work, it will be evident, that we approve not of a combination of the *Grave* and *Gay*, in such wide extremes as those in which its author has attempted to unite them. That attempt has led to such odd combinations in the same book, as “a little Dandy man, like Paris on Mount Ida, tempted by three

divinities at once," in the shape of the "three girls immoderately short and fat," to whom we have referred before, and the enforcement of such practical lessons of our most holy faith, as that "a disciple of Christ must embrace the doctrines he taught, especially those which are peculiar to his religion; though mysterious, he must believe them; though repugnant to his pride and prejudice, he must bow to their influence." Certain it is that these things accord not well, any more than talking in one page of "the rude and boisterous world which *Fate*, in the very frolic of her caprice, has strangely destined Dandies to inhabit;"—in a second, of our duty "to remember, that, while the Almighty permits folly, and its inevitable consequence, misery, and overrules both for the ultimate happiness of his children, neither is the direct and immediate operation of his providence;"—and in a third, of a lover, whose "exterior presented the frozen surface of an Iceland mountain, while within him raged a fiercer fire than those of *Ætna*." The latter sentence, and many similar ones, which we easily could quote, savour indeed, as their author himself apprehends they may, rather too much of "a vain amatorious tale" for a work, many parts of which much more nearly resemble a casuistical treatise on some of the most abstruse points of theology. "Zephyr" whispering through the casement," is also somewhat of an incongruous part of the death-bed conversation of a young Christian, who soon afterwards fell asleep in the Lord.

Failing, however, as we cannot but think that our author has done, in his attempt to compose a work for the equal instruction and amusement of the "Grave" and of the "Gay," he has failed, because he essayed a path in which no one could succeed, though his effort is highly creditable to talents of no common order, and would reflect no dishonour on the well-earned reputation of the reverend gentleman to whom that effort is universally ascribed. The work contains many beautiful, some most touching, and several splendid passages. Its satire is cutting, and its aim is uniformly to do good.

"*No Enthusiasm*," the second work upon our list, is free from many of the most striking defects of "*Happiness*," but it also wants several of its redeeming beauties. We meet not here with so much of that strange intermixture of the trifling and the serious, of which, in the former instance, we complained. The manners of genteel and fashionable life are more correctly drawn, though even here we notice

some very egregious blunders. A gentleman-commoner of Christ-church, the heir of a country gentleman of eight thousand a year, is, for instance, most absurdly represented as "impressed with awe at the idea of dancing with a judge's daughter, and as feeling the moment of his introduction to her, as the most important of his life." The scene, as our readers will perceive, is laid much amongst lawyers, and there is sufficient accuracy in the technicalities of the attorney's office, to induce us to suspect that the work is the production of some one who has spent, or is spending, a portion of his time under articles at the desk. But when he ascends to the higher branch of the profession, the old adage of "*Ne sutor ultra crepidem*," applies with all its force. No one, for example, who had the slightest practical acquaintance with the habits, tone, and proceedings of the bar, could give such a caricature of a consultation as that, at which the leader so grossly violates the known punctuality of the profession, as to make his appearance an hour after the appointed time, half drunk, from the judge's dinner, and too nearly asleep to attend to the explanation of the business given by the junior counsel, he himself never having read a syllable of his brief. But this is accuracy itself, compared with the gross absurdity of giving a dialogue between the two counsel, in the presence of the solicitor and his client, on the referring of a cause, not at all affecting their auditors,—which, says the junior, must not be done yet, "because I have not got my brief." Now, whatever may be the attachment of counsel to their fees, no one can suppose them such arrant blockheads as thus publicly and gratuitously to evince it before strangers. This, and some other inaccuracies as glaring, though the necessary results of a person writing about what he does not understand, were alone sufficient to satisfy us of the absurdity of the report which has attributed the tale in which they occur, to a certain barrister, to whose literary reputation we do not, upon other accounts, consider such an ascription as particularly flattering. Some of those absurdities arise not from ignorance of the manners of any particular profession or walk of life, and are therefore less excusable. Such we doubt not but that our readers will term, with us, the finding of a copy of the Olney hymns, doubled down at several places, and opened at that one of Cowper's, which commences,

"God moves in a mysterious way,"

under a heap of papers, on the table at which old Sturdy ex-

pired of an apoplectic stroke, surrounded by deeds and drafts, his candles burnt into their sockets—seeing, that whilst living, he went regularly drunk to bed, and had such an aversion to religion as to have quarrelled with Falkland for his profession of it. Nor is the suggestion of an experienced politician, a leading man in the House of Commons, less ridiculous,—that Falkland might have some chance of getting into Parliament for Tewkesbury, on the interest of a lady, who was herself a friendless orphan, almost without a home. These are the every-day absurdities of novelists, it is true, but they become not works like these.

In another respect, “No Enthusiasm” has the advantage over “Happiness;” it is devoid of those personalities which we have been compelled unequivocally to condemn. Even here, however, we do complain of the illiberality of making the unjust steward (the rascal of the piece) join the New Secession, for no other purpose, that we can discover, than as a vehicle for introducing a philippic against this sect, which is not, we apprehend, to be put down by being lugged by the head and shoulders into religious novels, as appears to be the fashion of the day. “A house divided against itself cannot stand;” if therefore they are let alone, we doubt not that these well-meaning, but misguided, people will soon dwindle into insignificance. Enough, however, of general remark, save that in strength and spirit, “Happiness” is far the superior tale; an advantage counterbalanced, perhaps, by the superior utility of “No Enthusiasm.”

The tale opens by introducing, as a pedestrian guest, at the Red Lion at Tewkesbury, a young man of very prepossessing appearance, who, under the name of Falkland, is, of course, the hero of the piece. His fellow-figurantes are mine host,—the Boniface of novels and of the stage, from time immemorial,—the curate, a man of bigoted orthodoxy,—and the lawyer, a great rogue, as was to be expected. Their conversation ushers in the heroine, Miss Eltham, an orphan protégé of the squire of the parish; but who, at his death, was left with a very slender provision, owing, it is insinuated, to some tricks of the widow and the attorney, by which an “O” was abstracted from her legacy. The excellence of her disposition, her piety and charity, powerfully interest the young stranger in her behalf, and, prepared to fall in love with her at first sight—he stumbles upon her, as might be expected by those who are acquainted with the machinery of novels, at the corner of the first street, which, by chance, he turns. She is, equally of course of “be-

“witching symmetry,” but, when “accident supplied what his endeavours had been unable to accomplish, and he met his fair one at a sharp angle of the church-yard,” alas! she was leaning on the arm of a genteel-looking young man, who seemed to be fully conscious of the value of his charge,” and green-eyed jealousy and romantic love take almost simultaneous possession of his heart. In a pensive mood, he accordingly strays alone by the light of the moon, (for lovers love the pale moonlight,) to “take a last farewell of the house,” of whose fair inhabitant “he had made up his mind to think no more;” and unconsciously wandering in the right direction, on his lifting the latch of the gate, and as he has just reached the boundary of the lawn, he is alarmed by the shriek of a female, who hastily flies toward the house, and he as hastily retreats, under the very unheroical imputation of having been mistaken by his mistress for a thief, though a glance was sufficient to satisfy him that the fugitive was “the most beautiful being he had yet seen.” After so many untoward obstacles, the meeting of the hero and herpine is brought about at an exhibition of fireworks, to which Falkland accompanies the family of the evangelical vicar of St. Mary’s, to whom he is introduced at a Bible Society. But the author shall describe it for himself.

“The night was remarkably fine, and the fire-works were really pretty. The whole group were pleased; and little William, to whom the scene was entirely new, expressed his astonishment and delight by various significant gestures. He was a little disturbed, however, as the rockets successively shot up, lest they should put out the stars; and was expressing with great anxiety his apprehensions of this, when the solemnity of his manner, and the ludicrous simplicity of his question, attracted the notice of a gentleman and lady who were standing beside our hero, but whom it was too dark for him distinctly to see, and they turned round to caress the child. Just at this moment, Falkland observed a squib, which had escaped from the crowd, taking the exact direction of the lady’s neck. There was no time to apprise her of her danger, and he instinctively encountered it himself, by springing in front of her. The squib struck him on the wrist; but it was not till a shriek from the lady attracted his attention, that he found it had penetrated a considerable way up his sleeve, where it was still burning. She tore away his coat with her own hands, with an expression of terror and concern, which would have more than compensated him for the accident, even if he had not perceived, which he now for the first time did, that it was Miss Eltham. The young man, her attendant, appeared much shocked that our hero had received a fire from

which *he* ought to have protected her; and Falkland, who already suspected the relation in which they stood to each other, easily conceived he must have envied him the accident. Finding, however, that his arm was really much burnt, he yielded to the entreaties of the party to return to his hotel. Miss Eltham indeed had now lost all relish for the fire-works: and her chaperon led the wounded hero into the town, leaving his fair charge to be conducted home under the care of the vicar's party, and receiving from her the strictest injunctions to see that Mr. Falkland had something applied to his arm immediately. This was the first personal introduction Miss Eltham had met with to the vicar's family; though she had always been an attendant on his preaching, whenever the capriciousness of Mrs. Hornbuckle would allow her.

"Common humanity forbade him to leave Tewkesbury, till he had assured the young lady, in whose service he had received his wound, it was not likely to be serious. He called at the house the next morning, and felt a sensible pleasure in being at liberty to enter without hesitation. But the surgeon he had applied to, having recommended him to keep his arm in a sling for a day or two, he had some difficulty in calming the agitation which the appearance of this produced in Miss Eltham: she turned pale as she saw him, and his utmost efforts were scarcely sufficient to convince her he was not hurt. He tried to remove her apprehensions by conversation; and was so far successful, that he spent a couple of hours in the house—not entirely, as he flattered himself, to the lady's dissatisfaction. He was anxious to ascertain one point, and was not a little relieved to find she had no suspicion whatever, it was he who had frightened her so much, a few nights ago, in the garden. But he was very near betraying himself, when the circumstance was casually talked of, and he heard that Mrs. Hornbuckle had ever since taken the precaution to have the gate locked early in the evening.

"Falkland was as much charmed with Miss Eltham's artless and sensible manners, as he had at first been struck by the symmetry of her person; but he was unable decidedly to make out whether the young gentleman who was staying in the house, stood in any nearer relation to her than that of cousin. Unfortunately, he had no hopes of ascertaining the point at present; for he had already exceeded at Tewkesbury the time allowed him, and was under the necessity of immediately leaving the town; but this delightful accident confirmed him in his resolution of paying it another visit, when his business at Shrewsbury was over. He was obliged, therefore, for some time to put up with a state of suspense; but left the lady with very favourable impressions of his general character, and with a deep sense of obligation for his gallantry." [vol. i. pp. 54—58.]

The fourth chapter of the work gives us the character of the hero, whose distinguishing feature is, that "his sound

“sense and correct principle were liable to be diverted by sallies of a romantic imagination.” The only son of a man of large property, who, by inattention to his affairs, and too much confidence in a knavish steward, is involved in ruinous embarrassments, his father’s death calls him from the lettered ease of a college life to the arduous task of investigating the state of the family property, and of recovering by law a portion of the peculations of the steward, under whose management his paternal estate had dwindled from eight thousand to about four hundred pounds per annum. He accordingly repairs to London, and under the direction of Mr. Sturdy, an eminent solicitor of great talents, but of equal and overcharged eccentricities, he applies himself to the study of the law, with a view at once to follow the honourable profession of the bar, and the better to qualify himself for the recovery of his estates. By the advice of a very clever barrister, to whom he is introduced, he passes some time in the office of his relative, the attorney, and then becomes his adviser’s pupil. An introduction to the family of Mr. Ratcliffe, (for that is the name of the barrister,) gives him an opportunity of falling in love with his youngest daughter, a beautiful, accomplished, and amiable girl, wanting but in the one thing needful—of which, during his stay in London, Falkland is brought to see the importance. The progress of his conversion is very well described, as there is nothing extravagant or fanatical in it, and we are inclined to bestow very high commendation upon our author’s management of the difficult and delicate task of displaying the triumph of principle over inclination, in the breaking off a connection, which, from the different views of the parties on the subject of religion, could only be productive of misery.

It is no fault of ours, that we have been obliged to introduce the hero of this tale to our readers, at the beginning of the first volume, a guest at the Red Lion at Tewkesbury, nobody knowing who or what he was, and then to post to London to answer these queries by a history of his former life. Such, however, was the pleasure of our author, who has the undoubted right to manage his story as he pleases, and therefore at the opening of the second volume, we take up him and his history at the said inn at Tewkesbury, which, though he had entered it on foot, he leaves “all in a chaise and pair”—a style of travelling more accordant with his situation and prospects, as, by a decree in chancery obtained in the process of novel writing, in as many months as by a

real process in a court of equity, a suitor may think himself fortunate if it is pronounced in years—he is now in possession of £15,000, and on his way to the assizes at Shrewsbury, where an issue is to be tried, the result of which may restore to him the greater part of his paternal inheritance. That issue is decided in his favour, after a trial in which his counsel, though half a-sleep and half drunk at the consultation over-night, performs some of those marvellous feats of intuitive knowledge with which we sometimes meet in novels and jest-books, but nowhere else,—least of all in courts of law. From Shrewsbury he repairs to Tewkesbury, where, learning that the cousin of his fair one, upon whose arm he had seen her lean, is attached to a lady to whom he cannot be united from the narrowness of their income, his conviction of her engagement is confirmed; but determined nobly to sacrifice his own happiness to her's, he heroically confers upon his successful rival a living in his gift, sufficient to enable him to marry—and having done this, hurries up to town. Thither he brings his mother and sisters, the younger of whom had for some time embraced his religious sentiments, to which, however, her mother and elder sister are violently opposed, as Methodistical. That opposition gives occasion for the display of much firmness to principle, mingled with exemplary filial obedience, and kindness to his family, upon which we are disposed to bestow very considerable praise. There is, however, one part of the description of the ineffectual attempts of Mrs. Falkland to drive his unfashionable notions out of her son's head, of which we cannot approve. We allude to the Reverend Doctor Plaintree, a popular orthodox clergyman, introduced as the unsuccessful and not very able opponent of Evangelical religion, being sneeringly described as peculiarly eloquent at dinner, on the mysteries of the culinary art, more especially as after dinner he shewed himself lamentably deficient in the mysteries of the faith he professed to teach. Nothing is gained by such side-wind attacks upon a body of men, many of whom are unquestionably as eminent for their learning, as respectable for their characters, and, we will add, as honest in their zeal, as pure in their motives as their opponents, whose doctrines we cordially adopt—the increase of whose numbers we earnestly desire. The practice we condemn is, however, but too common in most books of fictitious controversy, where the author is not satisfied with having the best of the argument, but must also have the best men upon his own side. Like

the renowned hero of La Mancha, he often sets up windmill after windmill, in order that, as he levels them with the ground, he may exultingly exclaim, "There goes another giant!" The conquest of half a dozen Plaintrees is not, however, worth half a rush, for better arguments on the side of the question which he adopts, might be found in the worst book that the opponents of Evangelical religion have ever published.

But we hasten to the catastrophe. In the midst of these vain efforts to reclaim him from the error of his ways, a letter arrives from his friend the vicar, informing him, that as soon as he had recovered from the stroke occasioned by the death of his wife, he had united the recipient of Falkland's noble bounty, to the object of his early and unaltered attachment. At this intelligence, for which he ought to have been prepared, he well-nigh swoons away; but a moment after, on looking again at the letter, "the blood" rushes into his hitherto death-like countenance, he starts "from his chair with a quivering hysterical laugh on his lips. His eyes, his whole faculties, seem riveted on the paper, which he held in both his hands, with a pressure which made them tremble." At this, his sister seems to think him mad, as mad indeed he appears to be, whilst he makes known to her a circumstance, for which we cannot but think, from the vague information which drove him to despair, that our readers must be prepared,—namely, that the new-made bride and the object of his love are two different persons, as the deserving young man, whom his jealousy had converted into a rival, was only the cousin of his *inamorata*. The way of course is now open for him; but we blush for his gallantry, and we fear our female readers will be indignant at his success, when we close our account of the adventures of the hero, by stating, that he employed his supposed rival to communicate his wishes to his mistress, instead of doing it himself; a mode of courtship from which we never knew any good to result, but have heard of much evil. But the lady, whom that mode more particularly concerned, seems not, however, to have thought with us, as to this courtship by deputy, she lends a very encouraging ear; and, at the close of the tale, is on the high road to matrimony.

It would be injustice, however, to our author to conclude our remarks upon his work, without noticing the episodical history of a young barrister named Clementson, which, like many episodes, constitutes the best part of the book. We

give his character at length, as a very favourable specimen of this writer's style.

“Clementson inherited from nature a temper the most aspiring and ambitious, perhaps, which ever flamed in the heart of man. Had he been born in the ancient republics, uninstructed in the humbling doctrines of the cross, the whole world would have been too narrow a theatre for his ambition. Nor were his talents inadequate either to the conception, or the execution, of great designs. He was at once cool, daring, and persevering; and a large share of common sense, with a very quick discernment, acting on much study both of books and men, had ripened a judgment naturally sound into an extraordinary degree of accuracy. To these qualities of the head, his mother, who had some years been dead, and whose memory he celebrated in the lines our hero transcribed, had endeavoured, by religious precept, and consistent example, to super-add a correspondent feeling in the heart; and her ceaseless prayers and efforts had so far been blessed, that Clementson, imbibed, in their widest range, the pure unsophisticated doctrines of Christianity, and at times felt most vividly susceptible of their influence. Unable, however, to wean himself from his pursuit of worldly honour, his mind for many years maintained a painful struggle between natural inclination and renewed convictions; and, as never fails to be the case where no decided choice is made, the former was insensibly gaining the ascendant. He was, however, too deeply grounded in the principles of religion to be shaken in his belief of them by the intercourse of the world, and too tremblingly alive to their paramount importance, to lower his standard to the maxims of a philosophising age. He early therefore formed the bold resolution of stemming the torrent of ridicule which the profession of evangelical views of Christianity never fails to provoke, and his talents and course of study eminently qualified him for bearing down all opposition, and planting the standard of the cross in the midst of even its inveterate enemies. His principles were well known to his friends, none of whom ventured to attack them in the open field of argument.

“But while Clementson stood forth the intrepid champion of the Gospel, in his language, his conduct, exhibited little less than a practical denial of all its humbling truths. Carried away by the torrent of ambition, it was but occasionally, and then for a short time only, that he felt the influence of religion as a practical principle on his heart and conduct. There were times, indeed, in which his whole soul was wrapt in consciousness of devotional feeling; but these seasons were quickly interrupted by the returning visions of ambition; and feelings which one day absorbed his every power in their intensity, left perhaps the next scarcely a trace to mark their existence. With a standard far too high to be contented with any sophistical compromise, he was perpetually either most strongly under the influence of restraint, or the abject slave of

inordinate passion. These struggles and vicissitudes kept his mind in perpetual agitation, but even in his wildest flights of fancy he retained the most thorough conviction of the truth of the doctrines he neglected, and of the awful responsibility he incurred by his practical denial of them. He ever preserved a sincere admiration and esteem of all that was excellent in books and men; but while his thoughts never wandered from an ideal standard of perfection, his conduct exhibited daily marks of inconsistency, which principles infinitely less pure, if aided by genuine sincerity, would have enabled him to avoid. To one ignorant of the Gospel, he appeared little more than a specious hypocrite: to the few (and they were very few) of a contrary character, who were acquainted with the workings of his mind, he was an awful instance of the stubbornness of the human heart, triumphing over knowledge, over conviction, over conscience.

“What contributed to fix this miserable young man in his fatal delusion, was the estimation in which he was held by all who knew him. Clementson was not ignorant that they who embrace the doctrines of the gospel must prepare themselves to submit to the stigma of the world, and in any case but his own, he would have doubted the reality of that profession which exposed its disciple to no reproaches from those he mixed with. He felt conscious, however, that his character had been maintained without the slightest dereliction, *in language*, of the principles he had embraced: and he soothed himself with the delusion that his own superior abilities had triumphed over the odium generally attached to the pure doctrines of Christianity—without considering that those doctrines seldom give much offence when confined to speculation, and that it is only when drawn out into all their practical train of consequences—when the conduct shews the impression of the heart, as well as the conviction of the understanding—that they become the objects of reproach and contumely. Thus constantly kept in check by the cravings of ambitious projects, his religion made little progress on his heart; and whenever a ray of divine light did break in upon him, he had to lay again the foundations which had been raised by previous indulgence, and which had scarcely time to reappear before they were again overthrown by succeeding temptation.”
[vol. i. pp. 229—234.]

A field for the display of his talents and ambition is opened before him, in his return for one of the boroughs of a noble duke, in support of whose claim to a dormant peerage he distinguished himself as a counsel; and on his entrance into the House of Commons, the effects of his eloquence are represented as so extraordinary, as to have defeated the ministry in their attempt to carry the long-contested question of Catholic emancipation, and thereby to have driven them from their posts, and seated his patron

in the premiership. Yet, for services greater than the eloquence of a Burke, or any modern orator at least, achieved, probability and common sense are outraged by his desertion, the moment that a cold caught immediately after his splendid display incapacitated him for a while from taking the post which the new minister intended for him; and the patron, who must have otherwise estimated the importance of his services, if it were on selfish principles alone, insults him by a draft on his banker for £50, in reply to a letter powerfully reminding him of his claims. But some mode of teaching the vanity of ambition such as his, must be devised, and one of the clumsiest that could be hit upon is adopted, apparently but because it is the most marvellous. The death-bed scene of the highly gifted man, "who knew his Master's will, but did it not," is, however, drawn in a very powerful and affecting manner, sufficiently so, indeed, to atone for many errors in a work, which, upon the whole, we are inclined to recommend, with no other qualifications than those already made in the discharge of an irksome duty. As some atonement to the author for these, another specimen of his style shall be allowed to make its own appeal to our readers on his behalf, in his very correct remarks upon the senseless and indiscriminate use of the words *Methodism* and *Methodist*.

"It has frequently been matter of very deep speculation with me, and I have often endeavoured, but in vain, to discover what is that mysterious boundary in religious opinions, which constitutes a man, in the opinion of the world, a *Methodist*; and for this purpose I have examined very narrowly into the sentiments of the people properly so called: but this has been of very little use, as I have found the term, in its popular acceptation, embraces doctrines the very reverse of those held by Methodists themselves, and that the only point common to all parties branded by the name, is, that they all strive to maintain a superior degree of strictness in their moral and religious conduct. There is, indeed, something particularly baffling in the inquiry. A man may maintain, and openly profess, a thorough belief in most of the revealed truths of Christianity, and, if be a clergyman, or advanced in years, he may sometimes in conversation—but only on important occasions, and then very briefly—draw out those truths into their practical consequences, and still remain within the pale of rational and gentlemanly Christianity. But if he make the doctrines of the gospel not only the object of speculative belief, but the principle of his life and conduct; if he advert in the pulpit, or in conversation, to those grand distinguishing features of Christianity which the apostles were so vehement in maintaining, and so cautious in guarding from miscon-

conception; above all, if he feel or even profess any undue warmth of expression in treating of a scheme of doctrine which the angels contemplate with astonishment—whatever may be his sentiments on those doctrines which form the essence of Methodism, properly so called, he has most decidedly past the limits which divide the two territories, and is a *Saint* at least, perhaps even a grovelling *Methodist*, nay, in the estimation of some, an infatuated *Calvinist*.

“I have sometimes thought that *Methodism* is a disorder propagated by a peculiar state of the atmosphere in certain quarters of the metropolis, and confined to particular streets, like the *malaria* of Italy; and I have been confirmed in this opinion by observing one very remarkable test of the malady.—A man may go into Bartlett’s Buildings, and subscribe whatever sum he pleases, for the distribution of the Bible, without incurring the imputation of *Methodism*. But let him only go down Holborn, across Fleet Market, just enter Bridge Street, and turn down a certain street on the left hand, and the *very same act of benevolence* will characterizes him at once a *Methodist*, and a *Sectary*. Now this singular phenomenon appears to furnish data from which the disorder might, without difficulty, be traced to its source; and I really think it a duty of some of our theological chymists to analyze the air of these two situations, with a view to correct the pestilential elements contained in the one, which are productive of such deplorable effects.

“Another peculiarity of this extraordinary disorder is, that it varies with the different perceptions by which it is contemplated. It is like the North, here or there, this way or that way, according to the situation in which its observer may happen to stand. Thus, a man with only half a grain of the sense of religious obligation, who may seem, to one who is himself within the pale of orthodoxy, to be but few removes from ‘the seat of the scorner,’ will be set down as a *Methodist* by the openly careless and profane; the man of orthodoxy is thought to carry matters too far, by him who is himself a *Methodist* in the estimation of those below him; and he in his turn extends this censure to the poor evangelical professor, who stands one degree higher in the mysterious scale. It would appear, therefore, that *Methodism* is a disorder not possessing within itself any specific principles, but constituted by the exuberance of symptoms in themselves innocuous, and in some cases praiseworthy; just as in the body corporate, a man may be in an extremely dangerous state, whose only disorder is too high a flow of health. And perhaps from this analysis, we may arrive at the true nature of the malady; for as there seems to be a regular ascending gradation in this world, we may fairly conjecture that scale is continued in the next, and that the glorified spirits and angels would be regarded as *Methodists*, by those infected by the disorder in its most virulent form here, if the veil which separates the two worlds were once removed. This points out at once the

danger and the seat of the disease, but its remedy still remains a secret; for I much fear, if men were more deeply convinced that *Methodism* is the religion of heaven, they would be increasingly desirous to avail themselves of it, as a passport there—a circumstance which, as in all events *Methodism* is to be subdued, it is only an act of prudence, on the part of every orthodox divine, to keep as much as possible out of the vulgar eye.” [vol. i. pp. 289—294.]

The following short dialogue between old Sturdy and our hero so fully accords with the sentiments which we have elsewhere expressed, upon the subject of educating young men for the bar, that we cannot forbear transcribing them, though hopeless, of course, of their effect, where our own more elaborate dissertation fails; as with ambitious parents and aspiring youths, even we are not self-complacent enough to expect but that it may do.

“ ‘You’ve some thoughts of the law, have you, Cousin Falkland? What—you’d like to wear a gown and wig?’

“Falkland answered, it was one of the things he had been considering.

“ ‘It’s an uncertain profession,’ returned the other. ‘And for one man that makes a figure in it, at least one hundred hardly get salt to their porridge.’

“ ‘But surely, Sir,’ said Falkland, ‘industry and perseverance, with a tolerable capacity, will overcome any difficulties.’

“ ‘Yes, but a man may have all the industry and perseverance, ay, and all the capacity in the world, and yet if nobody knows of it, he may sit all day with his hands in his pockets, listening to the harangues of those who have not one tenth of his brains.’

“ ‘But suppose, Sir,’ said Falkland, somewhat cooled in his legal ardour, ‘suppose we put out of the case the higher honours of the profession. Do you imagine a man with the qualifications I have mentioned, would be utterly without some chance of at least securing an honourable independence?’

“ ‘No, no; not so bad as that neither,’ replied the other, ‘I think if you were now to enter yourself for the bar, and to spend the five years which must elapse before you can be called, in hard reading, and were then to attend regularly in the courts for another five years, it is very probable you might make in a few more years—let me see—ay—I shouldn’t wonder if you made—three or four hundred a year.’

“ ‘This was a most appalling calculation for poor Falkland, and it almost extinguished every ray of hope from the pursuit of legal eminence. He could scarcely believe indeed that it was not an exaggerated picture; but this his cousin’s better information forbid his hoping. At all events, he thought such a phantom not worth the pursuit; after the first emotions of surprise were over, he could not but wonder, if this representation were correct, how it was that

so many men had risen from small beginnings to the first emoluments and dignities in the profession. He knew the fact to be so, but he had yet to learn that a barrister without fortune, if he be eventually successful, must starve the first half of his life, in order to have more money than he can dispose of ever after." [vol. i. pp. 94—96.]

And now, saying to the author of "No Enthusiasm," "*Valete*," and regretting that we have not been able to add, a more unqualified "*plaudite*," we turn us to the little tales by the author of the "Italian Convert," a work which, as it was published before the commencement of our critical labours, we do not recollect to have seen.

The object of both is highly commendable. That of the "*Vicar of Iver*" is to "exhibit religion in its own attractions, undistorted by grimace; by illustrating the beneficial influence of the clerical character upon society, when that character, equally removed from bigotry, pride, and worldly mindedness, exerts its legitimate influence upon the world and the church." In prosecution of this laudable purpose, there is incidentally introduced a most happy exhibition of the influence of the maternal character in the vicar's family, and a short but very satisfactory exposition of the evil tendency of theatrical amusements. In that family, active piety is exhibited in its loveliest features, for, ever occupied in doing good: "when the ear heard *them*, then it blessed *them*; and when the eye saw *them*, it gave witness to *them*; because *they* delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon *them*, and they caused the widow's heart to sing for joy." From the pleasing detail of their labours for the glory of God, and the good of their fellow creatures, our younger readers especially may derive much practical wisdom, in tempering their zeal with prudence and discretion. In a work like this, a discussion of the merits of the Bible Society is quite in place, and from it we extract one of the vicar's arguments in refutation of the groundless clamours that have been raised against it.

"If the prosperity of the *whole* can be supposed to endanger the *parts*, then I will admit, that the church may have something to fear from the diffusion of Christianity: (replied the vicar.) I am glad, however, that I have now an opportunity of entering my protest against that unmeaning combination of terms, 'the church is in danger.' The futility of this plea must be apparent to you, from one question: *What church?* Surely, not that of which it is

affirmed 'the gates of hell shall not prevail against her.' This cry of danger, from clergymen of our church, betrays at once the most groundless fear, and the extreme of impolicy. They are evidently unaware of the libel which they thus utter upon their own church, by removing her from that rock, of which it is declared, that the gates of hell shall cope with it in vain. In no part of the writings of *Travers*, of *Towgood*, of *Graham*, or of *Booth*, who have expressly written against the Church of England, is any thing to be found, half so severe as this unnatural charge of her sons, who, by such language, strike her out of the list of reformed churches; and, having given her the mortal stab, publish the danger which they have themselves created. If I should once, by any means, arrive at the conclusion, that the church of England could not stand the test of the most extended circulation of the holy scriptures, old as I am, I would immediately resign my gown to my diocesan, and relinquish a community, that owed its support to the suppression of the *Magna Charta* of Christianity.' " [pp. 111—113.]

The conversion and death of an unprincipled worshipper of the mammon of unrighteousness, introduces a very correct delineation of a minister of the gospel in the discharge of one of the most important, but difficult of his duties, in his attendance on the death-bed of a sinner; whilst the removal of a favourite pupil, "the only son of his mother, and she a widow," gives occasion for as appropriate a display of the more pleasing functions of his most holy calling, in administering the abundant consolations of the gospel whereof he is a minister. We should be doing wrong to the liberality of the author, were we not to add, that though this work is exclusively devoted to the delineating of the character of a faithful and laborious parish priest, he is himself a dissenter from the Established Church. "Oh, how good and pleasant a thing it is for brethren to dwell together in unity!"

The "*French Protestant*" is, in its object, a complete contrast to the tale which we have thus commended, purporting, as it does, "to illustrate the force, and expose the malignity of bigotry," by giving the history of a French ecclesiastic, who, convinced of the errors of Popery by searching the scriptures, and thinking for himself, publicly renounces them, and embraces the Protestant faith, to the certain ruin of all his prospects in life, being thereby alienated from his family and friends, thrown a despised and persecuted outcast upon the wide world, and, what to him was infinitely worse, separated for ever from the object of his early and fondest attachment, who, on her lover's abjuring the faith of his fathers, and of her's, retires with a broken

heart to the gloomy seclusion of a convent. It will not be expected that the incidents of such a tale should be numerous. The letters of the lovers are given, and not without interest; whilst the ceremonies of the abjuration of the one, and the taking of the veil by the other, are described in detail, perhaps too minutely; for in the former instance we have a sermon at length by Drelincourt, and in the latter the close of one attributed to Bourdaloue, both of which, though very well for a layman, (as the author is,) are unworthy of the distinguished preachers whose names they bear. Under the influence of that bigotry which bursts asunder the ties of kindred and of blood, and sets the child against his parent, and the mother against her son, the sister of the new convert joins the priests in an attempt to get him into the power of a church, whose tender mercies are cruelty itself; but he is delivered out of their hands by the assistance of M. Drelincourt, his pastor, who furnishes him with the means of secretly making his escape to England, where the tale leaves him. Its closing sentences are thus devoted to the object of his earthly love.

“The poor recluse, carried with her into the solitude of a convent, a heart torn with anxiety: and, when the novelty of the scene had subsided, she sunk into the apathy of a monotonous repetition of uninteresting duties. The image of the cross was suspended at her breast; but that of De La Pierre was stamped upon her heart, and she soon expired, calling upon his beloved name!” [p. 144.]

The narrative derives considerable interest from its being interspersed with some authentic particulars of the sufferings of several of the French Protestants, a few years anterior to the æra of this tale. It abounds also with sentiments highly creditable to the author’s head and heart, though our limits permit the extraction of but one or two.

“The *immorality* of persecution appears to be scarcely recognized by societies calling themselves christian churches; who, if they can satisfy themselves of its *expediency*, leave the discussion of the moral question to their *victims*, and substitute brute force for intelligent conviction.” [p. 8.]

“There is no opinion, however absurd or unscriptural, but may acquire consequence from injudicious and excessive opposition; no sect that may not be benefited by persecution.” [p. 11.]

The following short sentence describes pretty accurately, we are inclined to believe, the religion of one half the world, and a considerable portion of the other also.

"It had been the religion of their ancestors; and, if Christianity had never been introduced, they would have received *paganism* with the same complacency." [p. 14.]

We know not how to account for it, but such is unquestionably the fact, that the tale last published is the worst written of the two; and did not its titlepage, and even our own private information, inform us to the contrary, we should take the French Protestant to be the work of a promising, but inexperienced writer. It abounds, indeed, with such repetitions, as "influenced by an ardent attachment to *her family*, who united their influence to retain *her in the family circle*;"—"he could scarcely justify the *perusal of it*; although, in this instance, his curiosity surmounted his prejudice, and led him on from page to page, until he completed *the perusal of the whole*;"—"he avowed to *his sister* the change which had taken place in his views;—"the impression made by his avowal upon the mind of *his sister*"—"the moral system is *strangely* and lamentably deranged: whence arises this *strange* unwillingness," &c. &c. &c. "The gospel is not to be *tested* by the *ministry*" is a phrase borrowed from the attorney and the bailiff, but not becoming the pulpit, whilst the following attempt at fine writing is in a very bad taste.

"They were mutually engaged, and anticipating years of domestic happiness, basked in the sunshine of prosperity, unconscious of the clouds of adversity which were collecting in the horizon of their destiny." [p. 15.]

We should not have taken the trouble to point out these defects, were we not of opinion, that the tales in which they occur possess considerable merit. We recommend them, indeed, with great confidence, to our readers, especially to young persons of both sexes, and to heads of families and others, who may wish to make suitable presents to those who are less advanced in years.

The Privileges and Obligations of Christian Parents and their Children, adduced from a View of the Abrahamic Covenant.
By John Bruce. Lond. 1821. 18mo. pp. 124. Westley.

WE owe an apology to the worthy author of this little treatise, for so long delaying to notice it. But we can assure him, that it has not arisen, as in some cases, from a reluctance to censure, for we have read the book with very

great satisfaction, and can most cordially recommend it to the serious perusal of those for whom it is more especially designed. The substance of it was originally delivered from the pulpit, before the Hampshire Association of Independent Churches, and having met with the approbation of the ministers and representatives of those churches, present on the occasion, the author was induced to extend his original discourse to its present limits, and publish it in the form of a treatise. In this form we have no doubt that it will meet with general acceptance, and we hope, by the blessing of God, prove eminently useful. The topics it embraces are the following:—1. The nature of the Abrahamic Covenant. 2. Extent of the Covenant made with Abraham. 3. The conditions of the Abrahamic Covenant. 4. The manner in which the Covenant made with Abraham was confirmed. 5. The means of bringing children into the bond of the Covenant. 6. The duty of youth in relation to the Covenant. 7. The perpetuity of the Covenant. The whole is followed by some important practical reflections.

The observations of Mr. Bruce on these several points are, we think, in general judicious and important;—the composition is correct and easy, while the spirit that breathes through the whole, is truly pastoral and affectionate.

We have room for only one extract, as a specimen of the author's manner. In the sentiments it expresses we fully concur, and we earnestly recommend it to the serious consideration of those whom it more especially concerns.

“We have only to observe the general conduct of Jehovah in the operations of his grace, to perceive the connection, in many cases at least, between early religious advantages and the conversion of the immortal soul. How many families, like that of the holy and amiable PHILLIP HENRY, have presented the lovely scene of ‘a church in a house.’ Religion, taught with unwearied diligence, and recommended by a commanding consistent example, like the little leaven which a woman took and hid in three measures of meal, has fermented and diffused, until the whole has been leavened. It is an undeniable fact, that for several centuries, vital Christianity in this country principally existed among the children of believing parents. The churches of the faithful were chiefly composed of those who had been brought up ‘in the nurture and admonition of the Lord;’ while their pulpits were occupied by the sons of godly and able ministers. The astonishing revivals of religion in Scotland, America, and elsewhere, have usually commenced with the youth of pious ancestors. Education, if I may be allowed the expression, lays materials at the door of the heart, so that when the Spirit enters, he has only to apply them in the work

of conversion and sanctification. Nor are any so useful, or so ornamental, to the great cause of Christianity, as the descendants of religious parents. Their accurate and extensive knowledge of divine truth secures the deference and respect of their brethren, while their amiable temper and consistent practice give a preponderating influence.

"I am aware that it has been objected to this view of the subject, that the promise has been contradicted by plain and indisputable facts. It has been said that many children of pious parents, and even of Christian ministers, exhibit no proof of a virtuous and holy character. The history of many professing families certainly furnishes ground for this objection; but I am disposed to think that, with some few exceptions, the failure of parents in the religious education of their children, is to be attributed either to their own inconsistency of conduct, or to a criminal negligence in the employment of the means which the sacred oracles prescribe. They are either so much engaged in business, or of so easy and careless a disposition, as to perform their family duties very imperfectly: or, they are injudicious in the plans they pursue, and produce disgust where they ought to inspire delight: or, they are unhappy in the government of their children, either unduly lenient, or easily transported with rage, or unnecessarily austere and gloomy: or it may be that one of the parents is irreligious, and counteracts the good effects which might otherwise result from the labours of the other; or, both the parents throw discredit on their own acknowledged principles, by an inconsistent life and character. O let Christian parents seriously reflect on the manner in which they are discharging their relative duties, and anticipate the tremendous consequences which may result to their offspring, by their negligence or mistake. Especially let Christian ministers, of social habits and popular talents, dread the day when they may have to lament, 'They made me keeper of the vineyards, but mine own vineyard have I not kept.' " [pp. 41—44.]

The Seaman's Prayer Book: being a Form of Prayer, selected chiefly from the Book of Common Prayer, and adapted to the Worship of Almighty God at Sea: and also, a Collection of Psalms and Hymns, for the Use of Seamen. Printed for the benefit of Benevolent Societies connected with Seamen. 18mo. pp. 216. London 1822. Baldwin and Co.

It is truly delightful to see a mind like that of Capt. Scoresby, (for he is the compiler of the little manual now before us,) directing its attention to the moral and religious improvement of seamen. That they have hitherto been,

though a most useful and important, yet a much neglected part of the community, cannot be denied; and if they have, as has frequently been alleged against them, surpassed other classes of their countrymen in ignorance, thoughtlessness, and vice, one reason at least may be furnished in the fact which we have stated, which will throw no inconsiderable portion of the responsibility on those by whom they have been thus abandoned. Till within these few years, the language of admonition and instruction was never addressed to them. The hand of Christian philanthropy, which offered its gifts so freely to all beside, was seldom outstretched to them;—but they were left to roam the deep, and visit foreign climes, ignorant alike of their condition and their destiny, and at the mercy of every temptation that waited to entangle and destroy them. We rejoice, however, that the best and highest interests, as well as the temporal comfort, of this valuable and peculiar class of people, are exciting the attention not merely of Christians in general, but of many, who by their bravery, their enterprise, and their character, are an ornament to the maritime profession, and an honour to their country.

Amongst these, we rank the compiler of this little volume, and rejoice that he has been induced, by the publication of it, to throw in his contribution to so laudable an undertaking. Those masters of vessels who wish to observe divine worship with their crews when at sea, after the form of the Church of England, will find all they can desire, or at least as much as within so small a compass they can reasonably expect, in "*The Seaman's Prayer Book*."

An extract from the Preface will sufficiently acquaint our readers with the design and contents of the volume.

"Since the alteration of a work of such avowed excellence as the '*Book of Common Prayer*,' may expose me to a charge of presumption, I think it necessary to mention my reasons for undertaking this work, and submitting it to the public. Having been long accustomed to the sea, and having, for many years, been intrusted with the command of a vessel with a larger than ordinary crew, I found it my duty to call their attention to devotional exercises, on various occasions, and especially on Sabbath-days. The '*Prayer Book*' was naturally adopted for assisting me in conducting our devotions; but, as the service was much too long, and not in all respects suitable, I was induced to abridge and alter the form, so as to adapt it more particularly to the peculiar situation and circumstances of seamen.

"Conceiving that a work which had occupied a good deal of thought

with myself, and had been found useful among my crew, might not be unacceptable to those conscientious commanders of vessels, or heads of families remote from places of worship, who find it their duty to officiate as pastors to those under their charge, I have been induced to print it, and now offer it for the use of such as may think proper to adopt it.

“While it was a principal object with me to preserve all the highly devotional prayers with which the Liturgy so much abounds, I was desirous of abridging it as far as consistent with this object. I have thus been enabled to reduce the prayers into a small compass, and to append a considerable collection of Psalms and Hymns.

“The principal prayers, it will be observed, remain unaltered; some are abridged, and some extended. In the Litany I have ventured to introduce a petition for our friends and relations, and another for those necessarily detained from public worship, to which there is nothing analogous in the whole of the Liturgy. The first eight sentences are, for the sake of abridgment, included in two, and two or three others are also condensed; but in the main, this incomparable specimen of devotional writing remains the same as in the Book of Common Prayer. As the Bible translation of the Psalms is of acknowledged superiority to that used in the Church service, I have merely given a table of the Psalms for each day, that they may be read, like the lessons, out of the Bible.

“In the communion service, as far as usually read, some abridgments and alterations are made, and some additions are introduced. The principal addition is a prayer of special reference to the cases of seamen: this is taken, in a modified form, from another part of the Prayer Book. The whole of the service is more intimately combined than usual, and the arrangement, it is presumed, is more natural and easy. Such of the prayers as are altered, or additional, are distinguished by a reference after the Italic title. Thus (c) signifies altered from the Liturgy; (s) selected from some published work; and (o) original.

“In the Evening Service there are some additional prayers, and several alterations. Some of the prayers that are not essential, are, for the purpose of shortening the service, placed among the ‘Occasional Prayers.’ They can, however, when required, be introduced with much propriety, in a place where a reference for the purpose is given.

“In the third and fourth sections there are several new, and some original prayers; the whole of which are particularly adapted to the circumstances of sailors.

“The Collects occupy the fifth section. With the exception of such as are intended for what are called *saints’ days*, the whole of these beautiful and comprehensive prayers are retained.

“The Psalms and Hymns are collected from various sources. Elegance of Poetry, though an object with me, was, in all cases, secondary to the devotional character of the different compositions.

It appears to me, that in general, when we sing doctrines and narratives, we mistake the true intent of this pleasing branch of worship; in this selection, therefore, the greatest proportion consists of hymns of petition or praise; and of the same class, principally, is the selection from the psalms of Dr. Watts. The first section, consisting of psalms, and the second, of hymns on miscellaneous subjects, have no particular reference to seamen, but are applicable to the spiritual cases of all mankind in general; but the hymns in the third section have all some reference to the sea, or to seamen; and many of them have been written expressly for their use. In filling up my plan, I found this department extremely defective, being unable, on some subjects, to meet with a single hymn. The deficiencies, however, assisted by my friends, I have attempted to supply." [Preface, pp. 1—3.]

AMERICAN LITERATURE AND INTELLIGENCE.

AMONGST the many species of doing good, now in active operation in America, there is one which to us appears not only novel, but extraordinary. It is that of preaching to Lunatics; for we have now lying before us "An Introductory Discourse delivered to the Lunatics in the Asylum, city of New-York, August 31, 1819. By John Stanford, M.A." It was not printed, however, until two years after, when the reverend author gave it to the public, at the request of the Governor of the New-York City Hospital. It is short, and we therefore present it to our readers as a curiosity.

"1 Thess. v. 14. *Comfort the feeble-minded.*"

"Human nature, in its present fallen state, exhibits little else than one vast hospital; sin has produced such a variety of diseases, both in the body and mind, which none but the God of mercy and compassion can possibly cure. The diseases of the mind are certainly the most calamitous; for the connection between the body and the mind is so strong, that the disability of the mind may truly be said to unman the man. From the direction contained in my text, it becomes the friendly duty of every Christian, and especially of every minister of the Gospel, to employ every possible method to *comfort the feeble-minded*. This duty, with much tenderness and affection, I shall now attempt to discharge to you who are residents in this Asylum; sincerely wishing that it

may be the means which the God of compassion may bless, for your consolation; and that, eventually, he may restore you to your health, your family, and friends.

"I will endeavour first to describe the *Causes* by which a feeble mind is produced.—Some persons are naturally feeble-minded; they have little understanding to judge and determine their duty, or things around them, with the propriety of acting; and therefore, are obliged to depend upon the opinion and advice of others, for direction.—There are not a few, who once possessed a strong mind, which they have made feeble by pursuing the baneful practice of relaxing the nervous system, by the excessive use of ardent spirits.—Other persons, having enjoyed a good degree of affluence or a competency of life, and, afterwards, by a reverse of circumstances, being reduced to poverty; the severity of such a change, has enfeebled their minds to such a degree, as to cast them into a state of despondency.—Nor is it uncommon, when a person has fixed his superlative affections upon an object, whom, by marriage, he intended to make his own; and the blast of disappointment intervening, this has produced such severity on the mind, as to cast it into the shades of distraction!—The loss of valuable and dear relations, by the sudden stroke of death, has sometimes made impressions on the mind, so powerful, as not only to render it feeble, but incapable of enjoying the remaining comforts of life, with the least degree of pleasure.—And it is still more certain, that a consciousness of sins against God; a doubt of the ability and willingness of Jesus Christ to save; these, aided by the violence of temptations from Satan, have so absorbed the powers of the mind, as to conduct it near the borders of despair. These causes, which I have now stated, as well as many others, have frequently reduced the powers of the human mind to extreme debility and distress. It is for you, therefore, my afflicted friends, to determine, which, or if any of them, have created your present despondency. Certain it is, that your God of compassion, knows the cause. I shall, therefore, as a dictate of humanity, sanctioned by the Gospel, endeavour to offer you some advices, which I hope the Lord may bless, to the relief and comfort of your feeble minds.

"1. Indulge the least reflection, and you will be convinced, that the God who made you, and formed your minds, is certainly able to restore them from their present debilitated state, to composure and activity. It is impossible to doubt of his power, if for a moment you listen to the voice of his word: *Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?* Jer. xxxii. 27. Impossible! And, as the Maker of your minds, however they may at the present moment be covered with a cloud, the Almighty can convey to you that light and peace which shall effectually pro-

* It was observed by several present, that when this sentence was pronounced, one of the patients shed a profusion of tears, as though the case was his own.

duce a happy restoration.—Besides, I can assure you that it is a part of the glory of God, which he hath displayed in all ages, to *comfort them that are cast down*; 2 Cor. vii. 6. And, while thousands, more debilitated than yourselves, have received the aid of his restoring hand, we fervently pray, that you also may share in the plenitude of his goodness!

“2. To produce your recovery, be persuaded, that God can bless the medical attention which you constantly receive from the physicians in this Institution. In the book of Ecclesiasticus, chapter the 38th, you are informed that *the Lord createth the physician*. He giveth him talents to discover the nature, causes, and progress of diseases, whether of body or mind. And the Lord, who is equally said *to create medicines out of the earth*, giveth knowledge to the physician to explore their qualities and virtues which are adapted to relieve our complaints; for with such, *doth God heal men, and take away their pain*. In the same chapter, it is required, that the patient should *honour the physician with the honour due unto him, for the uses you may have of him*. This therefore forms a necessary direction, that you should submit to the prescriptions and the orders of your physicians. And, at the same time, the chapter to which I have referred, will dictate the more important duty of prayer to your God, for a blessing upon their efforts for your happy recovery; knowing that it is the Lord alone, *who forgiveth all thine iniquities; who healeth all thy diseases; and who crowneth thee with loving-kindness and tender mercies*. Psalm ciii.

“3. For your consolation, I will inform you from the New Testament, that the blessed Saviour, while on earth, healed a man, whose case was far more deplorable than any of yours. A man, whose mind had been a long time distracted; he would not dwell in a house, but made his dwelling among the tombs of the dead; no chains could hold him; he wore no clothes; night and day he was crying, and cutting himself with stones. In this wretched situation, the compassionate Saviour met him, and granted him that healing mercy, which produced so great a change, that, when the people came to see him, they were astonished to find him *clothed, sitting at the feet of Jesus, and in his right mind*, Mark v. Luke viii. Be you persuaded, that this same Jesus, though now in glory, is still possessed of compassion and power to restore you, and make your future days prosperous and happy.

“4. As the spirits of many have been extremely reduced to despondency, on an apprehension of the impossibility of their salvation from the guilt and consequences of sin, accompanied with doubts of the ability and willingness of Jesus Christ to save them; and, as possibly this may be the painful impression of some of you, it is a pleasing part of my duty to inform you, from the testimony of Scripture, that *Jesus Christ came into the world to save sinners*. Of course, if you feel yourselves as such, you may lay claim to his

mercy; and rest assured, that such a gracious errand into the world never can be frustrated. Besides, it is declared, that *he is able to save them to the uttermost, that come unto God by him*. Therefore, if it be the great concern of your mind, to come to your offended God for mercy and acceptance, you may rest assured, that Christ is both able and willing to save you, notwithstanding all your transgressions, the strength of your temptations, or those dreadful fears which now fill you with distress.

“5. It is not uncommon to find persons, whose minds are made feeble and distracted, from the apprehension that they have committed the unpardonable sin against the Holy Ghost. Should any of you indulge such an apprehension, and are distressed for its consequences, I will attempt to relieve your anxiety by assuring you, that I do most firmly and solemnly believe, that a person who is penitent, labouring under such a fear, may safely rest assured he has *not* committed that sin. For, certainly, those who have done so, are regardless of its consequences; and are left to the blindness, hardness, and desperate wickedness of their own hearts. I therefore repeat it again for your relief, that if you are in sorrow, under an apprehension that you have committed this great sin, it is a plain proof that you have not done it. Let these reflections aid in promoting your relief; and may the Lord grant you *the Spirit of truth; the Comforter*, that he may abide with you for ever!

“6. I will offer you one more reflection for your consolation. The journey of life, however painful, is but very short. Let us, therefore, cast our eyes towards an everlasting home. Christ, by his grace, can bear you through all your sorrows, and grant you a hope, full of immortality and glory. The days of your mourning will soon be ended; and every tear shall be wiped away. By arguments of this description, the compassionate Saviour consoled his disconsolate disciples: *Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you.* John xiv. 1. In that heavenly habitation, no cloud shall exist. The mind, which had been feeble, shall bend no more; but grasp, in full vision, the realities of eternity, where *there is fulness of joy, and pleasures for evermore*.

“With these charming prospects, I will conclude this discourse, by recommending to you the consoling words of David, which he wrote when he was under a very severe depression of mind; sincerely wishing that the Lord may enable you to adopt them as your own: *Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God.*—AMEN.” [pp. 1—11.]

We confess ourselves too little acquainted with the history and nature of mental derangement, to be enabled to offer any opinion upon the probable effect of such a dis-

course as this; but the following short appendix evinces that the medical men of New-York are very far from hopeless of the attempt,—certainly promising less than any other that christian benevolence has engaged in,—of communicating religious instruction to the insane, by the instrumentality of a preached gospel.

“Religious service was commenced in the Lunatic Asylum, by request of the Governors of the City Hospital, the superintending Committee, and the attending Physicians, in hope, through the smiles of the Lord, it might prove beneficial to the patients. There were about forty unfortunates assembled, and behaved with great propriety; several of them, of their own accord, kneeling in time of prayer. One female said to Mrs. Wetmore, ‘If I live to get home, I will crawl on my hands and knees, but what I will go to church.’ Another said to me, ‘How good it is to hear of a Saviour we once loved!’ On my going out of the yard door, one of the men hastily came and took me by the hand, saying, ‘Mr. Stanford, I thank you for coming here to comfort us.’ I asked him if he had attended service in the hall? He replied, ‘O yes, but then, Mr. Stanford, none can comfort us but Jesus Christ.’ In future services in this Asylum, I shall think it most prudent to avoid particular reference to the mental derangement of the patients; as, like unfortunates of other classes, they shrink at being told of their unhappy situation. Still, I considered myself justified in describing their case, and offering them consolation, in this very plain introductory discourse.” [pp. 13, 14.]

We shall make it our business to ascertain the effect of these extraordinary and most interesting services, with a view, should they have been in any measure successful on the other side of the Atlantic, to encourage the trial of them upon this. With New-York, however, our communications have lately been considerably interrupted by the ravages of the pestilence, which some months since depopulated the streets of that city, and forced most of our correspondents to fly from its march of death, to the adjoining villages, or other uninfected places. From the moment that it was safe for them to return, they have shewn that they have not forgotten us, and the first parcel that we received contained a sermon upon the late calamitous event, by the Rev. Mr. Strong, one of the collegiate ministers of the Reformed Dutch Church of that city. Its title is, “The Pestilence, “a Punishment for Sins. A Sermon, preached in the “Middle Dutch Church, Nov. 17, 1822, after the Cessation “of the Yellow Fever, which prevailed in New-York in “1822,” and as its boldness has excited considerable atten-

tion, and some animadversion, in the city in which it was delivered, we doubt not but that our readers will be gratified by very copious extracts from its pages. Its text is, "Leviticus xxvi. 33, 24. If ye will not be reformed by me; then will I also walk contrary unto you, and will punish you yet seven times for your sins." From this text, the preacher proposes to illustrate the *peculiar form*, the *probable causes*, and the *Divine purpose* of the recent calamity, together with the *awful danger* to which the inhabitants of the city will be subject, if they are "not reformed by these things." We give the two first heads entire.

"The first thing to which we proposed to advert is the *peculiar form* of the late judgment of God, or, if you please, the especial circumstances accompanying it. We mention this first, because it is of no ordinary importance to be distinctly reviewed, and correctly understood, inasmuch as the *form* of his judgments is, generally speaking, the key, the clew to open and unravel the *sins* for which the judgment has been sent. God generally punishes men in kind. He repays them in their own coin. There is always some analogy or correspondence between the sin and the judgment. Sometimes 'God's way is in the sea, and his path in the great waters, and his footsteps are not known.' We cannot sometimes discover why he afflicts us; and perhaps in most of his dispensations he has some reasons known only to himself. But there are visitations in which his hand is *clearly* marked, and cannot be mistaken; where 'the man of wisdom' can trace his footsteps, and hear his voice, and *understand* the *meaning of the rod*. Now, the judgment which God sent upon us was not the sword, nor famine,—but the *pestilence*; precisely that kind of judgment in which the *immediate* hand of God in sending it, in spreading it, in mitigating it, and removing it, is more conspicuously displayed than in any other of his judgments: and hence David, when the three judgments, the sword, the famine, and the pestilence, were proposed for his mournful selection, chose the pestilence, and thus expressed his reason for it: '*Let me fall now into the hand of the Lord.*' He selected *this* judgment, because therein the hand of *man* was not visible; men were not the *immediate* authors of his calamity; but here he knew that *God himself* directly afflicted him; here he could see nothing but God—even the God whose judgments are always righteous, but who, 'like as a father pitieth his children, pitieth them that fear him; for he knoweth our frame, and remembereth that we are dust.' God then was pleased to send upon our city the pestilence—a pestilence highly contagious, voracious in its thirst for prey, rapid in its work of death, dreadfully malignant—spreading from person to person, from house to house, from street to street—scattering dismay and horror as it approached, causing

all to flee before it, excepting such as were *compelled* to remain, and those who would foolishly tempt the providence of God, and many of whom have paid for their temerity by the forfeiture of their lives. It commenced its ravages at a season of the year uncommonly early, and upon a spot heretofore deemed peculiarly healthy, and where none could anticipate its appearance. It travelled along the very healthiest and fairest sections of our city, defying all the expedients of health-officers, and the skill of our ablest physicians. It stripped our wharfs of their shipping, and left the mart of business of this proud and splendid port naked, empty, desolate. It silenced the busy hum of commerce. It turned the key upon your counting-houses, and closed up your stores. It drove the merchants from their exchange. It deprived of employment thousands of industrious workmen. It subjected all to many inconveniences and privations. It emptied the most elegant dwellings of their rich proprietors. Along our gay walks of fashionable life, nothing was to be heard, save the solitary and reverberating tread of some anxious watchman upon his lonely and dreary round. It completely depopulated one-third of this great and mighty city; so that in this infected region, where our population is the most dense, and in which the sinews of our commercial strength most abound, the city was literally 'desolate, without inhabitant, and the houses without man.' Where before all was life, and gaiety, and business, was nothing but a solemn stillness, a wide-spread and spreading desolation, resembling the awful stillness and desolation of the grave! It closed up the sanctuaries of the living God, and made our sabbaths silent; and in a large proportion of our churches, (some of them the oldest in the city,) the voice of the preacher was not to be heard, nor the congregation of the righteous to be seen. And in those parts of the city which were spared, all was a continued scene of confusion, anxiety, and alarm.

"Now, brethren, wherefore was all this? why has this evil come upon us? How is it, that such wrath has gone out against this city from the Lord? Surely 'He doth not willingly afflict nor grieve the children of men.' Surely it is not without cause that he hath sent the pestilence; for, if we had not *deserved* it, and deserved it *most richly*, it had never been here. Let the infidels of New-York prate as they please about their second causes, or rather about *chance*; let the thoughtless thousands in our streets, that have *already* forgotten the judgment of God, and the God of judgment, go on in their career of folly and of blasphemy; let men dispute as they will, whether this pestilence is of foreign or of domestic origin—we envy not their wisdom nor their mirth. And although unquestionably God is pleased to work by second causes; and although we would by no means deem these unworthy of consideration and discussion in the proper place—yet *here*, in the *sanctuary* of the God of righteousness and of grace, we would look

directly to Him, who 'numbers the hairs of our heads,' and without whom 'a sparrow cannot fall to the ground.'

"II. In endeavouring to enumerate some of the *probable causes* of this judgment, we make no pretensions to any infallibility of opinion. We think, however, that it is by no means difficult to discover sins enough which have had their share in contributing to this evil. Although every individual has his own personal sins, for which he is responsible, and for which he individually may suffer, (and the sins of individuals combined, form the great mass of iniquity for which God is angry with us,) yet, let it be remembered, that in our remarks on this head, we are speaking of our sins as a *city*, as a *community*, as a *people*; and upon this part of our discourse, you will excuse our plainness, if we shall endeavour to speak so that we may not be misunderstood. It is, comparatively, of very little consequence to dwell in *general remarks* about our sinfulness, if we sincerely wish for reformation, unless we realize the *particular sins* of which we are guilty before God. To specify these, is an *odious* and *unpopular*, but still a *necessary* and *salutary* task.

"1. The first particular that we name, is one on which, no doubt, we shall be anticipated by many—perhaps by some in this very congregation: I mean, *the public contempt which this city, as such, has affixed to God's Sabbath, to God's ministry, to God's ordinances*. I pretend not to offer one single remark as to the nature of the measures pursued to obtain that highly desirable end, the better observance of the Lord's day; but this *broad fact* you know, that those *well-intended* measures were defeated;—that in a public meeting, the sanctification of the sabbath of God was voted down; his authority and his ministers were insulted; and thousands of our citizens did publicly declare, 'we will act as *we please*,' on the day which God hath said, 'remember it, to keep it holy.' Now, brethren, we have not the least hesitation in pronouncing this to be one of the sins of New-York, for which she has this season been scourged; and for her conduct on that occasion, she has had a glorious commentary in her closed sanctuaries and her silent sabbaths!—and, instead of celebrating the sabbath of the God of grace, she has had, week after week, and month after month, to keep the sabbath of the God of judgment! So far as concerns the desolated portion of our city, it has been something like the sabbath that sinners will have in hell. The first day of the week will return, and return, and return; but no sabbath comes—no sanctuary is open—no messenger of peace is seen, no voice of mercy is heard—no ordinances of grace welcome their approach; every thing around is desolation and death! But, brethren, we have something farther to add upon this point. We know that there are many, very wise in their own conceit, though very foolish and impious in the sight of God, who are ready to sneer whenever this is named as a cause of our recent calamity; but we affirm, that the conduct of

too many of our citizens, *during this very season*, shews how little they regard the authority of God in relation to his positive institutions. To say nothing respecting the continued violation of the Lord's day during the past season, *previous* to the commencement of our distress, what are we to think, what must any reflecting man think, of the wanton profanation of the sabbath by many of our merchants, when leaving their city habitations, and retiring to a neighbouring village! I wish not to be censorious, nor uncharitable, nor personal, in my remarks; but their conduct on the occasion to which I refer, proves most clearly how very little regard too many among them habitually cherish for the authority and the sabbath of God. God's hand was stretched out upon the city, among other reasons, for its violation of the sabbath, and in a *most visible manner upon its mercantile interests*: and that *at such a time* when, smarting under his rod, in the very teeth of his judgments, some of our merchants should have under their employ two hundred hammers in erecting temporary buildings, in the broad daylight of God's sabbath, is a public wanton profanation of his name, that nothing can justify, and because of which the city deserves to suffer. Is it to be wondered at, that our sabbaths, in the district they have left, were *silent*, when, instead of trusting his providence even one single day, and that his own most holy day, they thus sinned in the very face of heaven, and chose rather to profane his sabbath than lose the profits of the succeeding day! 'Ye shall keep my sabbaths, and reverence my sanctuary,' is the statute of the living God; and if we do not obey it, God will take from us our sabbaths and our sanctuaries. Brethren, you may lose your fortunes acquired after patient toil; you may be reduced from affluence, and honour, and peace, to poverty and contempt; our city may have all the channels of its wealth and commercial glory stopped or diverted; sickness and death may prevail among us; the famine, and the sword, and the pestilence may come upon us; but all this is nothing, when compared with that judgment of God which would remove from us his candlestick, would deprive us of the means of grace, and shut out from us the light of heavenly hope and peace. It is a fearful thing to fall into the hands of the living God as to *temporal* judgments; but wo, wo to that community that makes light of his solemn ordinances, that tramples under feet his sabbaths, and becomes hardened by his mercies and his judgments! 'O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.'

"2. The second particular that I name, but on which I shall dwell only a moment, is, *the inordinate appetite for gain* which has pervaded almost all classes of the community. The God of heaven has shewn this season how he can blast the god whom so

many thousands in our city worship—I mean, Mammon. Merchants, mechanics, and tradesmen, have too generally been striving with each other who can most rapidly acquire fortunes, without much regard to the manner in which they obtained them. Very few have honoured God as they ought with their substance. Look at the form of God's late judgment. The pestilence was sent upon the theatre of our commercial life: it covered the *business-part* of our city: it touched the very heart's core of our commercial wealth. Now, my hearers, if I had no other evidence, this alone would be to my mind conclusive proof, that something is radically wrong in the system of business pervading this city. And remember too, that this visitation came at a season when the expectations of great profits in trade were peculiarly flattering; when unusual calculations of gain were about to be realized; when unprecedented quantities of merchandise were ready to be disposed of. And just as the market was about to open, down from heaven comes the dreadful pestilence upon this very scene of business, shuts up your stores, and scatters you all abroad. Now, brethren, if ever the finger of God's providence pointed to any one thing, it did and does most clearly to this. There has been, beyond all doubt, a deep-rooted, wide-spread system of iniquity, of deception and fraud, pervading the mercantile operations of this community. When I say *mercantile*, I mean not simply our merchants, strictly so called, but most operations in which buying and selling are concerned. Our city is notorious for its money-making spirit; every thing must be sacrificed to this. For it, men will lie, and cheat, and swear falsely, without any remorse. Oh! could the walls of our *custom-house* speak, what, what would be the mass of perjury, and blasphemy, and infamy, that would be disclosed! Our merchants know something of it; God knows it altogether. *His* eye is there; and he hath seen the perjurers day after day profaning his bible and his authority; and you have seen this season, that he knows how to avenge the profanation of his name.

"3. Our third item, on which we cannot dilate, is, that *love of pleasure*, that *spirit of dissipation*, that *general profligacy of morals*, to which our city has been addicted. In adverting to the form of the judgment, we cannot but observe, that our walks of fashionable life have been deserted; and for many weeks the attendants of the ball-room, the billiard-table, the gambling-house, and the theatre, were compelled to leave their respective places of resort. I am no enemy to lawful indulgences. I have no objection that persons of wealth and rank in the community should distinguish themselves from others by their equipage, their table, and their dress. But, assuredly, any one must have perceived, that a spirit of rivalry in gay dissipation, in splendour of style, in the luxury of the table, in extravagance of dress, has pervaded most thoroughly our fashionable world. Now, God has shewn how easily he can dispose

such of their elegant mansions; how he can deprive the sons and daughters of frivolity and gaiety of their usual sources of amusement, and make them satisfied (if *satisfied* they ever can be) with any accommodations, provided they are safe from the pestilence. It is not long since God gave these devotees of pleasure a serious rebuke in the destruction of our theatre. But it would seem that this spirit of folly grows among us, in spite of any and every correction, and that men *will* indulge themselves, no matter how sorely they may be afflicted. What, I pray you, are we to think of the state of society among us, when, at the very moment that God's pestilence was the heaviest upon us, we are credibly told in one of our public gazettes, that the non-appearance of a celebrated comedian upon our stage, in consequence of our calamity, had cast as much gloom over the city as the fever itself? What are we to think of the state of morals among us, when, on the evening of the very day set apart by our constituted authorities as 'a day of humiliation and prayer' for all classes of the community, the doors of the theatre are thrown open, to invite our citizens to drown their gloom in dissipation and revelry? For our part, we never expected any thing better from the *theatre*; but as we so often hear it lauded as 'a school of morality,' and that a well-regulated stage is a benefit to society, one might have supposed, that, after our civil magistrates had requested all to abstain from improper gratifications on that day, they might, *at least in complaisance to them*, have furnished us *for once* a lesson of common decency, and not have shewn their disregard of every thing moral as well as serious. But farther, must we not conclude that the spirit of dissipation is deeply rooted among us, when we find at this very time, when our inhabitants are called more solemnly than ever they were before, to consider their ways, and humble themselves before God—when his awful judgment is scarcely lifted up from us—the theatre, that school of Satan, that nursery for hell, is overflowing, night after night, with our citizens, to witness the mimicries of an actor,* whom God Almighty has sent here, at this very time, in his wrath, as a man better qualified, by all accounts, than any other in the world, to dissipate every serious reflection, and harden men in folly and sin? If such be our spirit as a community, have we not *deserved* God's chastisements? Can we not find, in this *thirst after dissipation*, a fruitful cause of our late calamity? Shall not God be avenged on such a city?

"4. There has been, and there is, in this city, a *spirit of political feeling, at war with the authority of God*; and this we name, as another of our public sins that has provoked the judgments of God. In his word, he hath laid down certain characteristics which ought to belong to public magistrates, and certain principles which ought always to govern men in their choice of public rulers.

* Matthews. B. 17.

These characteristics have not been sought for, nor have these principles been complied with as they ought in this city. And in this respect, *men of all parties*, no matter what are their names, are guilty. It is needless to go far back for proof of the assertion. If the candidate is of *their* party, if he has been *regularly nominated*, if he chimes with *their* political sentiments, it is enough: he must be supported at every hazard. Brethren, I care not a rush under what particular banner a man may be arrayed, so long as he acts under the fear of God—so long as he subjects his political relations and movements to the authority of God—so long as he seeks to promote the election of men who honour and fear God,—so long I honour him as a patriot indeed. But, when we find in our city men, and christian men too, men of high consideration and influence, maintaining and publicly abetting the election of an infidel in preference to a Christian; when we find elevated to some of the highest offices in the state, men who fear not God, but blaspheme his religion, and disregard even common morality,—what, I ask, has become of the *authority of God* on the consciences of men, in the discharge of their political duties? Does it not shew, that there is among us, as a community, a mass of *political* guilt, that deserves the chastisement of heaven?

“But, brethren, it is time to hasten to another *branch* of this head of our discourse. We have been adverting to some classes of sins with which our city, as such, is chargeable, and because of which we believe God has recently scourged us. In the sins we have specified, we have reason to affirm that all are concerned, professing Christians as well as mere ‘men of the world,’ among us. Yes, how many are there of those who name the name of Christ, who have not kept their garments unspotted from the flesh, but have been found more or less chargeable with one or other, or all of the sins that we have specified—the disregard of God’s ordinances, the inordinate thirst after gain, the excessive love of pleasure, or the spirit of political depravity! How few, indeed, are they who have kept their ‘consciencs void of offence towards God and towards man!’

“The point, however, to which we more particularly refer, is the sinfulness of the church of God among us. It is evident, from the *form* of the judgment, that the *church* has been concerned, has had *her* share in bringing on this visitation, and that as it respects *both ministers and people*. We who statedly attend upon the sanctuary, and who profess to love and honour the Lord Jesus, may be apt to flatter ourselves that we have had very little, if any, concern in causing the late pestilence. But herein we greatly deceive ourselves; and if we cherish any such presumption, we give a miserable evidence of our Christianity. God’s people ought to be the first to humble themselves in his presence, and to examine diligently why He hath dealt thus with our city. It is *his church* and *her welfare* that he especially regards, even in those judgments

that affect only 'the world.' But here the church has suffered also. We regret that our time is so far elapsed that we cannot dwell, as we had intended, upon the leading sins with which the church of Christ in this city is chargeable. We must, therefore, confine the few remarks that we have to make, more especially to that section of the church in this city to which we immediately belong.

"And, if we are not greatly mistaken, it is among the transgressions of which *we* are guilty, that *we have not valued nor improved the ordinances of grace as we ought; that there is in our churches too much of the spirit of form, and too little of the power of godliness.* Notwithstanding all the serious attention that may have been generally manifested in the house of God, we have not placed that high esteem which became us upon his word and ordinances. Our spiritual mercies have been abundant indeed; but God was pleased to deprive us for a while of our usual privileges; and he has shewn you, that if you do not diligently improve his sabbaths and his sanctuaries, he can easily remove his candlestick from you, or at least for a season withdraw its light. If many in our congregation will at times prefer to remain at home, or to roam abroad upon the sabbath, as too many of them do, God can give such their full desires, by closing up his sanctuaries altogether.

"We remark again, that *the churches of God in this city, and our own among the number, have not at the present day that zeal for Christ's pure truth, that love for his old-fashioned gospel, they once had.* Many of those whom I address this evening are the descendants of men who were valiant for the truth, and who would hold no fellowship with error of any description, however specious in name. To tamper with the word of God—to abandon, by way of *compromise*, any of the doctrines of the gospel—was, in their opinion, to promote the cause of heresy, and destroy the interests of the church. The synod of Dort forms an honourable memorial of *their* tenacious adherence to the truth, and furnishes a pattern worthy of *your* imitation, in 'contending for the faith once delivered to the saints.*' They contended not merely for the doctrines which are called *essential*, but for those which are called *non-essential*; that is, for those which tend to glorify God, and beautify his church here on the earth. They wished not only that men should be saved, but that the God who saved them should be honoured in this world in their salvation. They prayed and

* Arminius, whose doctrines were condemned in this synod, declared, a little before his death, (as he stated in his *last will*,) that the great object he had in view, in all his theological and ministerial labours, was to unite in one community, cemented by the bonds of fraternal charity, Christians of all sects and of all denominations, (Papists excepted,) *whatever their religious sentiments might be.* How near many of those who call themselves *orthodox*, in some churches, in this city, are approximating to this spirit, is left for the reader to determine.

laboured, not merely that a church of ransomed sinners should be gathered unto Jesus Christ, but that 'the king's daughter should be all-glorious within; that her clothing should be of wrought gold; that she should be brought unto the king in raiment of needle-work; and that all her garments should smell of myrrh, and aloes, and cassia, out of the ivory palaces.' But how is it now? Have you at this day that zeal for God, and for the purity of his church, that inextinguishable hatred of error, and that devoted attachment to the *whole truth* of the gospel, which you ought to have? Have we not in this city synagogues of every description, Socinian, Universalist, Arminian, &c.? and if in these a popular preacher is to be heard, who may deny the creed of your fathers, and sneer at whatever enters into the life and glory of the gospel, are there not too many to be found, who will abandon their seats at home, and run to gratify their curiosity, at the risk of imbibing fatal poison? How many are there who 'will not endure sound doctrine, but, after their own lusts, heap to themselves teachers, having itching ears; and thus turn away their ears from the truth, and are turned unto fables?' Has there not flowed in upon this city, from the eastern section of our country, a flood of error, which, under the semblance of great benevolence in endeavouring to unite the various classes of Christians, has been gradually undermining the bulwarks of the truth—a new divinity, that would supplant the old gospel—a new system of making Christians, that would supersede the plan of God's regenerating grace—a system of *feeling*, which places very little, if any, value upon the *peculiar doctrines* of Christ, and has very little, if any, connection with *sound, substantial, and well informed piety*? Have not the advocates of this system established themselves in many parts of the land? Have they not made inroads upon our own church; and is it not to be feared, that too many of our people have not guarded as they ought against the poison of their creed, and the seeming liberality of their conduct? Is it not true, that, in some missionary transactions during the past year in this city, there has been manifested by many members of our own 'reformed' church, a spirit of unwarrantable compromise with this 'disinterested' system of 'benevolence' and 'union,' which, if allowed to gain the ascendancy among us, we may bid farewell to our reformed Zion? Is it not too true, that neither our ministers nor our people have co-operated, as became them, in endeavours to advance the prosperity of the church? Is there not, in consequence of listening to the cant of the day, a disposition in too many, altogether to abandon our independent interests as a separate section of the church of Christ, and join with any denomination that might better subserve their individual views? Have we acted, or do we now act, with that unity, that wisdom, that zeal, that efficiency, which are necessary to our increase and prosperity? Are things, brethren, as they should be with our churches? Let us search diligently into these things. Let us look at 'the

island in 59. 28. 28. N. lat. and 164. 56. 3. long. from Greenwich. He met at sea a sloop, the *Discovery*, under the command of Captain Wassiliew, who informed him that on the 11th of July 1821, he had discovered, in 50. 59. 57. N. lat. and 193. 17. 2. long. from Greenwich (it is not stated whether east or west longitude) an uninhabited and hitherto unknown island, forty Italian miles in length. It may be presumed that the inhabitants are of the same race as the Aleutians, for Captain Wassiliew was able to converse with them through the Aleutian interpreter on board. They call the island in their language Nuniwak, but Captain Wassiliew gave it the name of his sloop, the *Discovery*, Lieutenant Chramtschenko learnt further, that Captain Wassiliew had sailed on the 1st of February in the preceding year from the harbour of San Francisco, and had reached 71. 7. N. lat. (that is, 19 min. farther than Cook.) He kept constantly along the north-west coast of America, and discovered two capes, to which he gave the names of the celebrated navigators Golownin and Ricord. The sloop, the *Good Intent*, belonging to the same expedition, had kept along the east coast of Siberia, but was obliged to put back at 69. by impenetrable ice.—Those two ships are expected at Cronstadt this summer.

Pitcairn's Island.—It is well known that an independent colony has been formed in Pitcairn's Island, in the Pacific Ocean, by the mutineers of the *Bounty*, commanded by Captain Bligh, and that the only population of the island consists of the mutineers, and their descendants by some Otaheitean females whom they had married. The following particulars respecting this interesting colony are from the private journal of the American whale-ship *Russell*, Capt. Arthur, of New Bedford:—

March 8, 1822.—Lat. 24. 30. S. long. 129. 25. W., light airs from S. E. steering S. W. by S. S. W. at midnight hove to; at day-light saw Pitcairn's Island, bearing S. by E. seven or eight leagues off; stood for it, and when we were within about three or four miles of the shore, were boarded by the most interesting crew of young men that we had ever seen; at noon we lay aback near the land. From all I had otherwise read and learned respecting the inhabitants of Pitcairn's Island, I was induced to have the following notice posted up in the forepart of our ship, before we had any communication with the islanders:—[This notice was to do them no injury, and to refrain from all indecent and profane language.]

March 9.—Pleasant weather; at 2 p.m. went on shore accompanied, by Capt. Arey, in his boat: as the islanders' boat wanted repairing, we took her on deck, and before the next morning had her done, to the grateful satisfaction of our new friends. The islanders went on shore in one of our boats; Capt. Arey taking five, and we the other five, our landing was effected much easier under the skilful direction of our new pilots than it could otherwise have done. Previous to leaving the ship, bread and butter was put on the table, and they were invited to eat; but they refused, alleging that it was their fast-day: however, after some importunity, and inquiry whether I thought it would be any harm to them, and being assured in the negative, they partook, though slightly, and not till after they had implored a blessing; and after their repast was finished, a hymn and prayer was preferred with great devotional propriety. On our landing, the Hill of Difficulty was to be ascended—a job I could not myself have performed in less than two or three hours: it was done in much less

time with the assistance of a steady young man named Robert Young, who helped me almost every step. When we arrived at the top, we appeared to be at least 300 feet above the surface of the water; having gone up a zig-zag path, the boat appeared almost directly under us. We were then met by the venerable Governor, John Adams, who was attended by most of the women and children of the island, and were welcomed to their shores in the most artless yet dignified manner. After resting awhile, we were then invited to the village, about half a mile distant, through groves of cocoa-nuts, and other trees of a large growth, which made an excellent shade. Although we came to the village, which was situated on a gentle declivity, with a sufficient distance between the houses for the drying and the bleaching of their cloth, the beautiful prospect, regularity, and neatness of the houses, with the joyous and double welcome of its truly hospitable inhabitants, made the spot enchanting. Soon after our arrival, a dinner was served up, consisting of two roasted pigs, fowls, yams, and plantains; but as they declined partaking with us, on account of its being their fast-day, we concluded to wait till near sun-set, at which time they would be at liberty to join us; and when they thought it seasonable, we all sat down together, but not till the chief of our kind entertainers had asked a blessing in a very impressive manner. The return of thanks appeared not less impressive on the minds of the little community, who were like olive-branches around the family table. After spending the evening, in which, if not the feast of reason, we had the flow of soul, beds were prepared for Captain Arey and myself; and J. Adams, having taken a bed in the same chamber, though it was not in his own house, we conversed till midnight. Early in the morning, our kind female friends were actively employed getting breakfast for us, which was ready by seven o'clock, consisting of fowls boiled with yams, which made an excellent soup; it was good, and we ate heartily. For our dinner, we were treated with baked pigs and roasted goats, with a large quantity of yams, plantains, &c. Our people were equally well provided for. At three o'clock I returned to the shore to go on board, receiving the same kind attention in descending the mountain which was paid when going up it. We got into our boats with feelings of gratitude, which I was unable to express, towards these good people; but not till they made me promise to come on shore again before we left the island.

10th, 11th, and 12th.—Still lying off and on, a part of the crew on shore, relieving each other by turns. On the 12th I again went on shore, and was received and treated with every attention. Before noon I returned on board, after taking a more affectionate leave than I ever did any where except my home. I was accompanied on board by John Adams, Dolly Young, and Mary Ann Christian. Having received from them a supply of young cocoa-nuts and fowls, and made such presents as they wished for and we could spare from the ship's stores, we gave them part of a bolt of light duck, one axe, two hatchets, four boat-knives, a bag of bread, a few bottles of wine, a roll of old canvass, a little grindstone, and a watch. Having now accomplished the business for which we came, our friends, after wishing us a good voyage and safe return home, went on shore. Capt. Arey not having finished watering, concluded to stay another day or two, and was anxious for us to stay till he was ready, but I was unwilling to lose more time. Before we leave Pitcairn's Island, it will not be improper to make a few observations.—The time and manner of its

colonization are to most general readers well known. John Adams and six Otaheitean women are all that is left of the *Bounty*. Forty-nine have been born on the island, two of whom are dead, which leaves 53 persons on the island, now all in good health, without a single exception. There are about eleven young men, who are ready and willing at all times to assist a ship's crew in procuring wood and water, or any thing else the island affords. John Adams assures us, and from what we saw we have no reason to disbelieve him, that the island was inhabited before themselves; but at what period it is difficult to conjecture. They found, after their arrival, many places where houses had stood, burying places, and images representing a human figure, with other indubitable marks that they were not the first possessors of Pitcairn's island. It is, however, certain, that the aborigines left it at no recent period, as the trees growing on the house-tops could not have arrived to their present size in less than 100 years, perhaps 500. The land is high, and may be seen 12 or 15 leagues—its coast free of dangers—winds variable, which makes it easy to lie off and on; the town is situate on the north side of the island, rather nearest the west end—the houses may be seen three or four leagues off by a ship coming from the north.

Voyage of Captain Wassiliew.—Captain Wassiliew, who commanded the two vessels that have just returned from their voyage of discovery, has performed great services to geography: He discovered in the great ocean a group of inhabited islands; passed through Behring's Straits, and reached a higher latitude than Cook; determined the true position of North America, from Icy Cape to the peninsula of Alaska, and found to the north of it another inhabited island.

New Botanical Discoveries.—M. Bompland, the friend and companion of Humboldt in his peregrinations in South America, after the late changes in France, passed over to Buenos Ayres, where he settled himself. He devoted himself entirely to his usual scientific pursuits, established a garden of plants, and for several months has been engaged in a botanical excursion in Paraguay, a country abounding in vegetable and mineral curiosities. The following is the extract of a letter written by this intelligent traveller, from Corricutes:—“The whole of the country, called here The Missions, exceeds description, and in it, at every step, one meets with things both new and useful to natural history. I have already collected two thousand plants, a large quantity of seeds, a number of stones, besides having made most useful observations, such as will greatly promote a geological knowledge of this part of America. I have also collected insects, birds, &c. Among the number of interesting plants to which my attention has been called, I am of opinion that the country may hereafter derive great advantages from the three new kinds of indigo I have found in these fertile regions. They are very different from the plant from which indigo is obtained in Caraccas, Brazil, Mexico, and India. I flatter myself that the South Americans will avail themselves of this discovery, and cultivate and improve a plant that has hitherto been disregarded, under the common name of yuyo. It is well known that the indigo of Venezuela, which formerly was superior to that of Guatemala, in consequence of the improvements in extracting it, and competes with that of India in price, in England is worth from 15 to 20 rials per lb. In Venezuela, as much as 3 or 400,000 dollars' worth of indigo were annually obtained, and there the pound has frequently

been bought at seven rials. The superior quality that may be obtained from this newly discovered plant, and the facilities of conveyance down to a shipping port, render it an object of great importance to a country that has only few exports; and its cultivation, if encouraged by the government, and undertaken by capitalists, will in a few years furnish an interesting and staple commodity to trade." From the known zeal and researches of this experienced botanist, the scientific world has much to expect; and the new government, by whom he is now employed, will derive considerable advantages from his turning his attention, not only to objects of mere curiosity, but also to such as will eventually improve the trade and resources of the country. There are many other articles to which the attention of the Buenos Ayres Government ought to be called. The *seda silvestre*, or a species of wild silk, left in the woods by a certain caterpillar, is found on the banks of the Parana, and would constitute a valuable export. Very good cochineal may also be gathered in Tucuman, besides a great quantity of bees-wax. The *rubia tinctoria* is found in many of the extended forests, but the best is in Tarija, Chaco, and the Sierra of Cordova, and it yields a brilliant colour. It was not till within very few years that notice was taken of a new mode of dying green, from a production called by the Spaniards *clavillo*, or little nail, from its resembling one. Some persons assert it to be the excrementitious deposit of a certain insect smaller than the cochineal, and others that it is the insect itself. Hitherto it has only been gathered in Carquejia, and the point is found introduced into the bark of a shrub. It was first used by the poor of the country, and it has since been proved, by repeated experiments, that the Vicunia and Alpaca wools, as well as cotton, after being prepared by astringents, such as alum, and previously boiled in a yellow dye, when thrown into a solution of *clavillo*, acquire a beautiful green colour. The shade of this simple is in itself greenish, and by being kept, it darkens considerably. Abundance of it is found in the valley of Catamarca and province of Tucuman, but no scientific experiments have been made with it. Natural verdigris, of a metallic substance, is found in the copper-mines of the districts of Carangas, Pacages, Lipes, and Atacama, as well as Oruro, and is used instead of artificial verdigris for paint, and colouring pottery. It easily dissolves in mineral acids, and all the earthy or heterogeneous particles precipitate to the bottom. A species of metallic combination, of arsenic mineralized by sulphur, called *oro pimente*, is also collected in various parts of the Cordillera of the coast, particularly at a place called Perinacota, 25 leagues from the town of Carangas. It is found to be an excellent article to fix colours. In short, numerous plants, gums, resins, minerals, &c. will, in the course of time, be brought over from every part of South America, of which at present we have no knowledge, and tend greatly to improve the arts and sciences."

Accommodation to Travellers in Russia.—In the course of last winter the Russian Government established, for the benefit of travellers, along the Gulf of Finland, and from St. Petersburg to Cronstadt, guard-houses, placed about two miles from each other. They are well supplied with fuel, and afford a secure asylum to strangers who may wish for a safe and commodious refuge from the storm of a winter's night. On the top of them is placed a light, with reflectors, by which they are distinguished at a great distance; and in times of heavy mists or fogs, a bell is rung, in order to guide passengers, who

otherwise might wander away and lose themselves. To serve as direction-posts in snowy weather, great beams are raised, with signals on them, at proper distances, on each side of the road; and at the half-way is established an inn, well supplied with provisions, and with whatever is necessary for refreshing and re-invigorating the traveller, exposed to the inclemencies of a climate so rude, and, without such assistance, to wilds so inhospitable.

War and Commerce.—It is estimated that more than a million of bushels of human and inhuman bones were imported last year from the continent of Europe, into the port of Hull. The neighbourhood of Leipsic, Austerlitz, Waterloo, and of all the places, where, during the late bloody war, the principal battles were fought, have been swept alike of the bones of the hero, and of the horse which he rode. Thus collected from every quarter, they have been shipped to Hull, and thence forwarded to the Yorkshire bone-grinders, who have erected steam-engines and powerful machinery, for the purpose of reducing them to a granular state. In this condition they are sent chiefly to Doncaster, one of the largest agricultural markets in that part of the country, and are there sold to the farmers to manure their lands. The oily part gradually evolving as the bone calcines, makes a more substantial manure than almost any other substance, and this is particularly the case with human bones. It is now ascertained beyond a doubt, by actual experiment upon an extensive scale, that a dead soldier is a most valuable article of commerce; and, for ought known to the contrary, the good farmers of Yorkshire are, in a great measure, indebted to the bones of their children for their daily bread. It is certainly a singular fact, that Great Britain should have sent out such multitudes of soldiers to fight the battles of this country upon the continent of Europe, and should then import their bones as an article of commerce to fatten her soil!

Important Agricultural Experiment, by Dr. A. Clarke.—The following letter has been addressed by this celebrated scholar and philanthropist to the editor of a periodical journal, from which we copy it into our pages:—"Dear Sir: An account of the following agricultural experiment, though not so perfect as I could have wished it, may induce some of your readers to pursue the same method on a larger, and, I hope, a more successful scale. On June 10, 1816, I planted three grains of common red wheat, in what might be called good, but not rich ground, at Millbrook, in Ecclestone, Lancashire. They sprouted well, and produced several side-shoots, which I had intended to divide and transplant early in August; but being from home, the transplanting was delayed till the 28th of the month. I then took up the three grains, and divided the shoots, which amounted to 150, but in transplanting, found I had room for only 126 plants, without going to a different soil. These 126 plants might be considered the produce of two and a half grains of wheat. A few of the slips died; the rest were healthy, and each put forth several side-shoots. Owing to the excessive wetness and backwardness of the season, I did not transplant these as soon as I could have wished; but, on October 18th, I took up all the survivors of the 126 plants, subdivided and replanted them in a more open place, and found that the produce was 658 perfect plants. I threw aside what might be called the produce of half a grain, and ascertained that at this second subdivision and transplanting, two grains of wheat had yielded 574 distinct plants, or 287 plants from one grain! I then committed the whole to the care of

Divine Providence till the next spring, intending to subdivide and transplant the produce of those 574 plants twice in that season, should it be propitious. On Monday and Tuesday, March 24th and 25th, 1817, I took up the above plants, which had, in general, stood the winter very well; a few plants only having died, and a few having been killed with the frost, which had been pretty keen for several mornings in the preceding week. As they had, in the course of the preceding October, (the time of the last transplanting,) and in the beginning of this spring, put forth several side-shoots, I again divided them, and found that one of the grains, that is, 287 plants, had multiplied itself into 900 plants, and the second grain into 916! These I planted in rows in a field, alongside of other wheat sown in the common way; setting the plants four inches asunder, and about ten inches between the rows. I once more committed these two grains, in their produce, to the care of that astonishing Providence which had multiplied one into nine hundred; and intended to subdivide once more, should the spring be forward and favourable. The first week in April, there came a severe frost for four or five nights; and not having taken any precaution to defend these tender plants, one third, at least, of the whole was killed! Finding that my experiment was thus necessarily rendered incomplete, I did not attempt any further subdivision and transplanting. The remaining plants thrived, and were very healthy, and, in general, greatly surpassed the other wheat in length and strength of stalk, and in length, bulk, and in weight of ear, many of the ears being five and six inches long, and the grains large and well fed. As some of the more slender stalks did not ripen as soon as the rest, I left them growing after the field of wheat had been cut down; and, to complete the catastrophe of this experiment, fowls and birds destroyed one half of the crop! What remained, which amounted to several quarts, was of the finest quality; and had it not been for the preceding accidents, the result of this single experiment would, I am satisfied, have astonished the most scientific agriculturists in Europe. From this experiment, it is evident, that a single grain of wheat has an almost unlimited capacity of multiplying itself by slips or off-sets,—that every slip possesses, in *potentia*, the full virtue of the original plant;—and that so abundant is its germinating power, that if all the wheat in Europe were destroyed to a single grain, that grain, by proper management in the above way, would, in a short time, produce a sufficiency to sow all the cultivated surface of the continent and islands of this fourth part of the globe.—He who cannot see the hand, the wisdom, and the beneficent providence of God in this thing, must be blind indeed:—and he whose soul does not expand with gratitude to his heavenly Father, for the profusion of love and tender care manifested even in this one case, must have a stupid head or a callous heart. Perhaps I may, at some future time, give you the result of some similar experiments; and am, dear Sir, your affectionate friend, ADAM CLARKE.—Millbrook, July 12, 1822."

Value of the Nettle.—The Nettle, *urtica urens*, in Shropshire, is dressed and manufactured, like flax, into cloth. This is the case also in France, where it is made into paper. This plant, when dried, is eaten by sheep and oxen. In Russia, a green dye is obtained from its leaves, and a yellow one from its roots. In the spring, a salutary pottage is made from the tops. In Scotland, they make a runnet from a decoction of it with salt, for coagulating their milk in the making of cheese.

Ripening of Wall Fruit.—It is a law of chemistry, that “the deeper the colour of any opaque body, the greater is the rise of temperature which it experiences; or, in other words, the more heat does it absorb by exposure to the sun’s rays, or other source of heat.” Thus black becomes the hottest in a given space of time, then blue, green, red, yellow, and white, in their given order. This has been demonstrated by the experiments of Franklin and Davy. Taking the hint from this page of philosophy, Mr. H. Davies, of Slough, has published the result of an experiment, for facilitating the ripening of wall-fruit, by covering the wall with black paint. The experiment was tried on a vine, and it is stated that the weight of grapes gathered from the blackened part of the wall was 20lb. 1oz.; while the plain part yielded only 7lb. 1oz., being little more than one third of the other. The fruit on the blackened part was also much finer, and the wood of the vine more vigorous.

Nails for Wall Fruit.—Specimens of Nails for Wall Fruit have been presented to the Horticultural Society. They are made of cast-iron, with round heads having a hole in the centre, and are intended to be permanently fixed in the wall when building, between the courses of brick work; by leading the branches of the trees close to them, and tying them by pieces of matting or string run through the eye, they can be trained in any direction without damaging the wall, as is done by the usual practice of nailing, which in process of time creates innumerable holes, which become hiding-places for various sorts of insects. We consider this a very desirable improvement in the method of fixing fruit-trees to walls.

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RELIGIOUS AND PHILANTHROPIC INTELLIGENCE.

Society for the Assistance of Evangelical Dissenting Ministers, whose incomes are inadequate to their support.—We have great pleasure in mentioning the establishment of this Institution at a public meeting held at the King's Head, Poultry, on Tuesday, Jan. 14th. The meeting was both numerous and respectable. In addition to several ministers of town and country, many of the principal members of Dissenting congregations in London and its neighbourhood were present; William Alers Hankey, Esq., in the chair. The following is a brief abstract of the regulations that were determined on.—“Ministers assisted by this Society must be of unexceptionable character; maintaining the sentiments of the Assembly's Catechism in faith and practice; and whose income from every source does not exceed the following limits, viz.:—1. Unmarried ministers £40. per annum. 2. Married ministers having no children, £60. per annum.

3. Married ministers not having less than two children dependent upon them for support, £70. per annum. 4. Married ministers not having less than four children, under similar circumstances, £80. per annum.—The widow or family of a minister are eligible to be assisted once after his decease: and, in extraordinary cases, ministers of somewhat higher incomes than the prescribed scale may be assisted. Subscribers of one guinea annually are members of the Society; and of ten guineas at one time, members for life. Subscribers of five guineas annually are governors; and of fifty pounds at one time, governors for life. The Committee consists of twelve ministers and twelve laymen. Ministers who collect not less than ten guineas, and secretaries of county and district associations, contributing twenty pounds, are members during the period of such contributions. The annual meeting of the Society is to be held in London on the third Wednesday in April." Joseph Proctor, Esq. is appointed treasurer; Rev. H. Lacey, Rev. J. Leifchild, and Rev. J. Yockney, secretaries. A subscription has commenced in a liberal and promising manner. The religious public, however, will perceive that nothing short of a large and permanent fund will enable the Committee to carry the benevolent purposes of the Institution into effect. Communications may be addressed to the Treasurer, 125, Fleet-street; or the Secretaries, at 24, Paternoster-row.—We close our notice of this important Institution, by stating, particularly, at the request of the Committee, their desire to open a correspondence with Congregational and Calvinistic Methodist ministers, deacons, and elders, and to receive communications from them without delay.

Canonization of a New Saint.—We copy the following narrative of a piece of mummary now going on at Rome, from an ultra French Journal; where it is inserted, we presume, to edify those enlightened personages who are delighted with the termination of the sermons of the Archbishop of Paris: '*Vive le Roi! vivent les Bourbons! et vive Jesus Christ!*'—"Rome, Feb. 1. They are occupied at present at Rome, in the canonization of an old priest, who died 'in the odour of sanctity,' the venerable servant of the Lord, John Baptiste Rossi, Canon of the Church of St. Mary, born at Voltaggio, in the diocese of Genes, on the 22d of February, 1698, and settled at Rome in 1711, where he emulated the virtues of St. Gaetan and St. Philip Neri. He appears to be a new apostle for the capital of the Christian world. He belonged to many brotherhoods, and served the pilgrims in the Hospital of the Trinity, where he died on the 29th of May, 1764. His body reposes in the church of the Hospital. On the 28th of January, a sitting of rites was held, to examine if John Baptiste had practised virtue in an heroic degree. This sitting took place in the presence of his eminence the Cardinal, dean of the sacred college, prefect of the rites, and repouter of the cause, for the success of which prayers have been offered in many of the churches of Rome."

British and Irish Ladies' Society.—A Society under this title was formed at a meeting, held Oct. 14th, for improving the condition and promoting the industry and welfare of the Female Peasantry in Ireland. Their Royal Highnesses the Princess Augusta, and Duchess of Gloucester, are patrons, with a very respectable list of ladies of rank, &c. as vice-patrons. The Duchess of Beaufort is president, and Miss Vansittart, vice-president. Two ladies are hon. secretaries, and Mr. G. Fownes, of 75, Old Broad-street, assistant-secretary and collector. Beside the immediate object of clothing the naked, it is contem-

plated to find means of employment for the women and children, in order to which, county and district associations in both countries are recommended, to correspond and co-operate with each other.

Seamen's Hospital Society.—A meeting of this Society was held on Thursday, Feb. 20, at the London Tavern. The Bishop of Chester in the chair. The following is the statement of the number of men received into the Hospital in the last year, between the 23d February, 1822, and the 18th February, 1823:—

| | |
|--|-------------|
| Total number received | 788 |
| Of which, cured and discharged at the request of parties | 236 |
| Ditto, ditto, having obtained ships | 325 |
| Ditto, ditto, ships found them by the Committee | 70 |
| Ditto, ditto, conveyed to their homes | 12 |
| Absented themselves | 6 |
| Expelled, after being cured, for misconduct | 7 |
| Died | 30 |
| | <hr/> |
| | 686 |
| Under cure, and convalescent | 102 |
| | <hr/> |
| | Total |
| | 788 |
| Number received in the year 1821 | 413 |
| Ditto, do. in the last year | 788 |
| | <hr/> |
| Total number received since commencement | 1201 |
| | <hr/> |

Completely clothed after being cured

11

Supplied with shoes and stockings only

98

Royal Universal Dispensary for Children.—On Thursday, Feb. 29, the seventh anniversary festival of this very useful Institution, was held at the City of London Tavern; the Right Hon. the Lord Mayor in the chair. During the last year alone, 12,331 patients have been admitted; and, since the opening of the Institution, in June, 1816, to the 31st of December last, 34,662 sick indigent children have received medical and surgical advice, and been supplied gratuitously with medicines; of whom 31,680 have been cured or relieved; 1307 vaccinated; 711 only have died; and 964 are still upon the books, and under cure. This charity is supported by voluntary contributions. Stations: No. 6, Great Eastcheap; 14, St. Thomas-street, Southwark; 101, Great Surrey-street; and at the Dispensary, St. Andrew's Hill, Doctors' Commons; where the Apothecary, Mr. H. Cox, resides. In cases of danger, applications are received in the first instance without recommendation.

Mendicity Suppression Society.—Wednesday, Feb. 27, the Anniversary Meeting of this Society took place at the Egyptian Hall, Mansion-house; the Lord Mayor in the chair. The Hall was crowded; the company consisting chiefly of ladies. The report stated, that more relief had been given to the indigent within the last year, than within any period of similar duration, more objects having presented themselves to the Society; but that the funds required more active assistance from the opulent in consequence of those claims. Many cases of gross imposition had been detected by the conductors of the Institution, who still regret the practice of giving casual relief to beggars in the streets.

City of London Lying-in Hospital, City-Road.—Thursday evening,

Feb. 28, the Anniversary Festival of this laudable Institution, for the reception and delivery of poor Pregnant Married Women, was celebrated at the City of London Tavern, Bishopsgate-street; Anthony Highmore, Esq. in the chair, supported by several persons of distinction, medical gentlemen, merchants, &c. The report of last year announced, that since the year 1750, the number of women delivered, and children born, amounted to 27,980; 350 of the women had twins, and two of them three children at a birth; 835 lives have been preserved, apparently still-born (twenty-eight in the year 1822); and during the last three years, 800 individuals had been received into the Institution, none of whom had died. During the evening, a most interesting spectacle was introduced to the company. A military band was stationed in the room, and, after indulging in the most enlivening strains, they commenced solemn music, on which a procession of the objects of the Institution proceeded round the room, attired in their accouchement apparel, with infants in their arms, curtsying to their benefactors. Prior to the separation of the company, a handsome collection was made.

African and Asiatic Society.—We are concerned to hear that “The Society for the Relief and Instruction of poor Africans and Asiatics,” have been obliged to suspend their benevolent labours for want of funds, especially during a season when their sufferings from the climate must have been extreme.

Humanity to Animals.—The Act lately passed by the Legislature, entitled, “An Act to prevent the cruel and improper treatment of cattle,” cannot be too generally known, or too rigorously enforced. The insertion, therefore, of the following abstract of it, cannot fail of promoting the humane object for which it was designed:—The Act recites, “That, if any person or persons shall cruelly beat, abuse, or ill-treat, any horse, mare, gelding, mule, ass, ox, cow, heifer, steer, sheep, or other cattle, and complaint on oath thereof be made to any justice of the peace or other magistrate, within whose jurisdiction such offence shall be committed, it shall be lawful for such justice of peace, or other magistrate, to issue his summons, or warrant, at discretion, to bring the party or parties, so complained of, before him, who shall examine, upon oath, any witness or witnesses who shall appear to give evidence touching such offence; and if the party or parties accused shall be convicted of any such offence, either by his, her, or their own confession, or upon such information as aforesaid, he, she, or they, so convicted, shall forfeit and pay any sum not exceeding five pounds, nor less than ten shillings, to his Majesty, his heirs and successors; and if the person or persons so convicted shall refuse, or not be able forthwith to pay the sum forfeited, every such offender shall, by warrant, under the hand and seal of some justice or justices of the peace, or other magistrate, within whose jurisdiction the person offending shall be convicted, be committed to the House of Correction, or some other prison within the jurisdiction in which the offence shall have been committed, there to be kept without bail or mainprize, for any time not exceeding three months.” It afterwards provides, “That no person shall suffer any punishment for any offence committed against this Act, unless the prosecution for the same be commenced within ten days after the offence shall have been committed.”

Encouragement of Industry in Holland.—“A short time after peace was established on the Continent, M. Vander Bosch, of Amsterdam,

and a few other gentlemen, formed an association, under the name of **The Society of Benevolence**. Their object was to collect a sum of money by subscription, to purchase land, and establish domestic colonies, for the purpose of giving work and subsistence to the unemployed industrious poor. Prince Frederick of Orange was nominated president. As soon as their funds were sufficient to commence carrying their proposed objects into execution, an extensive waste, the greater part of which was very poor land, was purchased in the province of Overijssel. Immediately a spot was selected, and a small colony established, consisting of fifty cottages, besides a few other necessary buildings. To each of the cottages was allowed a sufficient plot of ground for a garden. Nobody was admitted into this colony, but those who could produce satisfactory certificates of industry and good character. The beneficial effects of this undertaking were soon observed. In the following year a second colony was established on another part of the estate. This was called 'Frederick's Town,' after the president; the first colony bearing the original name of the estate. Here also fifty cottages were built, and inhabitants put in them. The increase of the funds allowed them to establish a third colony, which they did, and to which they gave the name of William's Town, after the king, his Majesty having patronised the Society very ardently. Here 100 cottages were built, 700 acres of land allowed to their colony, and many improvements which experience suggested, and the new donations permitted, were made. At some distance from the estate, a small navigable river, called the Ar, has communication with more large towns and villages. From the colonies to this river, a canal has been cut, and now they are digging one as far as the Zuyder Sea. While working the ground, a large tract of fine brick earth was discovered, and in another part of the estate, a large piece of moor, or peat, was found, which produces very good fuel for making bricks. Bricks, therefore, are now made in great quantities, and the mode of conveying them through the canal being cheap and easy, they are considerably exported, and thereby a profitable trade has been opened to the colonists. To those of the colonists that have no children, boys and girls from the orphan houses of Amsterdam, Rotterdam, Dordrecht, and other places, have been given. The Directors applied for those of the best character, who liked agricultural labours; which application was readily granted. The success of the three colonies being far above the most sanguine expectations of the original planners, two more colonies have been marked out already, so that this estate will soon have five separate colonies. The Directors have been enabled to purchase another estate, situated in the same province, with the same intention. These establishments being a novel thing, many people visit them, and nobody returns without being entertained and delighted at what may be done by good management and industry."

Employment of the Poor.—(Extracts from the Minutes of the King's Head Committee.)—About three years ago, the parish of Olney, Bucks, engaged about 14 acres of good land, for which they pay rent and taxes, upon which they employ all the labouring poor who apply for relief, that are capable of work; and it is all prepared by the spade, under the direction of the overseers, and produces vegetables, potatoes, wheat, and beans. After paying the men employed, the surplus is applied in aid of the poor's rates: by this management

the parish is supposed to save several hundreds a year. At Ilminster, four acres are cultivated for the use of the poor: the produce, after supplying the workhouse, is disposed of to needy and deserving paupers, somewhat under the market price. This field gives employment to those who apply for relief from want of work, and serves to detect the indolent. Here a workshop has been added; and the whole of the excellent management has proved a saving of several hundreds per annum. Some years back, the farmers of Dauncey, Wilts, let to the poor labourers of their parish, who had large families, three acres of land, each at £2 per acre, and soon afterwards the late Lord Peterborough gratuitously built a barn for them. The consequence was, that those men had their names immediately struck off the parish books, and brought up their families in industry and honesty, and all of them afterwards cheerfully paid to the aged and infirm of the said parish, their regular rates. The gentlemen and farmers of Great Comerford, in the same county, have since been pursuing a similar plan, by letting the same number of acres to the poor with large families, and paying their taxes. Each farmer allows according to the extent of his farm. The Committee of the House of Commons, upon these subjects, reports, that "though the whole stock of subsistence be thereby increased, yet the cultivator of the soil would be more than compensated for any diminution in the value of his produce, by the corresponding diminution of the expenses of maintaining his family and labourers, and the more important reduction of the poor's rate."

Slave Trade.—A series of papers relative to the slave-trade on the coast of Africa, has been printed by order of the House of Commons. It consists of three letters from Sir Charles M'Carthy, the governor of Sierra Leone, which prove the increased state of that horrible traffic. A memorandum, enclosed in one of these letters, dated Sierra Leone, the 22d of January, 1822, describing the proceedings of the British cruisers for the last six months on the leeward coast, states, that the Myrmidon, Captain Leake, on arriving at the Bonny, found that river swarming with slave vessels, under different flags, eight of them French, of which four had their human cargoes on board. Captain Leake had also ascertained, on good authority, that the number of slave cargoes taken out of Bonny, from July, 1820, to October, 1821, was actually 190, and a similar return from the Calabar, for a like period, made a total of 162. On the same coast, in October, the Snapper, Lieutenant Knight, in the course of ten days, fell in with nine slave ships, of which eight were French. The memorandum then proceeds to describe the state of the slave-trade on the windward coast. The following is an extract:—"The renewal of the traffic in human beings on the windward coast must be viewed by every friend to humanity with deep regret; accompanied, as that renewal has been, with cruel wars amongst the hitherto peaceful natives: the arrival of a slave ship in any of the adjacent rivers, is the signal for attack; the hamlets of the natives are burned, and the miserable survivors carried and sold to the slave-factors. The line of coast from the island of Goree to the mouth of the Gambia, and from thence to the Portuguese establishments of Cacheo and Bissao, would seem to be the principal seat of this guilty traffic to windward. From this quarter, in addition to the extraordinary exportation in large vessels, a very extensive carrying trade is kept up with the Cape de Verd Islands, principally by the small-craft belonging to

Goree and Senegal. The slave-traders at Cacheo have lately given their traffic in the Rio Grande a new feature of barbarous atrocity; they visit this river in armed sloops and boats, landing during the night, and carrying off as many as possible of the truly wretched inhabitants. An appeal to this colony has been lately made on behalf of three villages lately ravaged in this manner. The fine rivers Nunez and Pongas are entirely under the control of renegado Europeans and American slave-traders; most of the slaves sent from the former river find their way to Cacheo and the Cape de Verds, from whence, it is said, they are shipped as domestics to the Brazils. A French schooner, M. Dees, master, took on board 95 slaves; and a Spaniard, commanded by one Morales, also shipped 160, some time since, in the Rio Pongas. This river not long ago was considered too near this colony to be approached with impunity by slave vessels. A general idea of the traffic to windward may therefore be formed from the circumstance, that latterly a great number of slaves have been exported from the Pongas, and that slave vessels may always be found lying there.

We have received from Sierra Leone the following statement of the number of vessels visited or detained by his Majesty's cruisers, from the 1st of February to the 28th of April, 1822:—Twelve vessels under French colours were visited, three of which number were brought up to Sierra Leone with 779 slaves; the remainder were completely fitted for the trade, platforms laid, &c. Seventeen vessels under Portuguese colours were visited, five of which number only were brought to Sierra Leone with 372 slaves; the remainder were fitted for the slave trade. Four vessels under Spanish colours, were detained; total number of slaves on board at detention, 715, 380 of which number were unhappily lost by the upsetting of the schooner in a tornado; 16 of the crew, and two officers, of his Majesty's ship *Iphigenia*, perished by that melancholy event. One vessel under American colours has been detained by Mr. Hunter, of the United States' navy, and Lieut. Clarkson, of his Majesty's ship *Iphigenia*, and sent to America. There are now three vessels at the Gallinas, one Spanish and two French. By intelligence, dated Havannah, July 12, we learn that the *Hornet* has sent in a French brig, with 200 negroes on board, recaptured from a pirate. One of the United States' schooners sent in, a few days since, a canoe with eight men, found at a distance from the coast, but they had no war-stores on board.—The next intelligence is a letter dated "Isle of France, Jan. 28, 1822. I am happy in being able to inform you that Government is now using every exertion to suppress the slave-trade. We have a most active king's-ship here now, which has taken several slave vessels; the last had 340 on board: another had less; but a considerable number. The commander of her had bid defiance a long time to our men-of-war; and it is well known, on a former occasion, when one of our frigates (the *Topaze*, Capt. Lumley, who is since dead,) gave chase to him, he threw 130 overboard; either to make the vessel sail, or, in case of being taken, to clear himself."

We extract the latest information from the African coast, which proves the continuance of this diabolical traffic, with little abatement in its horrors.—[From the *Sierra Leone Gazette*, October 12, 1822.]—*British and Spanish Court of Mixed Commission, October 5th.: Schooner Josefa, alias Maracagerca, Josef Mayona, Master.*—"This vessel, of ninety Spanish tons burden, with a crew of twenty-one men, arrived

with one long eighteen-pounder, twenty-one muskets, nine cutlasses, twelve pikes, and six pistols, with ammunition in proportion, cleared out from the Havannah on the 6th of April last for the coast of Africa, ostensibly for a cargo of ivory, wax, dye woods, &c. The clearance was signed by the regular officer, 'Nicolus de Foro,' who signed a clearance for this same vessel, Don Juan Baptista Zavala being master, in August, 1821, for a similar voyage. In this last mentioned clearance it is stated that she was to land some 'free negroes' in Africa; but does not mention who or what they were, nor where to be landed. At the time of her sailing on her present voyage, it appears from the Role d'Equipage, that Josef Moyan, a native of Malaga, was master and first pilot, and apparently part owner; Jozè Ferris, a native of the same place, second pilot; Jozè Zavala, a native of Biscay, third pilot; and Jozè Saavacha, a native of Ferrol, 'contremestre,' or boatswain. After leaving the Havannah, the Josefa called at the Gallinas, on this coast, then at Grand Bassa, and finally entered the river Bonny, where her cargo was delivered, and a return cargo of slaves purchased. Whilst lying in that river, with water-casks full, platforms laid, and waiting for her slave cargo, she was boarded, in the latter end of July, by Lieut. Saumarez, in command of the boats of his Majesty's ship, Driver; but there being no slaves actually on board, he was unwillingly obliged to leave her, after taking the precaution of indorsing her papers. She crossed the Bonny bar on the 18th of August, and was met the same day by the Driver, which had returned in search of her, and, after a long chase, was captured at eight next morning, having on board 216 slaves, all males, and, with a small exception, all men. Captain Woolrige immediately sent her to this place. The case being very clear, the Commissioners passed sentence of condemnation without any remarks."

From the Sierra Leone Gazette, October 19, 1822.—"H. M. S. Driver, Captain Woolrige, returned to this harbour, from a successful cruise to Leeward, having captured, in addition to the Spanish schooner described in our last, a Portuguese brig in the river Come-roons, on the 7th ult., with 179 slaves. An English merchant ship communicated the information at sea: the Driver anchored off the mouth of the river, and the following morning, as the boats got in sight of the slave vessel, a great many canoes were seen about her: as the boats approached nearer, it was perceived that they were making every effort in landing the slaves; and when the last load left, the boats were actually within pistol-shot of the vessel. Lieut. King, who commanded the boats, explained to the chiefs (Bell and Aqua) the impropriety of assisting to land the slaves, adding, that as they were removed from the vessel in sight of his Majesty's boats, they must be returned to her. This they complied with most readily; indeed, in half an hour, the same canoes which had been employed in landing them, put the whole on board. Thus 179 slaves, chiefly females, were, under divine Providence, rescued from the galling iron grasp of the unfeeling and merciless slave-dealer. This brig proved to be the 'Commerciante,' Domingos R. Folha, master; Francisco Nasa del Nobie, owner; 249 tons, 30 men, 4 guns, from Bahia. The slaves were remarkably healthy, and, as soon as they understood the cause of their seizure and liberation, they fell on their faces, approached the feet of the officers of the Driver, making every demonstration of joy and satisfaction. The Driver examined

in this cruise, 12 slave vessels: viz. eight Portuguese, one of which was captured; one Spanish, which was also captured; and three French, one from Havre de Grace and two from Nantz."

ANECDOTES.

THE EMPEROR AUGUSTUS.

The Emperor Augustus gave an admirable example how a person who sends a challenge ought to be treated. When Mark Antony, after the battle of Actium, sent him a challenge, his answer to the messenger who brought it, was, "Tell Mark Antony, if he be weary of life, there are other ways to dispatch it: I shall not therefore take the trouble to be his executioner."

TAMERLANE.

When Bajazet, after his defeat, was carried into the presence of Timur Lench, that is, Timur the Lamé, vulgarly Timurlane, on perceiving that Bajazet had but one eye, Timur burst into a loud laughter. The Turk, who could ill brook any in civility, said fiercely, "You may deride my misfortunes, Timur, but remember they might have happened to yourself. The disposal of kingdoms is in the hands of God, and their states depend on his will." Timur replied with equal haughtiness, "I agree with your observations:—I did not laugh at your misfortune, but at a reflection that just occurred to my mind; how little value thrones and sceptres possess in the judgment of God: who has taken a kingdom from a man with *one eye*, to give it to another with *one leg*."

DR. DALE.

When Queen Elizabeth first proposed to the famous civilian Dr. Dale, his being employed by her in Flanders, she, among other encouragements, told him, that he should have twenty shillings a day for his expenses: "Then, Madam," said he, "I will spend nineteen shillings a-day." "What will you do with the odd shilling?" asked the Queen. "I will reserve that," replied the Doctor, "for my Kate, and for Tom and Dick;" meaning his wife and children. This induced her Majesty to enlarge his allowance. During the Doctor's stay in Flanders, he once sent, in a packet to the secretary of state, two letters, one to the Queen, and the other to his wife; but that which was meant for the Queen was superscribed, "To his dear Wife;" and that to his wife, "To her most excellent Majesty;" so that the Queen having opened his letter, found it beginning with "Sweet heart," and interspersed with "my dear," "dear love," and such like expressions, acquainting her with the state of his body, and that he began to want money. It may easily be guessed what motions of mirth this mistake raised; but the Doctor by his oversight got a supply of money.—When, on the overtures for a treaty, the other ambassadors came to propose in what language they should treat, the Spanish ambassador insisted, that the French was the most proper, "because," said he to Dr. Dale, "your mistress entitles herself

"Queen of France." **"Nay, then,"** replied the Doctor, **"let us treat in Hebrew, for your master calls himself King of Jerusalem."**

REV. LAWRENCE ECHARD.

Echard, the historian, was a man of great amiability of manners, and most unaffected simplicity, as the following anecdote will evince. During his residence at Louth, in Lincolnshire, he used to ride every Sunday to his cure in the neighbourhood, and as he was proceeding on his journey one winter's morning, he was overtaken by a shoemaker's lad, carrying a pair of shoes to the village to which Echard was bound; who very bluntly asked him to take the shoes to the farmer for whom they were made. The good-natured pastor readily accepted the commission, unceremoniously as it was given to him; but suddenly recollecting himself, rode back after the boy in a few minutes, to ask what he was to do with the shoes, if they did not fit. **"Why, then,"** said the lad, **"you mun bring them back again."** Thus fully instructed, the learned divine rode forward to discharge his double duty, of preaching the doctrine of St. Paul, and acting as the humble deputy to a raw apprentice to the ungentle craft of St. Crispin.

DR. GOLDSMITH.

It is pretty generally known, that Goldsmith was a perfect novice in the common affairs of life, and as unsuspecting as a child. Amongst many proofs of this, the following is not the least convincing. Calling one evening at the Globe Tavern in Fleet-street, for a mutton chop, it was no sooner placed on the table, than a gentleman with whom he was acquainted, and who was sitting near him, turning up his nose, asked how the Doctor could suffer the waiter to place such a tainted chop before him. **"Tainted!"** exclaimed the other in amazement; **"in good truth I can't smell it."** **"Can't you,"** said his friend, **"you surely must have a bad cold; for I never smelt any thing so disagreeable in my life; the rascal deserves a caning for being so inattentive as to bring you such carrion."** **"In good truth,"** replied Goldsmith, **"I think so too; but I will be less severe in my punishment."** He accordingly called the waiter, and after persuading the poor fellow that the chop stunk worse than assafoetida, insisted that he should sit down and eat it up himself. To this requisition the waiter demurred, and remonstrated against it at great length, and most vehemently, but without effect; for the Doctor was not to be turned from his purpose, but threatened to knock him down, if he did not immediately submit to the punishment which he had so richly merited. When, however, he had swallowed half the chop, Goldsmith gave him a glass of wine, thinking, with his usual good nature, that it would make the remainder of his sentence less painful. When, with this timely aid, the task was completed, the poet's friend burst into a loud laugh; on which he was asked, what in the name of fortune ailed him? **"Why, my dear friend,"** he replied, as soon as he could command a sufficient degree of seriousness, **"I could never have thought that any man, whose knowledge was so extensive as yours, could be so great a dupe; the chop was as fine a one as ever I saw in my life."** **"Was it,"** exclaimed the Doctor, **"then I shall never give credit to what you say again; so at any rate I shall be even with you."**

GENEROUS HEROISM OF AN ITALIAN PEASANT.

The following generous instance of Heroism in a peasant, has somewhat even of the sublime in it. A great inundation having taken place in the north of Italy, owing to an excessive fall of snow in the Alps, followed by a speedy thaw, the river Adige carried off a bridge near Verona, except the middle part, on which was the house of the toll-gatherer, who, with his whole family, thus remained imprisoned by the waves, and in momentary expectation of certain destruction. They were discovered from the banks stretching forth their hands, screaming, and imploring succour, while fragments of this only remaining arch were continually dropping into the impetuous torrent. In this extreme danger, the Count of Pulverini, who was a spectator, held out a purse of one hundred sequins, as a reward to any adventurer, who would take boat and save this unhappy family. But the risk of being borne down by the rapidity of the stream, of being dashed against the fragment of the bridge, or of being crushed by the falling of the heavy stones, was so great, that not one of the vast number of lookers-on had courage enough to attempt such an exploit. A peasant passing along, was informed of the promised reward. Immediately jumping into a boat, he, by amazing strength of oars, gained the middle of the river, and brought his boat under the pile, when the whole terrified family safely descended into it by means of a rope. "Courage, (cried he) now you are safe!" By a still more strenuous effort, and great strength of arm, he brought the boat and family to shore. "Brave fellow!" (exclaimed the Count, handing the purse to him,) "here is your promised recompense." "I shall never expose my life *for money*, (answered the peasant,) "my labour affords a sufficient livelihood for myself, my wife, and children;—give the purse to this poor family, which has lost its *all!!!*"

OBITUARY.

WILLIAM BLAIR, Esq.—*Dec. 5.* In Great Russell-street, Bloomsbury, in the 57th year of his age, William Blair, Esq., A.M., an eminent surgeon, though originally intended for the church. He was distinguished by piety and active benevolence, and was one of the warmest friends of the Bible Society, to which, a short time before his death, he presented a numerous and costly selection of books, connected with the various versions of the Scripture, and with Biblical criticism. He had for sixteen years been a most efficient and active member of the general committee of that invaluable institution. His health, however, had long been in a declining state, and he was about to remove to a rural retirement near Colchester, but becoming gradually worse, was confined to his bed for five days previous to his death. During those days, he frequently desired his servant, and friends who called to see him, to read to him various passages from the Psalms, the prophecy of Isaiah, and the epistle to the Hebrews; and when just about to depart, said to his attendant, "Charles, bring me the Bible, and let me lay my hand once more upon that blessed book." The Bible was accordingly brought, and

being assisted to place his hands upon it, he laid down with the exclamation of, "I rest in Christ," and immediately expired. He was the author of "The Soldier's Friend; or the Means of Preserving the Health of Military Men," 1798, 12mo., 2d edition, 1803; "Essays on the Venereal Disease," 1798, 8vo.; "Anthropology, or the Natural History of Man," 1805, 8vo.; "The Vaccine Contest," 1806, 8vo.; "Hints for the Consideration of Parliament, in the supposed Failures of Vaccination," 8vo. 1808; "Prostitutes Reclaimed, and Penitents Protected: being an Answer to some Objections against the Female Penitentiary," 8vo. 1809; "Strictures on Mr. Hale's Reply to the Pamphlets lately published in Defence of the London Penitentiary," 8vo. 1809; "The Pastor and Deacon Examined; or Remarks on the Rev. John Thomas's Appeal in Vindication of Mr. Hale's Character, and in Opposition to Female Penitentiaries," 1810, 8vo.; "The Correspondence on the Formation, Objects, and Plan of the Roman Catholic Bible Society," 1814. This last pamphlet drew him into a controversy with Charles Butler, Esq., the celebrated Catholic Barrister. Mr. Blair once or twice attempted lecturing, but neither were his popular lectures on anatomy, or those to volunteers, more than very slenderly attended; for, like many good men, he was more fond of speechifying, than able to speak with eloquence or effect. He was, at one period or other of his professional life, surgeon to the Lock Hospital, the Asylum, Finsbury Dispensary, Dispensary in Gerrard-street, Female Penitentiary, (of which he was the able, though somewhat intemperate defender,) and the New Rupture Society.

PROVINCIAL AND MISCELLANEOUS INTELLIGENCE.

Deaths.—April 22. At his garden-house, near Madras, James Staveley, Esq., of Gray's-Inn, Barrister-at-Law, and formerly a member of the Northern Circuit, 38.—June. At Washington, in the United States, Rev. Jacob Hutton, formerly pastor of the Baptist Church at Tottlebank, Lancashire, and afterwards for 40 years of that at Broughton, Cumberland.—In the East Indies, William Cooke, Esq., surgeon in the East India Company's service, and author of a "Treatise on Tinea Capitis Contagiosa, and its Cure," 8vo. 1810.—21. At Bombay, Ollyett Woodhouse, Esq., Barrister-at-Law, and Advocate-General in the Law Court of that presidency. His death was occasioned by an extraordinary exertion of his professional talents.—24. Of an apoplectic fit, Rev. Nicholas Wade, M.A., senior chaplain at the Bombay Presidency, 56.—Aug. 2. At Madras, of a spasmodic cholera, Rev. T. Nicholson, one of the Missionaries of the London Society.—31. At Rome, Cardinal Reingate, 70.—Sept. At New-York, Abraham Moore, Esq., Barrister-at-Law, and late M.P. for Shaftesbury. Mr. Moore was a man of very great talents, and had for some years been in considerable business in London, and on the western circuit; but having applied to his own use, and lost in mining speculations, very large sums of money belonging to his friend, school-fellow, and patron, Earl Grosvenor, to whom he was auditor, he had some time since been compelled to abandon his

native country, and fly to America, where the yellow fever destroyed him and his widow, within a few days of each other, leaving six sons helpless orphans, behind them; the elder of whom is an idiot, and the next a youth of about 17 years of age. To assist these unfortunate lads, and to prevent their ruin from the improper conduct of their father, a private subscription is set on foot amongst that father's former friends, and to aid it, they have lately published "The Odes of Pindar, translated from the Greek; with notes, critical and explanatory. By Abraham Moore, Esq.:" a work said to possess great merit, as, from our own knowledge of the classical attainments of its learned but misguided author, we should expect that it would do. He published in his life-time, "Reports of Cases in the Court of Common Pleas and Exchequer Chamber, and in the House of Lords, from Easter Term, 36 Geo. III. to Hilary Term, 37 Geo. III.," folio, 1800.—12. At Dieppe, Jose Tiburcio Echaverria, LL.D., one of the commissioners from the republic of Columbia to the court of London. Feeling from an early age the wrongs of his country, when in 1810 the revolution burst forth in New Granada, he was remarkable for his ardent zeal in the patriotic cause; and, during the existence of the new government, was in succession president of several of the courts, and executed for it many important commissions, both public and confidential. The zeal and ability with which these were discharged, procured him the honourable distinction of being one of the first victims sought after by the Spanish General Morillo, when he had made himself master of Venezuela and Santa Fé. So active indeed was the pursuit of him, that he was compelled to hide himself for three years in mountain glens, having little or no intercourse with human beings, and very often obliged to lie upon the damp ground, in consequence of which he was afflicted with a rheumatic affection of the head, which eventually proved fatal. On the liberation of Santa Fé by General Bolivar, he was appointed Envoy and Minister Plenipotentiary to the Court of Madrid, in conjunction with Mr. Jose Ravenga, in the expectation of procuring the acknowledgment of the independence of Columbia, from the parent state; and on the failure of those expectations, they were both accredited to the British Court.—22. At his seat, Haversdorff, Vienna, General and Field-Marshal Baron Laudon, nephew to the celebrated Marshal Laudon, of the Austrian service. He distinguished himself in the various wars brought on by the French Revolution.—Oct. 2. At Funchal, Madeira, whither he went about twelvemonths before, in the hope of recovering his health, Rev. Robert Williams, A.M., Fellow of Jesus College, Oxford, and late second master of the Grammar School at Bury St. Edmunds.—7. Dr. Richter, actual Counsellor of State, Physician to the Imperial Court, and Professor of Physic in the University of Moscow:—15. Mr. William Palmer, who, though blind from his infancy, had been for about 40 years a useful preacher in the workhouses, and amongst the poor in the Wesleyan connection, 76.—Nov. The Duke de Serent, governor to the sons of the Count d'Artois.—In France, Paul Patricio de Fava, Archbishop of Ferrara, 93.—In Warren-street, Fitzroy-square, Mr. James Mitau, a line engraver of considerable celebrity, 47.—26. At Paris, Count Fernan Nunez, late Spanish Ambassador at the Court of France.—On his way to the Congress of Verona, Prince de Hardenberg, Prime Minister of Prussia. He was unwell at Milan, and the journey, in bad weather,

through the mountainous country to Genoa, made him worse. On the 20th he was seized there with a violent cramp in the chest. Dr. Rust, his Physician, perceived the danger, and especially prescribed to the Prince, who was rather easier on the 22d and 23d, to refrain from exertion of every kind. He expected a courier on the 25th, and was impatient at his not coming, for he would by no means refrain from his usual employments. The courier arrived; and as, on the 26th, in the morning, the pains in his throat, with the rattling and difficulty of breathing, returned, the physician again forbade exertion. But the Prince answered, "Employment is my element; it is only when I work that I feel well." He read the despatches, caused himself to be led up and down the room, and, at the sight of the fine prospect of the sea, ordered the doors and windows to be opened, because a draught of air did him good. At noon he gave audience to the Prussian Consul, and thanked him for the attention that was shewn him in Genoa. He spoke with great animation, and sat down exhausted. At two o'clock he had a apoplectic stroke, which deprived him of speech and consciousness; and at eleven at night he expired. During the last few days, he had frequently fallen into a kind of dream or reverie; and several times observed, that the 26th of November was the day of his father's death, as it proved likewise to be his own. This celebrated statesman was born at Hanover in 1760, educated at Gottenburg, and afterwards resident for a long period in England. He was for a time employed in the administration of the affairs of his native country, afterwards in those of Brunswick and Anspach, and finally of Prussia, where his firm attachment to the interest of his sovereign, procured him the honour of Buonaparte's implacable resentment, which, after the disastrous battle of Friedland, obtained his dismissal from the helm of affairs, as it had previously done after that of Jena. In signing the treaty of Paris in the capital of his defeated foe, the Prussian minister had, however, ample revenge. Since that period, he directed all the measures of his court without disturbance or control; and perhaps at such a juncture as the present, his loss must be severely felt, as he must have known the English court and people better than any of the foreign ministers at the Congress of Verona.—*Dec.* In Russell-place, Fitzroy-square, Rev. Edward Balin, M.A., F.R.S., F.S.A., formerly fellow of Magdalen College, Cambridge.—In Lincoln's-Inn-Field, Rev. J. Temple, 27.—At Guernsey, R. B. Fisher, Esq. one of the brothers of the Bishop of Salisbury, paymaster of the first battalion of the 60th regiment, and formerly steward of St. Mary Magdalen College, Oxford. He was author of "A Practical Treatise on Copyhold Tenure," 8vo. 1794, 2d edition, 1804; "A Sketch of the City of Lisbon, with Observations on the Manners, &c. of the Portuguese," 12mo. 1811.—In Upper Grosvenor-street, at the advanced age of 99, Sir George Duckett, Bart., whose original name was Jackson, being the son of George Jackson, Esq. of Guisborough, Yorkshire. He was for many years one of the Secretaries of the Admiralty, and represented the boroughs of Weymouth, Melcombe Regis, and Colchester, in Parliament. He was a zealous friend and early patron of Capt. Cook, and frequently stated that the illustrious navigator's father depended for his chief support upon the bounty of the family kitchen at Guisborough, and that he remembered Capt. Cook himself a boy, in his sister's stables at Ayton. That great man was so sensible of Sir George's friendship, as not only to have maintained a

regular correspondence with him, but to have named after him *Point Jackson* in New Zealand, and *Port Jackson* in New South Wales. Sir George retired from public affairs with the Earl of Sandwich, in consequence of the result of Admiral Keppel's trial, and afterwards twice refused the office of the secretaryship to the Admiralty. He was, perhaps, the oldest housekeeper in London, having begun in 1745. He frequently mentioned his father's personal knowledge of Henry Jenkins, and of his having seen that wonderful man, who was born in 1502, standing up to his breast in the Swale, fishing for trout. Hence, even in our degenerate days, we are furnished, in but three persons, with a chain of personal identity for upwards of 300 years. Sir George was twice married; and on his second union, to Mrs. Neale, the heiress of the Ducketts, he took the name and arms of that ancient family. He is succeeded by his son George, formerly M.P. for Lymington, and Lieut.-Col. of the West Essex Militia.—28. In Nottingham St. Mary-le-Bone, Sarah, relict of the Rev. Charles Wesley, M.A., one of the fraternal founders of the Wesleyan Methodists' connection. She was the daughter of the late Marmaduke Gwynne, Esq. of Garth, Breconshire, and sister to the late H. Gwynne, Esq. M.P. for Radnorshire, and R. Gwynne, Esq. Governor of Tobago, 96.—*Feb.* In John-street, Bedford-Row, R. Blake, Esq., M.P. for Arundel.—In Burton-Crescent, Rev. T. E. Partridge, R. of Uley, Gloucestershire.—In Portland-Place, G. W. Jordan, Esq., M.A., F.R.S., one of the benchers of the Inner Temple, 63.

Ecclesiastical Preferment.—Rev. Reginald Heber, A.M., Bishopric of Calcutta.

New Chapels, &c.—*Oct.* 13. The foundation-stone was laid in Moorfields, of a Chapel for the use of the Welsh Baptists.—*Dec.* 11. Craven Chapel on the site of Carnaby Market, a new and elegant place of worship was opened for divine service. Preachers, Rev. Dr. Collyer, and Mr. Adkins of Southampton.—*Feb.* 18. A convenient place for divine worship was opened in Lower East-Smithfield, for the accommodation of Sailors, Watermen, Lightermen, &c. under the direction of the N. E. London Auxiliary Seamen's Friend Society and Bethel Union. Preacher, Rev. Mr. Ivimey, of Eagle-street.

Ordination.—*Nov.* 26. Rev. S. Nichols, from Wymondley Academy, and late of Chalford-Hall, Gloucestershire, over the Independent Church at Chamomile-street.

BEDFORDSHIRE.

Death.—*Feb.* At Dunstable, Rev. W. Mead.

New Chapel.—*Oct.* 30. A new Baptist Meeting-house was opened at Ampthill. Preachers, Rev. Messrs. Thorp of Bristol, Holloway of Cardington-Cottonend, and Middleton, of Biggleswade.

Ordination.—*Oct.* 23. Rev. John Beetham, from Bradford Academy, over the Baptist Church at Blunham.

CAMBRIDGESHIRE.

New Chapel.—*Oct.* 22. A new Baptist Chapel was opened at Castle Camps. Preachers, Rev. Messrs. Wilkinson of Saffron Walden, and Sibree of Weathersfield.

University Intelligence. Elections.—Rev. T. S. Hughes, B.D., Fellow of Emmanuel College, Christian Advocate.—Rev. J. C. Franks, M.A., of Trinity College, Hulsean Lecturer for the year ensuing.—*Nov.* 22. A grace passed the Senate, "to purchase the late Dr. E. D. Clarke's "collection of minerals, at the sum of £1500."

CHESHIRE.

Deaths.—*Oct.* 19. Rev. Cornelius Gregory, upwards of 50 years Baptist Minister at Brassey Green, 82.—*Feb.* At Ecclesfield, Rev. J. Dixon, 85.

New Chapel.—*Dec.* 8. A new Independent Chapel was opened at Congleton. Preachers, Rev. Messrs. Mather of Beverley, Jones of Birmingham, and Mc. All of Macclesfield.

CORNWALL.

Death.—*Feb.* At Kelly, Rev. Mr. Darke, 84.

Ecclesiastical Preferments.—Rev. Hender Molesworth, St. Ewny, Redruth, R.—Rev. J. P. Carpenter, Cleder, V.

CUMBERLAND.

Death.—*Jan.* At Barnfoot, Mr. G. Taylor, 103.

DERBYSHIRE.

Deaths.—*Dec.* At Duffield, R. Hampton, M.D.—At Derby, Rev. J. L. Goring.—At Eyam, Rev. C. Hargrove.

Ecclesiastical Preferment.—Rev. W. Barrow, LL.D., North Wingfield, R.

DEVONSHIRE.

Deaths.—*Nov.* Rev. S. Harness, 27 years R. of Sydenham Damerell.—*Dec.* 11. At Ivy Bridge, George Gilbert Currey, M.D.—19. At Ashburton, Mrs. Furseman, 103.

Ecclesiastical Preferments.—Rev. T. Eastcott, Ringmore, R.—Rev. T. Atkinson, St. Edmund the Martyr, Exeter, R.—Rev. J. M. Collyns, St. John's, Exeter, R.—Rev. H. B. Wray, Okehampton, V.

DORSETSHIRE.

Ecclesiastical Preferments.—Rev. T. Wise, of Blandford, Mastership of Melton Abbas School.—Rev. Ralph Lyon, M.A., Head Mastership of Sherborne School.

ESSEX.

Deaths.—*Dec.* At Sutton, Rev. M. Moore.—*Feb.* At Great Leighs, Rev. W. Harby.

Ordinations.—*Oct.* 24. Rev. S. Steer, from the Old College, Homerton, over the Independent Church at Castle Hedingham.—*Dec.* 19. Rev. J. Watkinson, over the Independent Church at Maplestead.—26. Rev. R. Longford, jun., over the Particular Baptist Church at Sible Hedingham.

GLOUCESTERSHIRE.

Deaths.—*June* 28. Mr. John Fry, bookseller, of Bristol, well known for his ardent attachment to the early writers of his county, having published various pieces of ancient poetry, accompanied by notes and illustrations of his own. Amongst them, at the age of 18, appeared "A Selection from the Poetical Works of Thomas Carew, with a Life and Notes," 8vo. 1810, and "The Legend of Mary Queen of Scots, and other ancient Poems, from MSS. of the 16th century," 4to. and 8vo. 1810. His "Bibliographical Memoranda" appeared in 2 vols. 4to. in 1814, and he had made considerable progress in a more extensive work, on a similar plan, under the title of "Bibliophilia."—*Nov.* 10. At Stroud, Samuel Snowden, M.D., 75.—*Dec.* 14. At Clifton, Rev. James Olive, R. of St. Paul's, Bristol.

Ecclesiastical Preferments.—Rev. Mr. Latey, Doynton, R.—Rev. R. Davies, Stanton, R.

HAMPSHIRE.

Deaths.—*Feb.* At Andover, Rev. C. Marlew, V. of Sidlesham:—At Newton Valence, Rev. R. G. White.

New Church.—*Aug. 8.* A new Baptist Church was formed in the city of Winchester, in a Meeting-house hired and opened by the Baptist Hampshire Itinerant Society.

HEREFORDSHIRE.

Death.—*Dec.* Rev. W. Thomas, curate of King's Pyon.

New Chapel.—*Nov. 27.* A new Baptist Meeting-house was opened at Orcop Hill. Preachers, Rev. Messrs. Fry of Coleford, Penhall of Whitchurch, (Independent) and Williams of Ryeford.

HERTFORDSHIRE.

Death.—*Feb.* Rev. W. Wade, R. of Lilly Hoo.

KENT.

Deaths.—*July 31.* At Fredrille, the seat of his brother-in-law, John Plumptre, Esq., Christopher Robert Pemberton, M.D. F.R.S., Physician Extraordinary to the King. He was author of "A Practical Treatise on various Diseases of the Abdominal Viscera," 8vo. 1806, "and of "Oratio in Theatro Coll. Reg. Med. Londinens. habita," 4to. 1806.—*Nov.* At Hadlow, after a very short illness, Rev. Mr. Andrews, curate of that parish. In a sermon delivered but a few days before, he observed that it might be his last, and so it proved.—*Dec. 19.* At Seven Oaks, Rev. John King, for many years a preacher in the Wesleyan Methodist connection, 70.

Ecclesiastical Preferments.—Rev. G. A. Greenall, Orford, P.C.—Rev. Patrick Keith, Ruckburge, R.

New Churches, &c.—A very handsome and commodious Chapel has been erected at Sandgate, at the sole expense of the Earl of Darnley.—*Oct. 22.* A new place of worship, belonging to the Baptist Church at Maidstone, was opened. Preachers, Rev. Messrs. Jenkins, Thomas, and F. A. Cox.—*Dec. 2.* A new Baptist Chapel was opened at Herne Bay, near Canterbury.

Philanthropic Intelligence.—Henry Wright, Esq., of Feversham, has lately built six small but neat and convenient alms-houses, for the use of six aged dredgers and their wives, who have not received alms from the parish. The worthy founder of the charity personally called on the inmates, and, telling them that he intended to endow them with 10 pounds a year, presented them with a half year's endowment in advance.

LANCASHIRE.

Death.—*Jan.* Rev. Dr. Blackburne, Warden of the Collegiate Church of Manchester.

Philanthropic Intelligence.—A piece of ground has lately been purchased in Roscoe-street, Liverpool, for the site of a refuge for that class of the destitute, who, on being discharged from the county penitentiaries, or houses of correction, are liable to relapse into vicious courses, merely from the want of immediate resources, or means to obtain a livelihood. They will here be taught some useful employment, and will be more effectually initiated, than the discipline and character of a prison will permit, into habits of order,

temperance, and industry, so as to be gradually fitted to resume their places in society.

Miscellaneous Intelligence.—Rev. George Payne, A.M., of Edinburgh, has accepted the Theological and Resident Tutorship of Blackburn Academy, vacant by the removal of Rev. Joseph Fletcher, A.M., to London.

LINCOLNSHIRE.

Death.—Dec. 14. T. Espin, F.S.A., for many years Master of the Mathematical and Commercial School at Louth, founded by Dr. Mapletoft, Dean of Ely, 64.

Ecclesiastical Preferments.—Rev. G. Turner, V. of Wragby, a Prebendal Stall in Lincoln Cathedral.—Rev. G. Gunning, Deeping, R.—Rev. R. G. Andrews, M.A., Master of Grantham Grammar School, Hough on the Hill, V.

MIDDLESEX.

Death.—Dec. 20. At Raneleigh-house, Chelsea, General Welford, Colonel of the 7th Regiment of Dragoon Guards. He had served with distinction on the Continent, in Ireland during the Rebellion, and at St. Domingo, where the effects of the climate disabled him from further active service. He was esteemed in his profession one of the best cavalry officers in Europe, 68.

Ecclesiastical Preferment.—Rev. D. Cresswel, D.D., Enfield, V.

MONMOUTHSHIRE.

Death.—Jan. 9. Rev. William Morgan, upwards of 40 years R. of Llanwenarth.

Ecclesiastical Preferment.—Rev. R. Davies, Dixton, V.

New Chapel.—Nov. 12 and 13. A new Baptist Meeting-house was opened at Castell-y-Owch.

NORTHAMPTONSHIRE.

Ecclesiastical Preferment.—Rev. G. Osborne, to hold, by dispensation, Haselbeach, R., with the R. of Stainby-cum-Granby, Lincolnshire.

NORFOLK.

Ecclesiastical Preferments.—Rev. J. Barrow, Lopham, R.—Rev. J. W. Darley, Wicklewood, V.—Rev. J. Pratt, B.A., Fordham, P.C.—Rev. J. Boyle, Wareham and Wootton, P.P.C.C.

NOTTINGHAMSHIRE.

Death.—Dec. 31. Near Newark, Rev. John Needham, R. of Ownby, Lincolnshire.

Ordination.—Nov. 5. Rev. Mr. Pope, over the Particular Baptist Church Sutton-upon-Trent, recently formed by an amicable separation from the Church at Collingham.

OXFORDSHIRE.

Ecclesiastical Preferments.—Rev. H. R. Pechell, M.A., Fellow of All Souls College, Bix, R.—Rev. R. R. Smith, Adderbury, V.—Rev. W. B. Yeomans, Bucknell, R.

University Intelligence. Election.—William Thomas Philips, A.M., Keeper of the Ashmolean Museum.

SOMERSETSHIRE.

Deaths.—Dec. In Devonshire-Buildings, Bath, Rev. David Jones,

81.—*Jan. 4.* At Bath, Rev. Samuel Smith, upwards of 46 years R. of Hardenbruish, and 40 years R. of Stanton, St. Quintin, Wills.

Ecclesiastical Preferments.—Rev. J. S. Phillett, Farnborough, R.—Rev. J. Ralph, Exford, R.—Rev. G. Trevelyan, jun., M.A., Melverton, Prima, V., with the chapel of Longford Budville annexed.—Rev. H. Palmer, Broadway and End, P. C.

STAFFORDSHIRE.

Death.—*Sept. 3.* At Bilston, of the small-pox, Mr. Charles Welch, for 38 years a local preacher in the Wesleyan Methodist connection.

Ecclesiastical Preferment.—Rev. T. Heathcote, Leek, R.

SUFFOLK.

Deaths.—*Nov. 18.* Rev. J. Spring Casborne, of Pakenham, V. of Old Newton.—*Dec.* Rev. Henry Knevett, 40 years V. of Ladbroke, 82.—*1.* At Bury, Rev. John Coleman, 47 years R. of Langham, 80.—*Feb.* At Marlesford, Rev. H. Williams.

SURREY.

Death.—*Dec. 10.* At his villa, at Walton-upon-Thames, in the 70th year of his age, Charles Bennett, fourth Earl of Tankerville, who succeeded his father, Charles, the third Earl, in 1767. His Lordship was always an adherent of the Whigs in politics, and in their administration was twice one of the joint postmaster-generals, namely, in 1782 and 1784. He was, however, more celebrated as a cricketer than a statesman, having in 1774 formed, together with the late Duke of Dorset, Sir Francis Vincent, and Sir Horace Mann, a committee, which sat at the Star and Garter Tavern, for the important purpose of revising the laws of that noble game. Betaking himself afterwards to natural history, he formed a collection of shells, inferior perhaps to none in the kingdom, except that of Mr. Jennings. His Lordship married in 1771 Emma, daughter and coheir of Sir James Colbrooke, Bart., by whom he had issue, Charles Augustus Lord Ossulton, now Earl of Tankerville, the Hon. Grey Bennett, M. P. for Shrewsbury, one other son, and five daughters.

SUSSEX.

Deaths.—*Nov. 10.* At Cocking, Rev. Melmoth Skynner, 24 years V. of that parish, 90.—*15.* Rev. John Eales Francis, V. of Banstead. *Dec. 1.* At Brighton, Francis Fearon, Esq., of the Middle Temple, Barrister-at-law, and Fellow of New College, Oxford, 25.—*28.* At Brighton, Dr. Harness, F.L.S., late Medical Commissioner of the Transport Board, 67.

WARWICKSHIRE.

Deaths.—*Dec.* Rev. W. Bree, R. of Allesley, near Coventry.—*28.* At Birmingham, Mr. John Richards, for upwards of 30 years a local preacher in the Wesleyan connection.—*Jan. 2.* George Freer, Esq., senior surgeon of the General Hospital, Birmingham, and author of "Observations on Aneurism, and some Diseases of the Arterial System," 4to. 1807.

WILTSHIRE.

Deaths.—*Dec.* At Great Somerford, near Malmsbury, Wm. Pyke, labourer, aged 97, having continued his daily occupation, and retained his faculties, until within a short period of his decease. He excelled in athletic exercises, and, though short in stature, would, when nearly 70 years of age, amuse himself by leaping five-barred

gates, &c.—1. Rev. Samuel Roath, A.M., R. of Boyton, Wilts, and Wicklewood, Norfolk.—23. At Stourhead, Rev. John Offer, formerly a schoolmaster at Warminster, but who had long been engaged, under the liberal patronage of Sir Richard Colt Hoare, Bart., in collecting and arranging materials for a History of Wiltshire, the favourite pursuit of his life.—29. Rev. Francis Rowden, B.D., Prebendary of Salisbury, and for 40 years R. of Cuxham and Ibetson, Oxfordshire, 98.—*Feb.* At Salisbury, Rev. J. Skinner.

Ecclesiastical Preferments.—Rev. George Lewis Benson, Vicar-choral of Salisbury Cathedral.—Rev. C. H. Hodgson, Berwick, St. Leonard, R., with the chapel of Sedgell annexed.—Rev. J. Mayo, Avesbury, V., being the fourth incumbent of this benefice, in continued succession from father to son since 1711.

WORCESTERSHIRE.

Death.—*Feb.* At Worcester, R. Woodford, 102.

YORKSHIRE.

Deaths.—*Nov.* At Sheffield, Rev. E. Adred, 77.—14. Rev. Godfrey Walley, of Scarborough, 66.—*Dec.* Rev. Thomas Whitehead, Minister of Beconsell Chapel, and Head Master of the Grammar School at Hutton.—At Northallerton, Rev. J. Wilkinson.—28. Rev. Andrew Ewbank, R. of Londesborough and Burghwallis, 88.—31. At the Vicarage-House, Brentingham, where he had gone for the recovery of his health, Robert White, M.D., of Hull, 23.—*Feb.* At Beverley, Rev. R. Rigby.

Ecclesiastical Preferments.—Hon. and Rev. Mr. Howard, (son to the Earl of Carlisle) Succentor Canonicorum, and Prebendary of Holme in York Cathedral.—Rev. G. Bownes, Rokeby R.—Rev. John Sinclair, Hatton Bushel, V.

WALES.

Deaths.—*Aug.* 24. Paul Panton, Esq., Barrister-at-law. He was of the respectable and ancient family of the Pantons of Plasgwyn, Anglesay, and Bagell-Hall, Flint.—*Dec.* 5. At Roath-Court, near Cardiff, Rev. Matthew Monkhouse, 70.—*Feb.* Rev. R. Pughe, R. of Llanfrothen, Carnarvon—At Flint, Rev. G. Davies.

Ecclesiastical Preferments.—Rev. C. Stracey, B.A., Roath, V. Glamorganshire.—Rev. T. Davies, jun., Landough, Cogan, and Leckwell, consolidated livings, near Cardiff.

New Chapel.—*Oct.* 23 and 24. A new Chapel for the Particular Baptists was opened at Aboravan, near Neath, Glamorganshire.

SCOTLAND.

Deaths.—*Sept.* 22. At Glenalbert, on the estate of Dalguise, Perthshire, Mrs. Margaret Lowe, widow of the late James Stewart, Esq. of Tullock, near Blair, who was a captain in one of the Athol regiments under Lord George Murray, and carried the royal standard of Prince Charles Edward, at the battle of Culloden, in 1746. Of that unfortunate Prince, Mrs. Stewart had a most perfect recollection; and, until within a few days of her death, spoke with all the fondness of long-cherished reminiscence, and with the accuracy of of a mind and memory perfectly entire, of his dress, manners, and appearance. It was at Dunkeld, in his way to Edinburgh, in Sept. 1745, that she had seen the Pretender, and presented him with a pair of brogues. After the forfeiture of Mr. Stewart's estate, he retired

to the village of Glenalbert, where he died in 1807, at the advanced age of 96. His widow continued to occupy the same small cottage, and to live respected in her retirement, on the small part of their fortune which had been saved, until the day of her death. She was most probably one of the last remaining links of connection between the present generation and that which personally shared in the memorable events of 1745.—*Dec.* In Richmond-place, Edinburgh, Agnes G. M. Mc Kenzie, 105.—Mr. Anderson, 105.—At Dundee, A. Ross, M.D.—At Ruthven Manse, Rev. P. Mc Claran.—At Aberdeen, P. Copland, LL. D., Professor of Natural Philosophy in the Marischal College.—18. At his seat, Rawnock Barracks, Colonel Alexander Robertson, of Stowan, chief of the ancient and numerous clan of Robertson, 81.—*Feb.* At Aberdeen, Rev. D. Sim.

Ecclesiastical Preferments.—Rev. John Wallace, to the Church and Parish of Abbey St. Bathons, in the presbytery of Dunse, county of Berwick.

University Intelligence. Appointments.—Rev. Dr. Chalmers, of Glasgow, Professor of Moral Philosophy, in the University of St. Andrew's.—George Ballinghall, M.D., Professor of Military Surgery in the University of Edinburgh.—Dr. William Knight, one of the Regents, or Professors of Philosophy; and Charles Skene, M.D., Professor of Medicine in the Marischal College, Aberdeen.

IRELAND.

Deaths.—*Sept.* Rev. William Copeland, a preacher in the Wesleyan connection.—2. At Ashworth, near Newrath Bridge, county of Wicklow, John Magee, Esq., the well-known proprietor of the Dublin Evening Post.—*Nov.* 28. At Dublin, the Hon. and Rev. Lorenzo Hely Hutchinson, sixth son of the late Provost Hutchinson.—*Dec.* 21. At Rathmenes, Mr. John Sharman, of Dorset-street, London, an eminent astronomer and geographer. As a musical composer, he evinced his skill in the sublime music of the 106th Psalm, 76.—In Stephen-street, Waterford, of a fever caught in the discharge of his duty as Physician to the Fever Hospital, John King Bracken, M.D.

SUMMARY OF MISSIONARY PROCEEDINGS.

We commence our present summary with the SOCIETY FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE, the number of whose subscribing members is now 14,650, of whom 635 have been added during the last year, within which period an accession of twenty diocesan and district committees has also been made. The circulation of bibles, prayer-books, and religious tracts, has continued without abatement, whilst the general operations of the Society have been progressively enlarged. An edition of the scriptures in the Irish language is rapidly advancing, and a supply of books, not exceeding in value £1000, has been placed at the disposal of the Irish Association for discouraging Vice and promoting Christian Knowledge, to be by them applied to the use of gaols, hospitals, workhouses, and schools. The income of the Society for the last year was £27,523. 1s. 8d. Of its foreign proceedings there is no very novel

intelligence to communicate, nor any indeed of any kind, save that the schools in India are flourishing, the children evincing an attachment to learning for its own sake, rather than for the pecuniary or other rewards, which had hitherto been their chief inducement to apply themselves to its acquisition. It is a pleasing circumstance, that they now frequently request to take books home with them to read to their families; and another is, the increasing desire of the natives for schools for the instruction of their children—a desire which the Society has not at present the means of gratifying, though very sanguine hopes are entertained that these will soon be afforded.

The new settlement of the MORAVIAN MISSION at Enon, in South Africa, is in a flourishing condition. In the short space of two years the thicket has been extirpated, and in its place a fine vineyard has been planted, and the lurking places of tigers are converted into comfortable habitations for men. "Imagine my heart-felt pleasure," writes one of the Brethren, "when, on the spot where we knelt down in the fresh track of an elephant, two years ago, and offered up the first prayer for the prosperity of this establishment, I now found a beautiful orange-tree, adorned at once with ripe fruit and fragrant blossoms; and, when shortly after my arrival, I was invited to tea under the huge yellow-tree, in the shade of which, but lately, there were no assemblies, but those of wild buffaloes, elephants, and other dreaded inhabitants of the desert." The other settlements, however, exhibit a very powerful contrast to this delightful scene. In our last, we noticed the destruction of their church at Groenekloof, and are now sorry to add, that the rains and floods did such immense mischief to the gardens and cottages, that many thousand dollars will be requisite to repair the loss; and as provisions are hardly to be got for any price, the distress is greatly increased. At Gnadenthal, out of 48 houses materially injured by the floods and storms, twenty are in ruins; whilst of 400 head of cattle, half either perished, or were consumed in the course of three months, in consequence of the famine which followed. "In brief," writes one of the sufferers, "we are ruined outright, and all the fond hopes of progressive improvement, which once cheered the Missionaries, are entirely blighted, unless God disposes the hearts of benevolent friends to come to our assistance." The case is urgent, and we hope that the call of the London Association in aid of this most important and interesting Society, for assistance in this their day of need, will be promptly and liberally answered by Christians of all denominations.—The first-fruits of the mission to the Calmuc Tartars, have just appeared in a small congregation, which, with their Missionary at their head, have quitted their border, where they were exposed to constant obloquy and insult, for the settlement of their brethren at Sarepta, where their reception powerfully reminds one of the journeyings and meetings of patriarchal times, for, like the children of Israel going out of Egypt, they came "with *their* young and *their* old; with *their* sons and *their* daughters; with *their* flocks and *their* herds;" as did Rebekah and her attendants, on their way to Isaac, their women rode upon the camels, which were loaded with their household stuff; and to finish the similitude, some of the brethren went out to meet them on their way. A part of the narrative of these interviews is so affecting, that we cannot avoid transcribing it in the very words of the Missionary, by whom it

was transmitted. "Aged brethren, and sisters, widows, and hoary-headed men, were seen grasping once more their pilgrim's staff, spending some of their last remaining strength, and creeping along the road towards the kubitjes, which stand about three English miles from hence, that, with their own eyes, they might behold this work of God. We were particularly affected with what happened to a venerable old brother, Steinman, eighty-three years of age, one of the first settlers at Sarepta: he, like others of the aged fathers of this place, never forgot its pristine destination, to be the means of bringing the gospel to the Calmucs, for which he offered up daily prayers, and now desired to see with his own eyes these firstlings of that heathen nation; he therefore, likewise, seized his staff, which he had long ago laid aside; and, by the help of a friendly conductor, reached their camp: after beholding them, and hearing them in their own language sing verses, treating of the sufferings, death, and redemption of Jesus their Saviour, he returned home, thanking and praising God; and, two days after, closed his eyes, and departed in peace." Who can read this unadorned description without calling to mind the venerable Simeon in the temple, and his dying exclamation, of "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation." That salvation is now visiting some of the wildest and most uncivilized of the sons of Ishmael; for, as was the case with their forefather, when his infant cry arose from the desert, "The Lord hath heard their affliction." By the influences of the gospel, their rough and dark countenances have already been changed into mild and cheerful faces—the unpleasant and fierce tone of their voices has become gentle and modest, their unmannerly and boisterous behaviour quiet and peaceable, whilst their disorderly and filthy habits have yielded to regularity and cleanliness. "Their conduct," adds the Brethren, to whose patient labours they are, under God, indebted for this pleasing change, "would put many a nominal Christian to shame; and might even be a lesson to many of those who profess to walk after the rule of Christ."

In India, the BAPTIST Missionaries are observing fruits of their labours, the natives evincing a general desire for instruction, which cannot but be favourable to the diffusion of the gospel, although at present its operation may be indirect, and even apparently hostile. Several of them have established presses, and commenced printing on their own account, a variety of hawkers being employed to sell their publications, which have nothing to do with Christianity, but, on the contrary, are trash in every sense of the word. Hereafter, however, the hope of gain may induce them to become active agents in disposing of tracts and portions of the scriptures, with which at present they cannot be induced to interfere. The new chapel at Berampore, is finished, and the expense of its erection nearly defrayed. From Gurmookteshwur, we learn that an aged Brahmin, who, in consequence of a four years' leprosy, had worms crawling upon him, was induced, by the persuasion of the agents of this Society, to abandon his sinful and superstitious purpose of putting an end to his sufferings, by throwing himself into the Ganges, and to wait patiently, until, in the providence of God, the hour of his departure shall arrive. In the neighbourhood of Digah, one of the civil officers of the Company has done his duty as a Christian and a Briton, by prohibiting a widow from burning herself. She had two children by her side, bewailing her expected fate; but their weeping was soon turned into joy, by her

return home, where, though affecting for a while to be dying of mortification from her disappointment, she soon became as cheerful and happy as she had ever been. The Brethren at Serampore, the most important Missionary station of the East, are going on most prosperously in their glorious work, and the most perfect harmony subsisting between them and their younger brethren, the Independents and Episcopalians. "A great number of excellent pamphlets," writes that apostle of the East, Dr. Carey, "are printed, by one or another, in the Bengalee and some other languages, which contribute not a little to the edification of believers, and to the stirring up of a spirit of inquiry in a people whose most prominent feature is apathy. There has also been a great change in the circumstances of the natives themselves. There are now three newspapers printed in the Bengalee language, and one in Persian. In these, many things connected with heathenism, as well as Christianity, are discussed by the natives themselves, and facts brought to light respecting the blackness of idolatry, which might otherwise have been sought for in vain. That spirit of establishing and maintaining schools, especially charity-schools, which now prevails, and is much increasing among the natives, some of the chief men for wealth and respectability among them coming forth, and voluntarily taking an active part in these institutions, is to me a matter of great encouragement. They now unite with Europeans, and Europeans with them, in promoting benevolent undertakings, without servility on their parts, or domination on ours. God is doing great things for India, and for all the world". In Calcutta, an increasing spirit of inquiry is manifesting itself, from which much good will, we doubt not, ultimately result. The heathen inhabitants of this capital of British India are rapidly abandoning their idol worship, and beginning to doubt the power of their deities to save, and of their brahmins to forgive sins; but from superstition are passing into the extreme of infidelity and atheism. Some of the native journalists are doubting, and even expressing their doubts, upon the propriety of the horrid custom of burning widows, whilst, to their shame be it added, but too many Britons are its advocates. At Colombo, the Missionaries are labouring most indefatigably and successfully at their great work of translation; the First of Kings being now in hand, and the books of Psalms and Proverbs having already been put in circulation, as have two editions of the new translation of the New Testament. The preaching in Portuguese seems to be the most successful; and the native schools have prospered more during the last year than in any preceding one. This is encouraging; but the labourers in this portion of the vineyard need some encouragement, as amongst the Mahomedan inhabitants of Colombo, one only convert seems to have been made, and he is an object of incessant ridicule and reproach, whilst the nominal Christians of Ceylon are, in general, in a state of the most deplorable ignorance. One professor of the Dutch reformed religion, at the age of 103, had never heard of Jesus Christ, whilst hosts of others were acting so contrary to their profession as to be occupied in repairing their habitations, or in revelling and dancing, the greater part of the Sabbath day. A precious example this for the poor Cinghalese, and an admirable comment upon the fourth commandment! The mission in Sumatra has not lately met with any decided success, though the state of things is still encouraging. The Easy Lessons, which have been put in circulation, excite considerable interest amongst natives

of all descriptions, and from the success of these little moral works, the Missionaries are encouraged in printing others, to prepare the minds of the people for more important subjects. A tract on the Creation, containing the first three chapters of Genesis, is also extremely popular, being eagerly inquired for by the natives, under the title of "The History of the Prophet Adam." The apathy of the Malays is well known, but a tract upon astronomy has greatly excited their curiosity, and awakened that spirit of inquiry which is so highly advantageous to the progress of the gospel. "Science," it is truly observed by the Missionaries now labouring amongst them, "will not make them Christians, but it will assist in dispelling the clouds of Mahomedanism, and teach them to use their mental powers." A very great taste for reading seems indeed to be every where increasing, and great efforts must be made to gratify it. Sir Stamford Raffles, as might be expected from him, has done every thing in his power to further the views of the mission for the general diffusion of knowledge, by sending out a stock of the missionary tracts to each district under his government, with directions to the resident native chiefs to have them distributed there. In a recent visit to the coast, one of the Missionaries took with him a large supply, and they were every where gladly received, many more applications for Gospels having been made to him than he had the means of satisfying. A native female-school has also been commenced with good prospect of success, as the Malaga women are much more accessible to Europeans of their own sex, than the females of the continent of India. Monthly lectures are reading by the Missionaries, on the elements of the most useful and interesting sciences, which are well attended by the native chiefs, and other grown-up persons. Owing to the removal of the Rev. Mr. Winter, the chaplain of the residency, who died the death of a Christian, Mr. Robinson, one of the Missionaries, has, at the request of the governor, taken upon himself the duties of that office, as far as his non-conformist principles will permit—an example of liberality which we could wish to see imitated in our other colonies; though, we are sorry to add, that *this* will, in all probability, but too soon be deprived of the invaluable services of its present governor, whose health, we are grieved to know, added to the loss of one after another of his children in this unhealthy climate, will speedily compel him to return to England. Java seems still to present an obdurate and unproductive soil; nor does the mission to the Birman empire at present produce very prolific fruits, though the few converts which have been made at Rangan are most of them steadfast, humble, and devoted.—From the West Indies but little information is received, but the complexion of that little is satisfactory. One of the Missionaries is successfully labouring amongst the black population of Kingston, who have hitherto been left without a settled minister, and the magistrates of the town afford him every encouragement in his important work.

One of the very active agents of the LONDON MISSIONARY SOCIETY at Bellary, has lately made a tour through the Mysore, &c., to Seringapatam, and before he had reached Bangalore, had halted a considerable time in upwards of twenty large towns, in most of which, no Missionary had before appeared, yet were he and a native teacher who accompanied him every where, heard attentively, in preaching the glad tidings of salvation, while the portions of the sacred scrip-

tures and tracts in the Teloo goo and Canara languages, with which they were plentifully supplied, were sought for with the utmost eagerness, the poor people sitting in groups to read them, or coming with their books in their hands, to ask for an explanation of passages which they could not understand, and not unfrequently requesting their benevolent teachers to stay longer to instruct them in the new and important things which they had first brought to their notice. Proceeding by Bangalore and Seringapatam to Mysore, he was most kindly received there by the British resident, and preached to the Europeans and others, attached to the court of the Rajah. At Tellicharry, where he was cordially received by the chaplain, who is very honourably engaged in translating the scriptures into Malay-hese; and in every other village in his subsequent progress, he distributed his tracts, and addressed an attentive people, who, for the first time, heard with astonishment the Canara language from the lips of an European. In some places, his poor but grateful auditors loaded him with fruit in return for his books. At Cannamore he was gratified to learn, from the officers of the 69th regiment, that the soldiers who had formerly attended on his ministry at Bel-lary were the best men in the regiment. Amongst the troops still remaining at that station, much good is effecting, and several of them are candidates for admission into the Christian church. The schools are prospering, and an attempt is about to be made to establish one for girls, though, as usual, the prejudices of the natives are much opposed to it. Some slight indications of a spirit of inquiry having been excited amongst the natives, have also appeared in their applications for tracts and Bibles, some of which they readily have purchased, but no other encouragement has lately been exhibited here. Amongst the crowd of devotees at the great fair at Humpee, was the Rajah of Harponelly, whom the Missionaries had seen five years before, at the seat of his government, and he now sent to invite them to visit him, as they accordingly did, and were most graciously received, being sent home on one of his highnesses own elephants: but what is of far more importance, he renewed his expressions of regard for the mission, to which he has always been friendly, and requested a visit from its agents to his territories again. At Belgaum, a Brahmin, who gives good evidence of a serious concern for his soul, is actively assisting the Missionaries in the preparation of Mahratta tracts, and some other natives are anxiously inquiring the way of salvation. The schools are well attended, and the prospects of the station are, on the whole, so encouraging, that another Missionary is required. Chinsurah is a place, from which the Missionaries of the Society have not as yet gathered any Hindoo converts into the fold of Christ. Prejudice is there very strong in its operation, though it seems to be giving way; for numbers of the natives, both Mussulmen and Hindoos, come to ask for the Bible, which is read in all the schools, where the catechism is also learnt by heart. These things do not escape the observation of the Brahmins; one of whom lately said to Mr. Townley,—and earnestly do we hope and pray that his fears may be prophetic,—“Oh, sir, in our children’s “ children’s time, it will be all over with us.”—At Calcutta, however, the work of the Lord is evidently advancing, for prejudices are daily vanishing; large congregations assemble to hear the word of life, and a spirit of inquiry generally prevails. Female education is also exciting an interest, though the disposition to avail themselves

of its advantages only partially prevail among the natives. On her way to this capital, the wife of one of the Missionaries, besides a Suttie, was witness to the horrid sight of ten sick persons being brought to the Ganges, by their relations, who, having first filled their mouths, ears, and nostrils with mud, left them on its banks to be floated down the tide, to a place, as they believed, of perfect happiness. An Auxiliary Missionary Society has, we are gratified to learn, been formed at Amboyna, to afford support and encouragement to the Missionaries already there, or who may hereafter arrive, in their great work; to engage suitable schoolmasters, and send them to distant parts of the settlement, for the instruction both of the native Christians and of the heathen; and to employ the mission press in the printing of religious tracts. The death of Dr. Milne will, we fear, occasion, at least a suspension of some of the useful undertakings which he had set on foot for the furtherance of the missionary cause. We are pleased to find, that the governor of Prince of Wales's island, expressing at the same time how happy he was to do any thing for so great and good a man, readily furnished his friends with a company's cruiser, to take him to Malacca, where, in the midst of his family, he finished, at the early age of six-and-thirty: as honourable a race as in modern times was ever run. The native schools there are going on prosperously, and the Chinese youths attached to the school, are also on the increase. At Madagascar every thing wears a most promising aspect. Mr. Jeffrys, the third Missionary, accompanied by the four artisans sent out with him, has arrived at the capital, and was received with all the military honours that could have there been paid to an ambassador of the most potent prince. They were treated most graciously by the king, who gave the Missionary a house, and the artisans a piece of land, on which, with the willing assistance of two thousand people of the town, three houses were erected for them, in as many days. The King is so anxious for his people to receive instruction, that he himself sends for parents, to desire them to send their children to the Missionaries; and he lately attended in state, with two of his generals, at a public examination of their schools, where the children shewed that they had made considerable progress in reading, spelling, writing, and the first rules of arithmetic, as have the girls also in needle-work. They were catechized by Mr. Jones, in the Malagash language, in which he has composed a catechism for their use, after the method of Dr. Watts. The report of the deputation sent out to the South Sea Islands continues to be most encouraging, informing us, as they do, that all we have heard, in respect to the state of the missions, is far exceeded by the fact. In all the islands which they have yet seen,—and Huabeine, whence they last wrote, is the third,—a profession of the gospel is universal; the prayer meetings, and the schools are surprisingly attended, and the churches are flourishing, whilst the morality of the people is unparalleled, and civilization is making rapid progress among them. The idol temples recently destroyed in Huaheine are very numerous, but we rejoice to add, that almost every where, a temple has been erected to Jehovah on their ruins. Tupuai, Raivavai, Rurutu, and Rimatura, the seven native teachers, sent from Tabiti, have been most joyfully welcomed both by chiefs and people. At Eimeo, the foundation stone has been laid of a new chapel, to be built of hewn coral rock, lined with stone, taken chiefly from the neighbouring Morais, or

places of idolatrous worship. The chief and people take great interest in the edifice, which is the first attempt at this style of building of the island.—In South Africa, the civilization of the Hottentots, has very considerably advanced of late. At Bethelsdorp, houses of a better description than those formerly used, have been built, and are building, and the Hottentots of the settlement have become contractors with the colonial commissariat, to furnish thirty waggons for the conveyance of goods. At Lattakoo, Mr. Moffatt has made sufficient progress to translate some little pieces into the Bootchuana tongue, and hopes soon to be able to preach in it to the natives. At Berbice, several pleasing evidences have lately been given of the genuine Christian feelings of the negro converts.

The CHURCH MISSIONARY SOCIETY has of late received but little information of great interest from its numerous stations, and what it has received is of a mixed, though, on the whole, an encouraging character. At Ceylon their agents seem to entertain more sanguine hopes than those of other societies, founded, in a great measure, upon the atheistical cast of the national creed. Budhu is not with them a god, but a very holy priest, who, after passing through various trials upon earth, is now in a state of glory, where they believe that any man, by becoming a Budhu, may follow him; and that he may do, if he lives as holy as he did. Their chief object of worship is the Devil, whom in sickness they are accustomed to propitiate by horrid ceremonies, of which the dance, called the Devil's dance, is the chief; although in the neighbourhood of Baddagamme, the station of the Missionaries, from the services rendered to the natives by their knowledge of physic and surgery, combined with their religious exhortations, this superstitious custom is fallen into all but universal disuse. The Missionaries are active, zealous, and apostolically devoted men; their schools are flourishing, the scholars going through their lessons in English and Cinghalese, much to the satisfaction of two of the gentlemen on the civil service of the East India Company, who, on their way home, touched at Galle.—New Zealand presents, however, we are sorry to say, a very different and discouraging prospect. It appears but too clearly now, that the object of Shunghee, in visiting England, was but to provide himself the more effectually with the means of carrying on that destructive warfare, which he has begun in the most savage manner, having fitted out an expedition against his enemies on a larger scale than any which ever left that country before; and as he is plentifully supplied with fire-arms, to be used against a people destitute of them, there is every reason to fear, that unless prevented by the special interference of Providence, he will but too successfully execute his threat of destroying every man, woman, and child, with whom he meets;—whilst, from his return to all the barbarous customs of his country, it is to be apprehended that he and his people will not only kill, but eat them too. Amidst such horrid scenes, the Missionaries are not only discouraged, but insulted in the grossest manner; and since the return of their chief, they have manifested a great disinclination to sending their children to the Mission schools, Shunghee having declared that he wanted his children to learn to fight, and not to read.—In Western Africa, the work is prospering. At Gloucester, the number of communicants is considerably increasing, and they give good evidence of having made progress in divine things.

The METHODIST MISSION to Ceylon, is, on the whole, making pro-

gress, although we could wish for a more rapid one. In some districts, demands for the establishment of village schools are making far beyond the ability of the Society to supply; whilst in others, the dreadful ravages of the *cholera morbus*, that most destructive scourge of India, have kept the children from a regular attendance, though they are now resuming it.—In South Africa, the mission to the Boschuanas is about to begin active operations, under very encouraging circumstances, for the missionary who has travelled very far into this country, gives a very decided opinion in their favour, as the very first (instead of being, as other tribes rank them, the lowest and the last) of the Hottentot and South African race. The Missionaries to Namacqualand, have lately visited a neighbouring horde of bastard Hottentots, who expressed a wish to be taught the way to heaven; and their report affords, we think, an encouraging hope that a Missionary might be advantageously settled amongst them. Other Missionaries have been on a journey of inquiry and observation into the country of the warlike Caffres, some of whose tribes, and even of their chiefs, appear to be anxious for the establishment of a Missionary amongst them, and we earnestly hope that ere long a door will be opened for his entrance, though the sceptical turn and predatory habits of the people will, humanly speaking, present very formidable barriers to his success.—The West Indies are still, however, the most fruitful fields for the labour of this Society. At Dominica, the foundation stone of a new mission chapel has been laid by the Earl of Huntingdon, the governor, in presence of the Chief Justice and many of the principal inhabitants of the island, from whom a subscription of £600 has been raised, his Excellency's name being placed at its head. In every other respect, his lordship has shewn himself the constant and zealous patron of every attempt to promote the moral and religious instruction of the negroes, regardless by what denomination of Christians those efforts may be made. In St. Vincent's, the Missionaries are too much occupied in preaching, to attend, as they could wish to do, to the Sunday schools. Several openings present themselves for Missionary exertion, both in this island and the neighbouring one of Beckway, and assistance from home of fresh labourers is ardently looked for, and will not, we hope, long be looked for in vain. At Tortola, in the last quarter, one hundred members were added to the society. The congregations both in town and country continue large, and the schools, on the whole, are doing well, though additional teachers and larger supplies of books are much needed. Considerable accessions have also been lately made at Antigua, where the labours of Missionaries amongst the slaves are prospering, except that one planter has forbidden their continuance upon his estates. A pleasing contrast to this worldly-minded and unchristian conduct is detailed, however, in a letter from Mr. Whitehouse, of which the following is an extract: "Yesterday evening, Sunday the 23d, I opened Sion Chapel, upon Sion Hill, the estate of the Hon. J. D. Taylor. It was a highly interesting season to all present. Mr. T., his excellent lady, and his daughter, were present. On their leaving the chapel, the negroes were in waiting, lining each side of the way leading to their house; and when they had passed the threshold of the chapel, they began to pour a thousand blessings on their heads. The chapel was erected at Mr. T.'s expense, for the benefit of his own negroes, and the negroes on the neighbouring estates. I spent a very agreeable evening with this excellent family.

Among their slaves they appear more as parents than as proprietors: the sick are fed from their table; and they are building a hospital for the lying-in women almost close to their own house, so that Mrs. Taylor may see them several times in the day." *O si sic omnes!* The foundation of another chapel has been laid at Willoughby-Bay, towards the erection of which, scarcely a negro came to the meeting, that did not bring a stone, many of them ready squared. In Jamaica, the work is upon the whole prospering in the hands of the Missionaries, who, as in most other of the colonies, are wanting further aid. On the north side of the island alone, it is computed that at least 250,000 souls are living without God, and without religious instruction. In the House of Assembly, some very interesting debates are now going on, upon the subject of christianizing the slaves, and one of its ablest members has given his matured opinion, that, "the slaves never can be properly instructed in Christian doctrines, but through the zeal and activity of Missionaries." From Tobago, the call for further help is also loud and urgent. To most places on the island, access could readily be obtained, and in every spot to which the gospel has been introduced, the negroes flock with the greatest avidity to receive instruction. From Montserrat and St. Eustatia, the intelligence is on the whole very encouraging. On both islands new chapels are erecting, of which the governor, had he not been prevented by illness, was to have laid the first stone of that erecting on the latter island.

A desire to give the Index to the volume, with the number that completes it, compels us reluctantly to defer, until our next, our usual summary of the proceedings of the minor societies at home, and of those abroad.

POLITICAL RETROSPECT.

SELDOM, if ever, did the character of ENGLAND stand so high as it does at the present moment. At the congress of Verona, she acted the part which became her, by remonstrating, in a firm and dignified manner, against the interference of the Allies with the internal concerns of Spain, or any country with whose constitution its monarchs were not altogether satisfied. Failing in dissuading other powers from pursuing her own proper example, in leaving every state to chuse a form of government for itself, her ambassador unequivocally declared that England would take no part in these unjustifiable proceedings; and the ministry have, in parliament, repeated an assurance, which every party in the country has hailed with delight. Never, indeed, was any thing more unpopular in England, from one extremity of it to the other, and without a solitary dissentient voice, than the shameless aggression of the Holy Alliance on the independence of Spain; and if a war cannot be avoided, never could one be entered upon with greater popularity, than in support of the constitutional government, of which, when it was before assailed, by the insane ambition of the French, England was the first, and most successful ally. We hope, however, in the present state of our finances, that a strict neutrality will be a sufficient protection to the Spanish people, as, without English gold, the German and Russian allies of the

French, cannot be put into a fit condition for a very active Peninsular campaign. The line of policy which he has adopted at this critical juncture, has given great *eclat* to the entrance of Mr. Canning upon his office; and it is a singular, but most gratifying occurrence, that his friend Mr. Robinson was greeted in the most enthusiastic manner by all sides of the House, on commencing the duties of his chancellorship of the Exchequer, with the very gratifying measure of a reduction of nearly two millions and a half of taxes.

IRELAND is still a scene of outrage, disgraceful to a civilized state. In consequence of the prompt measures stated in our last to have been resorted to for the prevention of the Orange triumph, in decorating the statue of King William, the Lord Lieutenant has rendered himself so unpopular with a faction which has long been the curse of Ireland, that on his appearance at the theatre on the 14th of December, he was received with hisses and the display of the most offensive placards, and at length a bottle, and a fragment of a watchman's rattle, were flung from one of the galleries towards the vice-regal box; but happily they missed their aim. The persons immediately engaged in this disgraceful proceeding were taken into custody, rather, we are sorry to say, through the prompt interference of the by-standers than of the police, whose scandalous inactivity has procured the dismissal of several of its officers. A variety of addresses were presented to his Excellency from all parts of the country, congratulating him upon his escape, though in several, we are concerned to add, the influence of the Orange faction prevailed to prevent meetings for the purpose being called, although the requisitions were most numerous and respectably signed. A bill was preferred against the rioters, but rendered unavailing by the grand jury (fourteen of whom were upon the Dublin corporation, which has but too long been the strong hold of this mischievous association,) ignoring it, against evidence, and the declared opinions of the court, as to all the defendants save two,—the law requiring, as they well knew, three to constitute a riot. The Attorney-General, however, with that vigour which we expected from him, determined that the ends of justice should not be defeated, proceeded against the same parties by *ex-officio* information; and after a trial, than which nothing seems to have excited so great an interest since the days of Sacheverel, the prosecution fell to the ground, because there were no hopes of the Jury agreeing in their verdict. To what a height must party feeling run in that devoted country, when it blinds men to the solemn obligation of an oath; yet in such a country, and at such a crisis, we regret to find that Dr. Magee, the new archbishop of Dublin, of whom our announcement of his appointment evinces that we had expected better things, has rendered his first charge, instead of a specimen of Christian moderation and forbearance, a bitter, not to say unchristian invective, alike against Protestant and Roman Catholic dissenters from the established church. The former care not what he says:—at this period of irritation the latter evidently feel, and we fear will not soon forget it.

In FRANCE, the elections have been carried in favour of the government candidates, by means which, in England, would vacate many of their seats. The faculty of medicine at Paris has been suppressed, and twenty-five physicians, and four thousand students, have been thus deprived, the first of their places, the others of the means of professional instruction, because, when the rector of the academy

was about to address them, a cry was raised of "*A bas les Jesuites*," an instance of insubordination, not certainly to be passed over without notice, but which, in our Universities, the expulsion of the ring-leaders of the tumult, and rustication of their more prominent partizans, would sufficiently and more efficaciously have punished: *Mais on fait ces choses autrement en France*. After considerable hesitation and vacillation in the members of the French ministry, the speech of the king, at the opening of the chambers, in as far as words can do it, puts an end to all hopes of avoiding a war between France and Spain; a hundred thousand Frenchmen, commanded by a prince of his family, (the Duke d'Angouleme) being therein declared to be "ready to march, invoking the God of St. Louis, for the sake of preserving the throne of Spain to a descendant of Henry the Fourth,—of saving that fine kingdom from its ruin,—and of reconciling it with Europe." The sole object of these vast preparations, is there stated to be, to set Ferdinand VII. "free, to give to his people institutions, which they cannot hold but from him, i. e. in plain English, for in common sense, the words admit not of any other construction, to establish, contrary to the declared wishes of the people, and the constitution to which that very Ferdinand the Beloved has sworn, an absolute and unlimited monarchy in Spain. Against this unjustifiable aggression, this uncalled for interference with the internal affairs of another state, Talleyrand has delivered a remonstrance, in the chamber of Peers, to which, from one who has had such bitter experience of the hazards of a Peninsular war, the French ministry must be besotted indeed, if they will not attend. In the chamber of deputies, also, Geneas! Foy characterized the measure as "a war against morality and probity—a war of impiety and sacrilege, disavowed and rejected by the whole nation, and therefore the greatest calamity which could befall the throne." For similar sentiments, though somewhat more boldly expressed, Manuel, a patriotic deputy of La Vendée, has been excluded from the present sessions, though armed force was obliged to be resorted to, to get him out, and the National Guard refused to act against him. A strong protest was also signed by several deputies, but the printers dare not insert it in their journals, or give it circulation. Such is the liberty of the press in France!

Since our last reference to the affairs of SPAIN, the Cortes appear to have been manfully preparing themselves for the maintenance of the liberty of the nation at the point of the sword. Fresh corps have been incorporating with great activity, and every effort has been made to prepare them for the field as soon as possible. The public functionaries are every where rendered responsible for the strict and immediate execution of the orders respecting the new levies. Mina has been appointed general in chief of the three armies of Catalonia, Navarre, and Arragon; but we regret to find that his troops have wreaked the popular indignation on the monks and priests, by the assassination of at least fifty of them, in various parts of Catalonia. The bodies of two are said to have been found on the coast, who had been bound back to back, and thrown into the sea. This is a horrible, but we hope it may prove a useful lesson to ecclesiastics, to teach them not to interfere with matters in which, as ecclesiastics, they have nothing to do. The regency has been compelled to fly, often, indeed generally by night, from place to place, bearing upon the backs of mules, (no inappropriate carriers of such a burden,)

the archives of their self-constituted government: Their troops were encountered by those of the Constitutionals before Puyurda, and, after the combat, a great many of their superior officers retreated into the interior. Their army was pursued to the very extremity of the frontier. They appear, however, to have derived fresh spirits from the decided tone in which the high and mighty Allies assembled at the congress of Verona (England alone honourably excepted) have reprobated the proceedings of the Constitutionals in Spain, though it is difficult, even from their own laboured manifesto, to discover what they had to do with the business. The ambassadors of France, Austria, Russia, and Prussia, were withdrawn from Madrid the moment that the Spanish ministry, cordially supported in their decision by the Cortes, had refused to accede to the ultimatum of the Alliance, insisting, in effect, on their right to control the will and wishes of the Spanish nation. Their passports were readily granted the moment they were asked for, and we doubt not that our readers must with us have remarked the laconic dignity, truth, and simplicity, characterizing the official notes by which they were accompanied. Would that truth as generally superseded unmeaning compliments and falsehoods, too palpable to be concealed by art, in the correspondence of our modern diplomatists. Those notes are also the more valuable, as proving the true state of things in Spain, in that they were framed by a committee, in which Arguelles, the leader of the moderate party, after declaring himself ready to go all lengths in vindicating the independence of his country, was placed, upon the nomination of Galiano the democratic leader, and that they afterwards obtained the unanimous sanction of the Cortes. After this, it is really laughable to find some of the French journals complaining of the popular associations of Madrid, for "indulging in insolent and scandalous declamations against the congress of the Holy Alliance, and ridiculing the sovereigns who compose it, in a caricature of the most outrageous description, publicly exhibited in all the shops of Madrid." It was said that Ferdinand had expressed a wish to imitate, in the only way he can, the most distinguished of his predecessors, by exchanging his diadem for a cowl; a measure, which, if whilst on the throne, he resolves to persist in his present ruinous policy, may perhaps prove to be the only one that can save his head. Should he lose that, the madness of his brother Bourbons will be principally, if not alone, to blame. Himself, his family, and his court, have, however, removed from Madrid to Seville; and though we put very little faith in his honesty, from his having changed his men and measures as often as he thought an opportunity presented itself of gaining an advantage over the constitution to which he had sworn, we are not without hopes that his fears may force him to the adoption of a surer and a safer policy.

The new constitutional government of PORTUGAL appears to be gaining solidity and strength. In a sitting of the Cortes on the 31st of December, the reply of the British government to a demand made by the Portuguese ministry for an explanation of the views which it entertained with respect to the present state of Europe, was read by the minister for foreign affairs. In it the British ministry, briefly but frankly profess, that, not assuming the right to interfere in the internal concerns of an independent nation, nor feeling that any change of constitution in a friendly state could affect the relations previously existing with it, Great Britain "will feel herself obliged

“to lend to Portugal all the succour of which she may stand in need, as often as her independence may be menaced by any other power, in any manner whatever.” This declaration, so worthy of our free and happy constitution, was made and received with great exultation, and must have an effect upon other states. Would that it may be to the prevention of a war, in which we fear that, sooner or later, England must be plunged! Whilst troops are likely to be wanted so much nearer home, we cannot, however, but be surprised at the folly of the Portuguese government, in sending out an expedition of 3000 men to Bahia, in the delusive hope of restoring the Brazils to her allegiance to the mother country; for she has shaken it off for ever. The Queen has refused to swear obedience to the constitution, and, on being menaced with expulsion from the kingdom, replied, that she would consent to it, provided that the dower she brought the king was returned to her. Her banishment has, however, been decreed by the Cortes, without, as it would seem, a compliance with her demand; and the King her husband has confirmed the sentence, though its execution is delayed by the state of her health, until the recovery of which, sufficiently to enable her to travel, she has been ordered to seclude herself in the Quinta del Ramalhao, where ten physicians are in attendance upon her. Since that period, very recently indeed, a counter revolutionary movement has been attempted, having for its object a similar attack upon the constitution of Portugal, to that made by the regency in Spain, but it does not appear at all likely to succeed.

With respect to ITALY, it would seem that the influence of England at the congress of Verona has been beneficial to her, as well as to Spain. Sardinia is to be evacuated by the Austrian troops, by three equal portions, in January, May, and September; whilst half of the same force, in Naples, is to be immediately withdrawn, and a more moderate contribution for the support of the remainder is at the same time to be accepted. The final evacuation of that kingdom is, however, we regret to add, deferred “until a more convenient season;” yet if the attack upon Spain is madly persisted in by the Holy Alliance, these troops will, we doubt not, be wanted nearer home.

In GERMANY, the Emperors of Austria and Russia have been acting the Two Gentlemen of Verona on a very imperial scale, for they have taken upon themselves, in their new characters (in conjunction with the Kings of France and Prussia) of dictators of Europe, to remonstrate with the Kings of Bavaria and of Wurtemberg, on their permitting the publication of the debates of their deliberative bodies, and request them to put a stop to so democratical a practice. This the monarchs have refused to do, as the former also has done with respect to their demands for restricting the sittings of the states-general, and submitting the press to a severe censorship; but, in their turn, have remonstrated against the holding of general congresses for settling the affairs of Europe, from which kings and states of their rank and dimensions are excluded. In the same proper spirit, the king of Saxony, on certain changes being proposed to him by the Holy Alliance, replied, “For many years I have been very well satisfied with my people—and my people are satisfied with me—what more is wanted? My subjects have never done me any harm—I see nothing to change.”

Of the movements of PRUSSIA, separate from those of Holy Alli-

ance, of which she forms a part, nothing very particular has transpired; but we cannot argue much for the progress of liberal opinions in that kingdom, from the fact of the edict issued in 1815, for rendering Jews admissable to offices in schools and academies, if possessed of the necessary qualifications, having lately been repealed.

The government of the NETHERLANDS has issued an ordonnance, highly satisfactory to the great mass of the population, directing, as it does, that as Flemish is the language of the arrondissements of Brussels and Louvain, all public functionaries, who are not masters of it, are to be displaced; whilst all public pleadings, proclamations, arrets of government, civil contracts, and acts, are henceforth to be drawn up in that language. In proportion, however, to the popularity of the measure with the people, is its unpopularity with the great mass of the functionaries, for as it is fatal to the immense number of French employed in the courts, bureaux, and offices of Brussels, it is very naturally opposed by them and their adherents with great clamour; but we do not fear any success to their views, from the hot paper-war which they have commenced upon the subject.

For the ultimate triumph of the GREEKS over their ruthless and barbarous oppressors there is still much ground to hope, notwithstanding the official denunciation of their conduct by the self-appointed arbiters of the world, "as rash, culpable, and rebellious." Napoli and Corinth are closely pressed by their patriotic troops, and the condition of the besieged is said to be so desperate, that they might be expected soon to surrender. The latter place contained 5000 Turkish troops, the remains of 25,000 which entered the Peloponnesus to ravage and re-enslave it, and forming the whole army of the Turks in the Morea, where their cause seems to be at the lowest ebb, their besieged troops being in the greatest distress for provisions, whilst the Greeks had an abundant supply. We regret, however, to add, that during the siege, the horrid acts of cruelty which have distinguished this protracted warfare from all others, save those of cannibals and savages, are constantly practised. Not long since, four Greeks had each a stake driven through his body, in which condition they lingered for four days, when their death was avenged by a like cruel martyrdom of as many Turks. Amidst these horrible scenes of brutal outrage and equally brutal retaliation, superadded to the ordinary horrors of a siege, (in themselves, one would imagine, terrible and disgusting enough,) Corinth, one of the most polished cities of ancient Greece, the seat of one of the first apostolic churches, presents the appearance of a charnel-house of death—surrounded as it is by bodies in every state of putrefaction, from the one that fell yesterday, to the first victim of this cruel and protracted siege. Nor is this a solitary spectacle: for the ruthless Turks, as yet unsatiated by the sufferings of the hapless Sciots, have destroyed, in cool blood, the few fugitives from their first massacre, who, trusting to the faithless promise of protection, and impelled, no doubt, by their necessities, returned to their homes but to find a grave. The cause, however, in which they died is triumphing, and we hope will triumph; for, on the lower part of the town of Napoli, the Greek flag was some months since flying triumphant, whilst of 5000 Turks of both sexes, shut up in the upper fortress, only 1500 were capable of bearing arms. The last attempt of the great Turkish fleet, commanded by the new Captain Pacha, to

relieve this fortress, having failed, it is confidently expected that want of provisions must soon force a surrender. Our government is said, and we hope the report is true, to have adopted a more friendly conduct towards this gallant people, who, in their slight merchant vessels, have proved themselves fully qualified to cope with the regular navy of the Porte. Recalling to mind the deeds of their ancestors, they have again set fire to a Turkish fleet in Tenedos, blowing up the ship of the Captain Pacha, (whose vessel had on board it the staff, money for paying the fleet, and a division of troops,) driving two frigates on shore, and capturing a brig. On land also they have recently been equally successful, in Western Greece, which has been freed from all hostile attack, at least until the expiration of the winter, by the defeat of Omar Vrioni, who, besieging and surrounding the Greek chiefs, was resisted for three days in the pass of Tygos by 3000 Greeks, who during that time were without food, and well nigh reduced to despair, when twelve Greek vessels arrived at the port, burnt the three Turkish vessels which were bombarding the town, and landed the succours; by whom, and a sortie from the garrison, the Turkish army was completely routed, several of them being drowned in the Archelous in the pursuit, in which many were captured, none indeed but the cavalry escaping. These disasters in Greece have led to great disturbances in Constantinople, where for a considerable time the Janizaries and rabble contested; point with the Sultan, which he at length was obliged to yield, by dismissing his minister, and appointing as his successor the nominee of this mutinous people. This compliance with their demands, and the beheading of Chourschid Pacha, the unsuccessful commander against the Greeks, has in some measure restored tranquillity to a capital, where there has too often been but a step between a bow-string and a throne. That throne seems now tottering to its fall, for the Persians having attacked and completely defeated the Turkish army, they pursued them to within two days' march of Azaroom, which would have fallen into their hands, but that the *cholera morbus*, and the fatigue of the pursuit overland, compelled the Prince Royal to lead back his troops to Tabris, with the spoils they had taken. The Porte, when the last accounts came away, was about to sue for peace.

AMERICA seems likely to be engaged in another warfare with Algiers, from a failure in point of etiquette of her consul at the regency, who, in riding out of the city, suffered the aga, or chief minister, to pass him without alighting, as it is customary to do. For this neglect, the consequence, it is said, of ignorance of the established forms, he was immediately pulled from his horse, and very ill treated, and, on demanding satisfaction of the Dey, he was refused it. Upon this, after drawing up an account of the insult he had received, and causing it to be signed by several European consuls, he immediately embarked for Mahon. In its interior concerns, it would appear from the message of the president, that the country is in a very flourishing condition, with a surplus revenue of three millions of dollars, the military and naval forces in an efficient state, and manufactories fast reviving from the depression of the peace.

In SOUTH AMERICA, confusion is still but too prevalent amongst the various independent states, just starting into a new political existence, which will, we doubt not, have a most important effect upon the future history of the world. Recent accounts from the Havannah

represent that city to be in the most miserable state, infested with a band of bravoos, who commit depredations of the most atrocious kind: no family can go to rest at night, without the most alarming apprehensions for their safety, the ruffians, armed with deadly weapons, being so numerous and so bold as to compel the police to call the inhabitants to their aid. Piracies are there carried on upon the broadest and most daring scale, against all lawful commerce; a lawless course, from which the Americans are the chief sufferers, although our own trade does not escape, notwithstanding the measures taken for its protection, and which have led to the capture of some of these daring Buccaneers. It is expected, however, and we think with abundant reason, that the treaty between Columbia, Peru, Chili, and Buenos Ayres, will have a most important effect in Europe; and it is supposed that, with proper energy, a few months may terminate the war still carrying on between the Independents and the Royalists, in the former transatlantic possessions of Spain and Portugal. The troops of the latter power are expected ere this to have come to an engagement with the Brazilian army, the distant roar of canon in their direction having thrown the inhabitants of Bahia into the greatest alarm, in consequence of which they were shipping off all their valuables on board the vessels in the harbour. An embargo, at all events, has for some time been laid in the Brazils, upon all ships bound to the Eastern dominions of Portugal, and all Portuguese property has been sequestered. In the new empire of Mexico, the military emperor, Iturbide, the Napoleon of South America, has already been annoyed by addresses from various public bodies and districts of his territories, loudly complaining of the oppression of his government, and upbraiding him, not very ceremoniously, with the violation of the oath which he took in the presence of his congress: so that misgovernment and tyranny are proved not to reside in legitimacy alone, but in the evil propensity of man to domineer over and oppress his fellow men. In the true spirit of a tyrant, therefore, whether he be elected or hereditary, he has paid no regard whatever to these remonstrances, but proceeded, in the most arbitrary manner, to place under his sole authority, the country which he delivered from a foreign yoke, but to subject it more absolutely to his own. He has accordingly deposed the Junta, subverted the decrees of the Cortes, and seized on property of the merchants to the amount of two or three millions of dollars. For the latter offence, the minister of Peru has been dismissed his office by General San Martin, to whom a petition to that effect was presented by the people, though even he hesitated for some time in complying with it.

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Page 202. At the close of the Anecdote relating to M. Foscoe, the French Extortioner, "Waverley" was referred to by mistake, instead of the novel of "Kenilworth," by the same Author.

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